

Light And Dark Tantra

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Tantra is a Sanskrit word derived from “tan” which means “darkness” or “inertia” and “tra” which signifies “expansion.” Hence, “tantra” means expansion from a state of spiritual darkness, inertia, or ignorance that binds us to the limited material world with its relative joys and sufferings. Tantra is an ancient science of meditation and concentration to awaken the mind from an instinctual animal slumber. It is a practice to further physical, mental, and spiritual evolution so that the human being may more fully understand his/her place in the universe. This systematic and practical discipline follows the natural course of evolution and guides the mind from instinct to intellect to intuition. As Anandamurti explained, it is a method to convert physical energy into psychic energy and then convert that accumulated psychic or mental energy into pure, spiritual cognition.

Tantra, in its proper and essential form, is “mystical empiricism” in that the practitioner can follow certain systematic disciplines and verify in one’s own mental laboratory whether the system is true or not. If one expands from the inertia of blind instinct and intellectual ignorance and attains a degree of insight, peace, and clarity in the existential and spiritual domains, then the scientific practice of tantra is effective and therefore true in that the practice leads one to the objective of spiritual illumination.

Evolution is always a newer, more sophisticated adaptation of an organism to a challenging and ever changing environment. This is true whether we are speaking of evolution in the physical, mental, or spiritual stratas of existence. A successful change and adaptation of a species always gives that species more dominion over the objective, material world. In the case of hominids, and most especially in human beings, it is easy to see how the development of intellect has given us more power to manipulate and maneuver not just the external physical world but also our social world, for better or for worse. Although far less understood, we can also see this same pattern in the evolution of the deeper mental and spiritual strata. More mental power and concentration gives one greater control over the physical body and the physical world. Although very rare, there have been some amazing studies of yogis and tantrics and their amazing abilities to control what are thought of as unconscious, physiological activities such as slowing the heart rate and suspending the breath while in a state of trance. It is also becoming more apparent that many disciplined and focused minds may have special cognitive abilities that allow them to see deep into the past or even into the future. Studies such as those of the Stanford physicist, Russel Targ, and his experiments with the CIA on remote viewing clearly show that there really is an intuitive faculty in the human mind.

Although modern science is in its mere infancy in regard to understanding these phenomenon, these faculties are commonly known to exist all over the planet. Not just yogis and tantrics, but also shamans and healers from just about every culture have developed psychic abilities that have served the progress and evolution of human consciousness.

I have had the good fortune to witness several “miraculous” phenomenon that my old psychology professors would have scoffed at from their limited academic environments. Although I was educated

and scientifically trained to think in mechanistic and materialistic causality, many first-hand experiences have shattered those limited dogmas. Through personal experience, I have come to see abilities such as telekinesis, levitation, mind-reading, intuitive prognostication of the future, and psychic healing not as “supernatural”, but as very natural, albeit rare, phenomena. I was initiated into tantra yoga in 1993. It was a very pure and spiritual path whose purpose is truly for spiritual enlightenment. The desire for occult powers were heavily discouraged. So much of ancient yogic stories warn of the danger of these abilities and how they not just impede spiritual development but actually degenerate the mind. I lived with yogis in India and witnessed and even experienced many strange phenomena. Fortunately, my teachers were very loving, wise, and humane teachers that guided me towards a judicious understanding of these powers that naturally come through the advanced practice of yoga. I had the good fortune to study under a few very advanced yogis who had a deep understanding of tantra as well as the occult powers that may accompany such practices.

I will speak of 3 such teachers and their relationship to the occult powers, Samanvayananda, Chidghananda, and Chandranath. All 3 of these men were very spiritual beings who also happened to have a deep understanding of the occult powers. I would consider all 3 of them as yogis of the “light,” however with varying degrees of lightness. Samanvayananda was the most explicit in his understanding of the occult. He had even written a book about such phenomenon that his spiritual organization would never publish. The first time I met him he showed me some secrets of telekinetic ability. He would motion his hands toward the trees and the trees would begin to sway as if they were influenced by the wind when the air was actually quite still. He spoke of how certain trees were more “evolved” than others and therefore more receptive to the energy that he was sending them through his hand motions that made them dance in vibrant ecstasy. He explained that he channeled “cosmic love” and then sent this love into the trees. It was a very poetic form of nature mysticism. To this day I can’t say it was a form of gross vanity or exhibitionism on his part, but rather a certain child-like playfulness. When meditating near him he could enter one’s mind and begin to repeat one’s mantra. Instead of a silent repetition of one’s mantra, one would begin to hear the mantra very loud and he would say, “that is the correct way to repeat your mantra.” Although undoubtedly controversial, he never harmed anybody and always expressed love. Maybe he was distracted by the occult powers in a subtle way but I don’t think of him as a fallen yogi. His master, Anandamurti, would punish him severely when he made such exhibitions, although he never completely gave them up. Hundreds of people had experiences near him as I did and can account for his various variegated mystical, wizardly powers.

His best friend was Chidghananda, who was my closest mentor and great friend. He took me into his care and even voluntarily went to prison with me when I unknowingly got trapped in the middle of an absurd revolution in West Bengal. He was different than his friend Samanvayananda in that he never exhibited any abilities but knew all kinds of things. Near him I began to think that Samanvayananda had a very subtle form of spiritual pride while my dear Chidghananda was the most humble and gentle being. It was all too common that he would respond to my inmost thoughts. I never felt he was prying

into my private life but was rather guiding me along the path of greater self understanding. I used to spend hours just sitting with him without even speaking. Just being in his presence helped my meditation greatly. One always felt a gentle, warm glow in the spiritual heart while being in the presence of Chidghananda.

The possibility of past lives and reincarnation is still a great mystery to me. I have no definite opinion on the matter. However, at the beginning of my spiritual practice I had many dreams that I was myself but in another body and in another time. I was curious as to whether this really was an indication of a prior existence or whether it was just a projection of my own mind. I decided to ask Chidghananda about this. He told me just to move forward and there is no benefit in knowing these things. He said that the law of action and reaction and birth and rebirth is really true and that we pass through many incarnations on our path to self-realization as we learn lessons and purify our physical and mental limitations. He concluded with Edgar Cayce in that perhaps you may be Hamlet in this life but perhaps were MacBeth in a past life. Because all beings are evolving from imperfections it is better not to know these details but to move forward so as not to be dismayed by previous negative actions that can dishearten one and make one give up the struggle for enlightenment.

I was relentless, however. I knew that he knew many things about me so I decided to “trick” him. I asked him if he would verify what I already thought I knew and simply tell me if I my dreams were truthful or not. He said, “alright, tell me what you know.” I told him about my dreams. He said that he also saw the very same things. I began to extrapolate a little and say things about this existence that I merely thought were true and filled in the gaps of this vague story presented to me in a number of sequential dreams. He told me that these parts weren’t exactly true and began to give me another story. I listened for just a minute. He saw my eyes wide open with bewilderment, laughed joyfully, and said “you don’t know this part yet do you? Okay, that is enough for now!” I felt like a child who was being told an exciting story from my grandfather and that I didn’t want it to end but that it was bed time and the story must finish. He never mentioned the subject again and I finally realized that he was right and felt like a little rascal for tricking him into telling me more than I knew. However, it was very useful information and helped me understand the circumstances of my present birth with greater clarity. He only spoke of my future on one occasion and told me that he was telling me this one detail for a very important reason and that in the future I would understand why he was telling me this now. 20 years later I see he was very precise and his vision and recommendations were very also precise and were for my spiritual welfare. He was an excellent example of a yogi with great discernment regarding the occult powers. He never claimed to be self-realized or have any special status. He was a true non-dualist that only affirmed the existence of the One, absolute Supreme Consciousness of which we all are part of. Regarding the occult powers, he sent me to Chandranath with a question about these powers. This made me recognize that Chidghananda looked up and respected Chandranath. Chidghananda was the greatest man I had ever met, so of course I was eager to visit this Chandranath that my dear Chidghananda recommended.



Meeting Acharya Chandranath and his wife Ram Pariit Devi was the greatest blessing of my life. It was as if I had met my guru, although Chandranath was a mere disciple of our guru, Anandamurti. To this day, I can see no other entity that realized Anandamurti to a greater degree than Chandranath. I couldn't see any ego in Chidghananda, however I could see a difference between these 2 saints in that Chandranath radiated tremendous light that made me almost lose consciousness of my body just by being in his presence.

When I sat next to Chandranath and tried to listen to him speak of the Supreme Consciousness I could not understand a word he said. I felt I would float off into the infinite. He took me into himself and there was only silence and a soft, white glow. I still try to recall that experience and become so still, forget even breathing, and there is still only silence and a soft, white glow.

Soon after meeting him I would lose myself in a breathless state of trance all through the night on several occasions. Just recalling his physical presence right now makes me swoon into spiritual ecstasy. He is the one person I can say without a doubt was an "enlightened" being. He eschewed all forms of occult power but did recognize that there were certain powers that the Supreme Consciousness gives to enlightened saints. He never assumed he was one of them and said humbly that Lord Buddha had powers that he could never express. He seemed to express the idea of even a hierarchy amongst "Self-realized" beings! The Indian saint Ramakrishna exclaimed that god is infinite and just as you don't need to know the entirety of the ocean to know there is an ocean, it is sufficient to realize just a part of god. For me, Chandranath manifested pure compassion. The energy radiating from him transformed so

many people and he is seen as one of the greatest disciples of Anandamurti that ever existed. Oh, if I could have only met in physical form this guru of Chandranath. If I wouldn't have known of Anandamurti and that Chandranath was his humble disciple, then I would have assumed Chandranath to be my guru.

The occult powers of beings like Chandranath weren't "powers" in the sense that they are abilities that the mind can access and use by its own volition. These powers are rather functions of the Cosmic Mind that this divine mind uses to guide all beings into union with the Supreme Consciousness. A saint like Chandranath is so simple and pure that he assumed nothing about himself. Because of this great humility and knowledge that only Brahma is, Brahma uses such enlightened beings as vehicles to guide the suffering and spiritually ignorant back into loving union with our source.

Anandamurti had many disciples. The aforementioned were obviously some of his earlier and greatest ones. This isn't to say that there may not be others equally great that came or will come later. However, these men seem unparalleled to my understanding. Once the ring of disciples grew, it was only natural that there would be others with less understanding who would be more prone to distortions and perhaps misuse of the power originally granted to them by their guru. When an acharya, or meditation teacher, gives spiritual initiation they are using certain subtle techniques that help awaken the kundalini, or latent spiritual force in the mind of the spiritual aspirant. A good acharya follows the strict instruction of the guru in the initiation process. Because of their deep understanding of the minds of the initiates and their knowledge of how to guide others, many of these teachers develop occult powers. A good acharya can inject one with positive energy during the initiation process and perhaps reflect a fraction of the grace of the guru. However, it is quite natural that many of these people fall into the traps of power, of name and fame, and of the privilege of being some sort of special person endowed with the ability to guide others. Instead of instructing others on the path of dharma, some may fall into the manipulation and control of others. Perhaps they need the recognition of others for their own prestige and spiritual vanity. Perhaps they want an initiate to be or act a certain way or even want money from them. These are the temptations to fall into the "dark" side of tantra. Most fallen tantrics in Ananda Marga aren't really all that powerful. They usually just get together with a lot of gossip and mud sling their enemies. Their negative effects on others could be easily explained in a mundane psychological and sociological manner. Defamation and slander hurts other people and may in fact deeply damage them. However, it may be that these tantrics have accumulated some power of concentration and the focus of this concentration on another may be especially detrimental. I witnessed on many occasions how groups of these acharyas would concentrate their negativity on certain individuals and greatly harm them. Just imagine if somebody with a developed intuition who can see hidden parts of one's personality falls into a negative tendency of mind and later uses their occult knowledge to attack one's weak points. It sounds like a fantastic nightmare, but it really does happen. Nowadays, with so many nasty political factions among the fallen disciples of Anandamurti, there is a

tremendously powerful psychic mud-slinging war going on behind the rivaling factions. Each group does their new-moon kapalika meditation with negative, personal intentions instead of using their spiritual force to counter-act the negativity in humanity. Across time and space, these fallen “avidya tantrics” (avidya means ignorance) send a negative mental plasma toward others with the concentration of their minds. Only the most strong can resist these destructive influences.

The studies of Targ and Stanford with the CIA clearly demonstrated the ability to transmit thought images to recipients on the other side of the planet. This psychic transmission was even possible when the transmitting subjects were inside a lead capsule which blocks all electromagnetic vibrations. I propose that along with mental images it is also possible to transmit emotional content as well. Both positive as well as negative emotions can be transmitted to others with their respective affects. One can send destructive, damaging energy to others with negative emotions and violent ideas yet also send loving and healing energy with positive emotions and clear ideas.

There are certain devious acharyas who have tremendous influence over others but those that follow them always seem to degenerate in mind. Instead of these acharyas guiding others, they end up destroying them. I once encountered a certain manipulative monk who was a great master at finding people’s psychological weak points. He made them feel special and loved as long as they were under his influence, but anyone who wants to break away from this circle always got shunned and treated in the opposite manner. This infamous “CobraKiller” (Shamitananda) always defamed the more responsible and spiritual leaders of Ananda Marga and wanted people to follow him instead of them. He always created false rumors to defame these innocent people and convinced his circles that these lies were true. This person once tried to murder a nun with cobra venom due to his pathological obsession with her. She wanted to escape from his circle but he tried to kill her instead. He also stole tens of thousands of dollars from his very own organization. Although many knew of his crimes (I personally fought with them about it), he still succeeded in dividing the organization in North America and to this day still acts as the big daddy spiritual leader behind the North American movement of Ananda Marga. Everybody in Didi Anandausa and Dada Krsnananda’s Asheville circle knows about these crimes. Some of them have even interviewed the victim but are too cowardly to speak out. CobraKiller still comes to visit their community.

It is the most amazing example of cognitive dissonance collective hypnosis and I have ever heard of and a great blemish to the reputation of Ananda Marga. Many intelligent people continue to lie for him and will vehemently condemn anybody that tries to bring up these accusations. Each time somebody tries to oppose them they slander them until they never come around again. I once tried to take a stand against their corruption and some of CobraKiller’s closest conspirators created and propagated filthy, false lies about my mother! On another occasion, I protested the immoral act of a monk, yet another CobraKiller conspirator, who married a young couple and then stole the wife for

himself. This monk, Krpasundarananda (Kreepy), had an affair with the wife of his very own student yet told me I was a scandalous person for mentioning it and I would suffer negative karmic consequences for criticizing others! Later, all of the clergy and even some householder teachers got together to blame it all on the young man who was severely traumatized already. I was considered a very negative person for mentioning it and once again they tried to say I was the one with the problem. Having to cover up heinous lies makes the soul sick and anybody who only slightly reveals their hypocrisy is immediately demonized and these accused project their own soul sickness on to the accuser. If the protestor is weak, then this soul virus enters one's being and begins to eat away from the inside, feeding on one's inner doubts and insecurities. They will try to convince you that day is night and night is day and that you really are to blame. They may have been people who once showed one the way to god with special mantras and techniques, so their lying words create confusion, contradiction, and neurosis if they are accepted.

Every single one of these teachers, or acharyas, know this monk is an attempted murderer. Before these fiends tore apart the deceived and desperate young man like a pack of wild jackals, I spoke with Kreepy and Peter Fleury about the CobraKiller conspiracy, who are both Ananda Marga acharyas, or meditation teachers. At this point I was still trying to see if there was any substance left in Ananda Marga. I already knew Asheville had sold out. Had Austin? I said I couldn't accept that the CobraKiller is still the spiritual leader who exercises the most influence and manipulation, and how I saw it all as a shameful conspiracy. They both admitted this monk had a really dark side. Peter Fleury admitted it but said he didn't understand how "Baba", the guru, has allowed this to happen and that he had much to think about. It was a clear recognition of his knowledge of the incident. Kreepy gravely acknowledged its veracity as well and told me reluctantly that Shamitananda (CobraKiller) is basically a good person, but has a very dark side. I told Peter the guru had nothing to do with it, and all of this was simply the preistcraft of sheepish cowards. Later, after I made my accusations public and to test the conscience of Ananda Marga, I asked Peter what he thought about it and he responded to me by saying "Who is CobraKiller?" Imagine that! From a Vishesh Yogi, nonetheless. If this is what Vishesh Yoga (the most advanced meditation lessons of Ananda Marga) does to the mind, then it is better to have never bought them in the first place.

There are more and more examples like the CobraKiller nowadays, especially amongst his conspirator friends and followers. I use this example repeatedly because I was close to him and his retinue and witnessed his crimes and also because he is an epic cult criminal still at large that needs to be taken down. It is as if some kind of dark spell is cast over the minds of his followers. It is the most perfect example of what Anandamurti's ideology is not and how one can misuse spiritual power to lead an entire society astray. Those who lie for him fall into the most perverse scandals which greatly harm others. Because they see him as a spiritual leader and use him as an example, they are under the same energetic pattern of harm that he originally used against the nun. Each new crime and conspiracy just adds to the mound of cosmic voodoo, a wretched mass of undigested mental sludge that these

imposters carry yet readily slather others with when they need to protect themselves from their own dark truths and hypocrisies.

One can resonate with a saint and the spiritual energetic pattern of that saint may replicate itself inside of one and may grant a certain grace. One can also resonate under the pattern of an avidya or “dark” tantric and replicate their patterns of perversion. Sooner or later, this energetic pattern will replicate itself into actuality in the actions of the followers. They become like their guide, for better or for worse. Needless to say, strong spiritual leaders with great discernment are necessary if one is to follow the tantric path, otherwise a fall is inevitable. Tantra is a powerful path and if the practice isn’t used with moral discernment, then that very same power will be used to quicken a spiritual fall.

The Tantric Curse

Anandamurti, like all wise yogis in the history of tantra yoga, was against the use of occult powers. They naturally develop in more advanced practitioners of tantra yoga, but the external use of them is always prohibited by the great masters. But why do they exist, if they are not supposed to be used? There is the internal expression of occult force and the external expression. The internal is natural and given to one by the Macrocosm, as the Macrocosm has really shared a part of its own power. Occult power is always the power of the Macrocosm and never really belongs to any microcosmic, incarnated mind. The “external” use of occult power involves the will and intentions of the microcosmic entity, and not necessarily the Will of the Macrocosm. In this case the microcosm is usurping the power of the Macrocosm, and because this expression is robbed of the Macrocosm, subtle imbalances are created. Whenever a microcosm creates a vibration in the living universe that is not in harmony with Tao, the moral order of the Macrocosm, then reactions are created. In yoga actions are called karma and their latent reactions are called samskara.

I will use the case of my spiritual grandfathers to distinguish between internal and external use of occult power. When I was in my early twenties I had dreams that I was a woman in my past life. It made me feel very pure. I wasn't sure if it was literal or a symbolic truth. I was a psychology student very familiar with Jung's ideas of the “anima,” the feminine, unconscious part of the male psyche. The “animus” was termed the masculine part of the feminine psyche. Contemplating this idea never created any confusions nor distortions. On the contrary, I began to feel that transcending one's exclusive sexual identification was the key to transcending “maya,” the great illusion. On the inside it is quite sane and healthy for a man to discover his unconscious feminine qualities as they make one more whole and complete. One remains a man, of course, and with the natural desires of a man. However, the impulsive qualities of masculinity begin to wane. In my case, I lost all sexual desire.

I asked Chidghananda about my dreams. I wanted to know if these were symbolic dreams or if perhaps I really was a woman in my past life. He said that I was indeed a woman. He said, “excuse me, but you were indeed a lady,” just in case some masculine part of me may be offended by this information. I wasn't in any way offended, he realized this and giggled as if to say “I just wanted to make sure..” He told me stories about this person and even how she died. I only had seen fragments of this life in a dream but he was filling in so many details that I had never seen. When he realized his knowledge exceeded my own, he stopped and said “okay, that is enough for now.” He really helped me to understand something very deep. Once the sexual desires were all transmuted into meditation, my mind had tremendous energy. He began to teach me about spiritual healing and I recalled Tireseas, the blind sage with healing powers who was mysteriously both male and female. He told me to always sleep alone and to never share a room with other people nor let people touch my bed. Most of my work would be done while sleeping and my mind would be very sensitive to the vibrations of other people while I was undergoing this healing training. However, I began to lose the desire to sleep until I was only sleeping half an hour every night. I was not tired, and I meditated instead of slept.

All was well when I was under the guidance of Chidghananda. However, I had to return to the U.S. after the Arms Drop trial in the Supreme Court of India. I lived in another community with other

monastics. They had different ideas for me, however. They wanted me to be a monastic with a very public and global profile after my experience of house arrest during the Arms Drop Trial and giving interviews to the international press. They started to come down on me only because I began to doubt them and ask questions about the Arms Drop, which I had already realized that they were actually involved with. The leader of this group was Shamitananda, who would later become the CobraKiller. He riled up 5 of his closest followers to attack me. Most of them couldn't confront me personally, only Shamitananda; the rest of them bashed me behind my back like cowards. He told them all that I was "too high" and that I needed to be brought down. That very same night I had a dream in which I saw all of them as dark figures. Shamitananda approached me, turned around and touched me with his rear, which had a huge stringer like a wasp. I slept for several hours, which was highly unusual at the time, and woke up feeling very heavy. Later, a nun who was part of the group came up to me with a cruel look in her eyes and said "so, you are still human?"

Whereas Chidghananda was using his mental force to guide me into helping me understand who I was without aggressive interference, these people were using their mental force to try and manipulate me into fulfilling their projection of who I should be and what I should do with my life. I thought it quite absurd that a group of people twice the age of my 23 years were so intensely focused on me. I had a terrible headache the next day and I spat some black mucus. I began to sleep a lot more and the headaches became very intense. Slowly I began to understand the effects of the dream. I began to feel the hatred that they sent me. I would see their faces one by one and spit out the black mucus until I finally felt my mind return to normal. After that, they all had spiritual falls. Shamitananda's was the most dramatic, as he tried to murder his unrequited love, a nun, with cobra venom. The others also had their scandals and most of them left their monastic positions. It was very clear to me that they received their negative reactions very quickly for their transgressions. The nun who asked me if I was still human after the attack even got stomach cancer.

I had terrible headaches and was diagnosed with a strange brain growth in my right parietal lobe. I knew it was a psychic phenomenon and that this physical manifestation of disease was but a bundle of psychic energy that these people had imposed upon me. At the same time the friends of the CobraKiller started a rumor that I would die before the age of 40 because of my intense spiritual experiences. I doubt they meant it is a compliment. People heard them talking about my death on several occasions.

The Flying Frozen Turkey

Nothing in this universe is an accident, all is incident. The closer our meditation moves toward the First Cause of OM, the more we see the universe as the dream of the Supreme Consciousness instead of a series of disconnected accidents in alienated minds. What seemed like accidents were but misconceptions of reality from minds too caught up in the mundane to notice the subtle movements of meaning trying to break through our layers of obliquity. Reality is more meaningful and circumstances in life have more of a symbolic and moral meaning than our intellect and our mundane desires can conceive of. Creation is always trying to guide us closer to the Atman by showing us the way through life by creating interesting dramas and synchronizations. "Time is a moving image of eternity," wrote

Plato. Sometimes the signs that appear to guide us appear from beyond time. The responses sometimes manifest before all of the questions and conflicts manifest in our awareness. Perhaps a dream foretells something important or some great synchronicity continues to repeat itself cyclically in our lives. Somehow, one was prepared for what was yet to come and this synchronicity inspires one with awe. The greater “I” within shows one from beyond time what one needs to know to let go of time’s little tricks and live in the eternal now.

I recently resolved one of the greatest mysteries of my life. I have never been able to provide anything close to a rational explanation for this most absurd experience. My friends and family have always enjoyed this story. People who don’t know me may think me crazy.

I was living with some yogi monks in the Ozarks while in my mid-twenties. One morning I had to pick up a nun very early in the morning at a far away bus station. She was asleep on the return trip. Just when daylight broke and I could see the beautiful countryside there appeared some flying object in my peripheral vision. I turned my head and saw just a dark blur about 50 feet away from me along the side of the highway. It looked like it was coming straight toward me. There was only an open field behind its trajectory and it appeared to come out of nowhere. I had at least a few seconds to see it getting closer. At about 20 feet away I realized it was an object that looked like a frozen turkey wrapped in plastic. As it got closer I could see the image of the flying frozen turkey getting clearer and closer. I was dumbfounded. Time was moving very slowly and I kept asking myself “is that really a turkey?” All of the sudden it crashed into the front of the truck. The nun woke up and asked what that sound was. She was startled. I told her just to go back to sleep because she would never believe me. She couldn’t go back to sleep and so she asked me to tell her. I told her and we had a good laugh. We joked that I had been handling too much basil on our farm. It always made me feel happy to work with the basil and make pesto. Perhaps it made me too happy and gave me creative visions? I felt that this experience made us friends. She noticed it was dawn and told me the meaning of the her monastic name, Usha, or dawn. It refers to a state of sunrise when birds start to sing.

Years later this person got involved with a dark rebellion within her order. She started making alliances with perverse people like the infamous CobraKiller. I was not a monk but they wanted me on their side and insisted on alliance but I resisted. I just got out of jail in India for the dirty acts of this order. I was in the wrong place at such a time and I was involved in an international legal case. I defended this organization in front of the press of India and the BBC while I was under house arrest. Everyone loved me because I spoke well of them but they never told me the truth about the arms drop. I was used as a public speaker by the organization. They knew that I was suspicious and they felt ashamed that they were lying to me. They used to say I was somebody so very special and then they started to hate me as much as they loved me. This nun hated me so much that she began to attack my mother by creating lies about her character so as to completely destroy our image in this society. Other monastics also jumped on the band wagon and started inventing all sorts of lies. It harmed my mother very much and sent her on a negative spiral in life in which she ended up being very depressed. My mother followed me into this yoga society and hardly even knew these people yet they attacked her. I

have never tried to forgive the nun. I have always thought someday in the future I will forgive her, but seeing how she has been very cruel to others as well, it is easy to put it off.

The other day a friend reminded me of the name Usha when describing the bird songs at dawn. I recalled the experience with the nun Usha and thought of the “bird song” that morning 20 years ago manifested as the thud of a big Butterball turkey! I wondered why I had such a mysterious experience with a person that turned out to be very negative. Finally, artha, eureka! It was now so perfectly clear. Usha was the goddess who called the dawn, not with a beautiful bird song, but with a dead turkey that crashed against the bumper. She would later attack me and my mother but the universe had already chided her from beyond time and has her showcased in its Theatre of the Absurd. Who needs revenge? Everything is already resolved. It is so easy to forgive a turkey.

The Sons of Brahmins

There was once a foreign visitor to Ananda Nagar, India. He was supposed to only be there for one month. He got lost in the deep meditation of the spiritual environment which had been cultivated over thousands of years by yogis who could come to finish their spiritual work down by that river and enter the final stages of samadhi.

He would enter the state of breathlessness for long periods of time. Many of the Indian monks hated him for this, while others loved him. People started coming to him with their confessions; older monks who were tortured by the communists. That brought him down for a while, as well as the arms drop.

The old saints were dying off with strange neurological diseases and brain tumors because they ate too many sins from the irresponsible and fallen spiritual society. The sangha was becoming a madhouse and the true saints said that their own sangha (spiritual society) would kill the saints.

He returned home, and continued his practices in another place. The same thing happened. He was hated as well as loved. Some of those who loved him ended up being the most selfish, however. The monastics would bring him the cases nobody else could manage. If they thought he was too high in meditation, they would place a “crazy brother” in his custody. There were rumors that he could heal and some people said he was a saint and a “prototype for future human evolution.” What a valued possession! Little did they know that they were making him ill, aggrandizing their own ambitious egos, and creating a scapegoat for all of their own frustrated illusions that they would later cash in on.

I had a conversation with this friend the other day. He left them long ago to regain his life and health. They still want to bring him back and some still say he is a saint. What was the “saint’s” reply?

He laughed heartily and said: “those sons ofb...b...b....b....brahmins!”

He is still alive, but considering the state of collective insanity on the planet, that could very well change. These big brothers have too much burden to carry right now. So that a little dharmic, moral order can begin to influence human society again, there must first be some major cleansing. He says that people trapped in the human, materialistic urban matrices are becoming physically and mentally ill due to the inability to harmonize their physical, mental, and spiritual strata of existence with society,

nature, the planet and the universe. This recluse friend doubts if modern humans really are fit to continue evolving on this planet. His opinion matters because to me because I have seen him heal many incurable diseases simply by looking at somebody. These people healed aren't patients because he isn't a healer, at least he doesn't consider himself one. They are just people who happen to cross his path at the opportune time. I dare not give away his identity or his whereabouts because the people would devour him with their troubles.

He sees all illness as a projection of mental conflicts or imbalances. By intuitively seeing the illness as distorted thoughts or repressed emotions such as fear, anger, or insecurity, he sees how this flow of mental energy interacts with the organs and glands of the body. Maybe this person can't tell you so much scientifically about the immune system, T4 cells, etc., but he has been known to heal cancer. Maybe one can't empirically verify how he does it but it is easy to verify that the cancer disappeared. As a close friend, I ask him how he does it. He doesn't give away many secrets if one isn't first capable of understanding them, but one thing I have gathered is that he has some way of taking these illnesses into his own being, like the classic "sin eaters." Perhaps the cancer of one person gives him diarrhea for a few days, or AIDS makes him physically weak for a few weeks. His advanced meditation and yoga practice constantly heal him of these illnesses. If he stops meditating or spends too much time in the city with the mundane, then he gets ill. Also, I said "almost all" diseases. Schizophrenia and other severe mental illnesses are the great challenge for any healer.

What he shared with me is that all illnesses are clusters of unprocessed, unconscious thoughts and emotions that attack the physical body by first creating imbalances in the glandular system. For him not to have the same illness, he must process the thoughts and emotions of the other as if they were his own. If he doesn't understand these mental patterns behind the illness, then his physical body suffers the same symptoms as the afflicted. I can't get him to tell me how he does it exactly. He is smug in his non-dualist philosophy and simply says that there is only one being in the universe and this being is only understood by the unprejudiced, tranquil and insightful minds. By understanding this fundamental truth, the mind becomes free of all complexes and relieves the body of having to bear the cross of all of the ego's ignorance and unconsciousness that create illness and disharmony. He really can explain a little more, but prefers to let people figure it out for themselves.

Celibates And Sexuality

Sexuality is one of the least understood aspects of human life. It affects everybody, but few people seem to find a healthy solution to sexual conflicts. There is so much suffering caused by blind sexuality. So many women are abandoned with children by men whose animal instincts soon pull them elsewhere after a little sensory gratification. The trail of trauma for the woman may continue as she must struggle to care for the child that have been abandoned. Or perhaps it was her unfulfilled or frustrated desires that caused the separation to begin with. One thing is certain, and it is that there are fewer and fewer examples of harmonious co-existence in human sexual-emotional affairs. As a culture we have gone back into the stone age as regards to sexuality. Instead there is emerging a whole culture of permissiveness and even indulgence. In truth, this distortion of the sexual tendency leaves many with very little happiness remaining in marriage or interpersonal relationships. Conversely, I see very little hope in “free love” and open relationships as well. While some like the way it sounds in theory, I have always seen that somebody always ends up getting hurt. What we need is love. Sexuality doesn't necessarily have to ruin this but it usually does if one or both people lack insight into what emotive factors are really driving them deep within. And it is only by going deep within and seeing these needs that one can find fulfillment in sexuality and relationships. Very few people can altogether transcend these needs. These people are very rare and very interesting.

I had a very normal sexual orientation in my youth. Nothing was too extreme, neither repression or expression. I had everything I needed to live a happy family life by the time I was finishing the university: a good companion, a good education, and strong academic interests that inspired future plans. However, I discovered meditation and yoga in my second to last year, and then got initiated into a very serious tantric practice. The next thing I knew I was single, just barely graduated the university due to lack of interest, and was on my way to India to find more truth.

Contrary to the popular misconceptions, this tantric meditation system had no sexual practices other than upholding responsible and moral behavior towards sexuality. It was a system of very advanced meditation practices. It was surprising to see how my sexuality began to diminish as I cultivated these practices. I was still a normal heterosexual; everything still worked, only the fire had died down a little. The fire was now kindling the desire for deeper spiritual experience. In those days yoga was still a weird Asian or hippy thing, and not the popular practice that it has become today. I knew nothing of contemporary yoga. Fortunately, I learned from some very sincere and serious practitioners from India whom I met at the university. I was beginning to understand what these older yogis had told me: that with meditation there is deep insight and this deep insight into the mind and emotions helps one understand not just sex but all mental and biological tendencies. Tantra Yoga was for me a “libidinal economy,” a way of investing energy in other pursuits. If you put energy in place B, then it is no longer in place A, the original place. As a psychology student I was very well aware with the concepts of suppression and repression and the illnesses and neurosis that they cause. Transmutation was a different idea, however. I never studied this in school. Freud certainly didn't grasp this idea. Perhaps Jung and the humanists did, however. What impressed me most about Tantra Yoga wasn't elaborate, sophisticated theories, but the practical results of converting physical desire into

mental desire. And sure enough, my intellectual capacity exploded the more I practiced yoga and meditation and put on the laungota, the yogis loincloth, the “Tarzan apparatus,” or “organic chastity belt.” My mind became so sharp, however I was no longer interested in intellectual pursuits. All that mattered was finding the source of what was summoning me to make all sorts of renunciations that I never thought possible. Maybe there was some difficulty in the beginning when I was still in the university surrounded by shapely co-eds. However, for the most part it was a very sweet renunciation with promises of something greater. I didn’t scorn sexuality. That would be a direct path to a repressive hell. I just knew that there was something greater. The awakening of the kundalini is more bliss than a thousand physical orgasms at once. And the lover in this tryst is Infinite.

The only problem that I had with my new life-style is that I began to become very sensitive to the environment around me. I began to feel people very deeply. For example, instead of noticing that somebody was sad by the tone of their voice or facial expression, I began to feel their state of mind. I would see somebody from far away on campus and get an impression about their state of mind. What was especially difficult was when I had to share a room with another person. I always dreamed of their inner life. I shared my dreams with them and they were really grateful for the insight into their issues. I once dreamed that I was in a love affair with a girl from Vermont. We met together in a barn and.... When I awoke I was perturbed because I hadn’t even thought of sex for several months. I asked myself “why Vermont? What do I have to do with Vermont? I remembered that my room-mate was from Vermont. I asked him if he had a lover there recently. He just snickered and said, “you caught me!” I was always very sociable. However this new energetic sensitivity began to isolate me a little. However, I had already decided that I wanted to be a monk and accepted this solitary yet blissful position in life.

By the time I graduated and arrived in India I was having very intense kundalini experiences. Nobody understood me except my mother and a few close friends. That soon changed when I arrived at Ananda Nagar. I felt like I had arrived at a very special learning institution. One yogi administrated a university in the day and meditated all through the night. It was good to have a reference for work because I had only spiritual desires and didn’t want to do anything else. He was a very advanced meditator and passed through spiritual passions that lasted several years in which he did very little work on the physical plane. Instead, he was absorbed in the bliss of samadhi. It is not that he was useless in these times. Quite the contrary, his elevated vibration inspired many, but also made his little monastic brothers a little jealous of his spiritual achievements.

This monk had told me his secrets of transmuting sexual desire on one of our first encounters. He said that he never repressed anything. I could see that this was true as he was very outspoken. He openly criticized the crusty theocracy around him and told me with a hearty laugh that Ananda Marga would probably end up killing their own saints some day. He was bold and always expressed himself openly, especially when stubborn or dogmatic people needed a little kick in the rear.

He expressed his ideas about sexuality in a similar manner. If a women’s breasts appeared in his mind during meditation, he just let it happen. He knew it was impermanent. He would struggle with the image in his mind, then let his mind enjoy the form. He still continued to do his meditation during these intrusive “fantasies.” Slowly his state of formless bliss would return. He said that eventually he would

feel compassion for this person and felt that if this desire manifested he could really harm another person emotionally because he was so god-intoxicated. He knew that these were momentary inclinations and that for him to take a lover would be a disastrous existential maneuver. This inspired him to embrace her within a radiant white light and to tell her she was dear to the divine and that he would never harm her. He said that in the end he always saw his “lover” merging into the pure light of the eternal Atman, and returned to his peaceful meditations.

What he told me weren't some exact, specific techniques to make a desire disappear. Rather it is an attitude and way of life in general that works to transform the mind and body with their desires. Few people understand the deep reasons for spiritual discipline and what the yogi truly wants to achieve. This monk was a robust, intelligent, and even handsome person. He would have had no trouble impressing the ladies. He was a far cry from the creepy, repressed priest that negates himself through repression and thereby degenerates his libido into dark perversions. I truly believe he had developed the “heroic” state of meditation in which there remain very few desires and one thereby begins to let go of all inhibitions. “All things come from god, how can anything harm me?” Although this is the attitude of the “heroic” yogi, it is also the motto of the sensualist who loses his/herself in these very same tendencies. Very few people can really become detached from desire without butchering themselves up on the inside with repressions and distortions.

The following account will help give us perspective on what is actually successful transmutation of an instinct as compared to what is simply repression and distortion that only further exacerbates and excites an instinct.

I once heard a conversation in which a certain high-ranking member of Ananda Marga, Karunananda, was speaking of how he was once an administrative boss of many monastics. He didn't know what to do about their sexual repression. He said the only solution was to find hookers for them. He had a regular brothel going on. This was while he was in Hong Kong. Later, I also heard of rumors that he also had one of these establishments for the big whig central acharyas at Ananda Nagar. When I heard this I could not mentally process the information. I had been so close to many saintly monks and had such great respect for Ananda Marga that I simply couldn't register this new, dissonant information in my head. My ears heard it without a doubt, but my mind didn't know what to do with the new information. It was clearly the strongest case of cognitive dissonance that I ever experienced. I probably would have suppressed this information, distorted it, or have made up an excuse if it had not been for my friend who spoke to me about this shock a few minutes later. He was present for the conversation too and was a little more mature in the ways of the world than I. He didn't have any problem scoffing at this. I, on the other hand, was struggling to assimilate it all. Seeing all of those central monks coming to visit him every day gave me the greatest suspicions. “If he does this, then is everybody else doing it too? Are all of these high-ranking monks clients in his brothel? “Does this mean all of Ananda Marga could all be a lie?” These were the voices inside of me that I didn't want to hear. A month later was the famous Purulia Arms Drop in which Ananda Marga monks tried to pull off an international arms deal. It failed miserably and I, because I was in the wrong place at the wrong

time, found myself imprisoned, then put under house arrest while our case was scheduled for the Indian Supreme Court.

Just after the arms drop Karunananda kicked me out of the hostel where I was staying because I was under surveillance and he was also guilty of helping this failed scheme and didn't want the police anywhere near him. I could see the fear in his eyes that revealed his complicity. He was terrified of me and didn't want me near him.

Chidghananda, one of the great acharyas and early disciples of Anandamurti, became my closest guide as well as best friend. He accepted me into the hostel he managed the night Karunananda had booted me out. There was also a big commotion going on that night. The locals were beating on drums and the monks thought they were war drums. All of the monks were in a panic to escape to the train station. They thought there would be another massacre by the communists who gave money, alcohol and weapons to the locals to attack the Ananda Marga ashram. Chidghananda just told me to lock the door and meditate all night. If I die I will go happy, he said with a sweet smile. It was his way of saying all will be fine. I had just met him before this incident. He went to jail voluntarily with me so as to protect me from the forces that had me trapped in a situation in which I had no understanding. He was concerned that we would be tortured like the monks who were tortured by the police on several earlier occasions. This was the best experience of my life, spending long hours meditating with this great yogi, in jail and later under 6 months of house arrest while our case was passing through the Indian Supreme Court. Although his mind was deeply connected with the Supreme Consciousness through his spiritual practice, he was always the most simple yet highly rational person.

Chidghananda once told me the most incredible story. Several years earlier Anandmurti once was speaking about microvita and explained that only Taraka Brahma (the Supreme Consciousness acting as Liberator) can cause a sex to change without an operation or drugs. It is possible to change sex with the application of microvita, he explained. At the same time Karunananda began to beg Anandamurti to not turn him into a woman. He sat there crying and saying that he felt a change in his organs and that he was becoming a "lady." "Baba, please don't make me a lady!," he cried. Was this spectacle a "jedi mind trick" of a humorous, loving guru giving a scolding his rascally, macho disciple, or the special powers of Taraka Brahma? Who really knows.

Chidghananda was too serious about such things to spread gossip. I think he was trying to tell us all something. It has a little something to do with the law of opposites, of Heraclitian enantiodromia drama. When one goes a little too far with any form of machismo, whether physical, mental, or spiritual, the opposite, repressed and distorted force finds a way to crack the surface of one's near-psychotic, one-sided mind and forces a radical change. "Okay macho man, now try being a woman," is what the law of karma wants to teach them. This may explain all of the bizarre sexual distortions with the monks nowadays. The cover of so many of these leaders has been blown. When younger monks lose respect for their elders, they lose faith in their own capacities as well. It is much easier to fall when one loses one's confidence. Nature, or Prakriti, doesn't let it slide, however. This kind of abuse causes very strong reactions. Sexuality is a very delicate energy and to damage it or cause distortions or harm has very intense consequences. These monks later have to live duplicitous lives and perhaps develop

perversions and extreme indulgences because of this repression and distortion that escapes with a wild madness. It is much saner to live a normal, family life. It is difficult to straighten out these libido knots once they are established. One may not finish working them out in one life-time. One is perhaps reborn with all kinds of psychological complexes and/or sexual identification problems. I believe Anandamurti showed Karunananda this law of opposites to try to get him to change course. He knew that if he continued with his machismo, then he would harm others and himself.

The Soul Gazers

Fortunately, as a youth I was taken in and given shelter by some of the purest monastics in Ananda Marga. My first mentor, Chidghananda, whom I have written about in many writings, was considered a great saint and healer. He was a classic “sin eater.” Even though he criticized the corruption he loved everybody and even became ill himself by trying to help and heal those monastics who were falling from the path all around him. In the end these criminals created all sorts of lies about him so as to not have a pure ideal of any monastic hovering over their corrupt conscience. All monastics needed to become dirty in their minds and so that they could have some justification for continuing to fall from their path.

I knew another great healer whom I became very close to. He became a monk while still a teenager. Even before he became a monk he was imprisoned in India by Indira Gandhi for his association with Ananda Marga. A direct representative from her offered his release if he only renounce his guru, Anandamurti, but he instead remained imprisoned under cruel treatment and conditions for a few years. He considered me his spiritual son and it was easy for me to see him as a father figure. I knew he could see right through me but I never felt uncomfortable around him. He was one of the most innocent people I have ever known. One day I asked him about what gives certain people the capacity to read the minds of others. He responded to me with the desire of trying to hide an ability that people would consider very special and so he referred not to his own ability to read minds but instead to the ability of certain monks who can read minds. He said that “yes, sometimes we can read people’s minds. However, with you Westerners it is very complex. We can read your minds and see your thoughts but we have no idea why you think the crazy things that you do.”

I was roaring with laughter at the irony. Here is a man sufficiently intelligent to peer into the soul of another with pure objectivity and compassion but because of the distorted nature of our unnatural and warped thought patterns, he could not understand it all! He was not an unsocial and isolated monk. He really loved to be around people. He watched the news and read magazines. He liked music and literature and even movies if they were not vulgar or violent. For me he was a barometer of spiritual maturity and social correctness. He had never been with a woman yet did not show any fear or repression around women. He was very respectful towards them and was a great friend to my mother.

Years later, after the Purulia Arms Drop and the FBI classification as a terrorist organization, the movement fell apart completely. They hardly even exist now and most of the time that you hear anything about them it is pure scandal and degeneration. People like my “father” suffered greatly as they carried the spiritual burden of leadership and responsibility. Like Chidghananda, my “father” also became physically ill. Most of the monastics were falling into sexual scandals and had no respect for their vows of monasticism. Instead of being congruent and honest they remained monks so as to continue to feed off of the prestige and respect of others, yet roamed around like titillated tom cats ready to mount anything that moved. I wrote the following essay a few years ago while reflecting on this situation.

"Opus Gei"

My initial exposure to Ananda Marga monasticism was very pure regarding sexuality. There were not so many cases of perversion. Later, after great conflicts that effected the stability of the order, people started getting into scandals. There was no longer so much spiritual inspiration or existential security within the order and people started “falling” into their repressed and distorted instincts. Ananda Marga was a spiritual society based on the practice of tantra yoga.

In the beginning, before the fall, I could see how the monastic life-style really functioned in a healthy manner. There were some older monks that never seemed to have any sexual tendencies. There were others who struggled but as long as they had a healthy spiritual environment, then they could continue with their efforts in a healthy way, without dangerous repression. And then there were the ones that had very little success in this endeavour. The monastic institution would be better off inspiring them to have family lives instead of trying to force monasticism. Otherwise, their natural, albeit repressed tendencies always lead them into trouble. Naturally, their scandals were heterosexual when they were heterosexuals and homosexual when they were homosexuals. However, there were very few homosexuals in this order when I first entered, probably not higher than the mean. The community did not seem to be a refuge for gays, as some sceptics might argue. However, as time passed and the social solidarity of the monastic society eroded there began to be more sexual scandals, and significantly more homosexual scandals. The middle group of those making a sincere and effective struggle began to slide down into the third group of those that just need to do something else and leave an unhealthy, repressed life-style.

According to a recent article I read in The Guardian citing modern social scientific data, only 7 to 10% of the population have homosexual tendencies. Within this 7 to 10%, only a small percentage of

people are completely homosexual (2 or 3% of the general population) while the remaining 5 to 8% only have homosexual tendencies to varying degrees.

If societies of humans have populations with more than 10% homosexuality, I believe we would be seeing an effect of increased homosexuality caused by social conditions instead of natural, innate tendencies. Perhaps some people are born homosexual, while in others homosexuality is socially conditioned. The distinctly high manifestations of homosexuality in one particular society would seem to suggest that certain psycho-social dynamics in that particular society somehow induce homosexual tendencies. Why is there more homosexuality in such a society than there isn't in general society? What would be the personal and social- psychological conditions that cause such a high rate of homosexuality? The most obvious examples of "false homosexuality," or homosexuality affecting heterosexuals, is in monastic orders and prisons, which sometimes are not so different. I had always heard such rumours about the clergy of the old Church, but I never knew any of these people or was familiar with Catholicism. Later, I became friends with some more progressive Liberation Theology priests who were more honest about the hypocrisy of the supposed celibates. There is no spiritual vitality left in the church and most priests are really poorly adjusted people that don't understand their natural impulses. The Catholic church with their very gay "Opus Dei" have propagated this plague for nearly 2000 years.

When "celibate" priests begin to manifest a sexuality that they themselves consider taboo, then the probability for an inappropriate "scandal" is quite high. I saw that people that really were not gay were later getting involved in gay relationships, both monks and nuns. And because they were not supposed to be sexually active, their sexual activity is not natural and free, but often involved inappropriate, imposed and sometimes even perverse and criminal expressions. This is what I refer to as "Opus Gei," a dark and dogmatic idea against sexuality that eventually paradoxically binds one deeper into sexuality in ways that are not natural to one's being and that they really don't seem happy with. Instead of being celibate, a heterosexual becomes gay; "Opus Gei." This concept has nothing to do with homophobia, and hopefully people would not use such an argument as a diatribe against homosexuals, but rather against hypocritical priests. Perhaps this notion may help distinguish between more innate forms of homosexuality (people actually born with physical, androgynous bisexuality) and those manifestations of homosexuality that are simply caused by temporary confusion, weakness, psycho-social maladaptation, and social decay. Birds, fishes, and many species of mammals are known to develop homosexual relationships when they were unsuccessful with heterosexual procreation attempts. They tried to be heterosexual but homosexuality was the only option available for them and they settled with it. Is it any different for monks?

I have written many criticisms of the monastic institution that Anandamurti created. My critiques are based on my essential love for the institution as well as the monastics and I defend them by

criticizing the degeneration and hypocrisy that has become so dominant in the decades after Anandamurti's physical departure. I was sent to jail and am still to this day marked as a member and potential leader of this "terrorist" organization (as the FBI later classified them) because of these people and their crimes. The monastics created all sorts of lies about me because I would not go along with their dirty politics and they even attacked my mother. I no longer use my spiritual name of Vishal (even though people still call me that as a nickname) and I have virtually no contact with any living members of the movement, yet I still defend the essential ideas of Ananda Marga and its preceptor, Anandamurti, simply because they are rational and humane.

Here I attach some of my writings from A Name to the Nameless related to this subject:

Sexual Tantra

When speaking about the second, or svadhistana vortex, most people immediately think of sexuality. The six vrttis or vortexes of the svadhistana vortex are indifference, depression, compulsion, lack of confidence, paranoia, and resentment. These 6 tendencies have more to do with a lack of sound grounding in one's person rather than sexuality. The sexual drive is rooted in the sensory mind, in the first vortex. The problem is that due to a lack of awareness of one's emotional and physical needs, the sexual desire often gets confounded with these defense mechanisms.

It is quite natural and healthy that the sex instinct of the sensory mind finds higher expressions in higher centers. In a balanced second vortex the sex drive hasn't reached its full maturity but still is not a blind animal instinct. It has more to do with emotional security, which is the constant theme when discussing the svadhistana vortex. The problem is that this biological instinct gets tangled up in the distortions and insecurities of the svadhistana, self-conceptual mind. The ego begins to exploit this gratification for its unconscious necessities and there is always suffering and degeneration.

I have never taken the so-called "sexual tantra" seriously. Firstly, because the only people who I have ever known to practice such things were never really balanced. Sure, they spoke of awareness and love and transmutation and all of those nice things, but it was just all too obvious that they were just sex addicts propelled by unconscious emotions. They always left a trail of harm. It may be that there were once some more conscious practices that really didn't trap people into their compulsions, but if they were in fact truthful, then would have to be based on yama and niyama, the ethical base for the practice of yoga. Most sexual relations ultimately lead one to suffering. It is a transgression of ahimsa, or no-violence, to project one's selfish urges onto another. It is no wonder that in the 2 languages that I understand, the crude word for the sexual act can be synonymous with the words cheating, deceiving, or generally harming another. The only functional sexual tantra that I have ever known is to first be responsible and never try to harm anyone while at the same time make the indefatigable effort to try and understand the propensities of the second vortex. The sexual distortions exploit these fundamental vrttis. The more suffering, separation, and insecurity that there is in the svadhistana level, the more likely that sexuality will try and compensate for these emotions. However, these necessities are valid and are so profound and fundamental to the personality that they really need to be understood. Perhaps the blind compulsions are due to an untimely withdrawal of a mother's breast that left one sucking in nothingness. Or perhaps sexuality has aligned itself with an inner, unconscious resentment and lack of

confidence that tries to outwardly seduce and dominate through sexual dominance, games, or manipulation.

I have come to think that when there is no suffering, there is no desire, and where there is no desire, there is no suffering. This is true for all desires, not just sex. Few people can really understand this. Ramakrishna once said that mundane pleasure is like a dog chewing a sharp bone and doesn't realize the "satiation" of this desire comes from its own blood. It is fear and insecurity that keep us bound into the limitation of a separate self, and therefore bound to selfish desires. Sometimes, even very highly developed minds overlook these underlying reverberations in the shadows of the emotions. The pirates to our present state of bliss are often something unseen from our past. I have found that the study of the vrttis, especially those of the svadhastana, are paramount for finding the psychological balance that permits intuitive, spiritual development.

Ananda Marga, A Revolution?

“Ananda Marga does not discriminate between a householder and a sannyasi (renunciant). The place of a chief or head of family in our Ananda Marga is more important than the place occupied by a Sannyasi, on the understanding that the head of the household does not depend on anyone for support, while the Sannyasi has to depend on others. A householder is like a strong tree that stands by itself, while the Sannyasi is like the vine that wraps around the tree for support. A householder, therefore, deserves more respect than a Sannyasi according to the trend of thought in Ananda Marga. This in itself is a revolutionary idea. No philosopher or thinker, either in the East or in the West, has dared to declare that a householder is worthy of more respect than a hermit or sannyasi. It takes the valor of a revolutionary to say this.”

This portion of “Ananda Marga: A Revolution” was eliminated by the acharyas after Anandamurti left his physical body in 1990. Here Anandamurti clearly expresses the importance of the householder and even more places it above the acharyas (monastics). Ever since it was published for the first time many Acharyas were bothered by it but of course dared not show their dissatisfaction with their guru. In 1991 that part of the discourse was removed and the books that still remained and had been published with the full discourse were burned on orders from the highest authorities of Ananda Marga Inc. in India. Nine years ago a dedicated scholar discovered that in the editions of 1991 onwards the above portion was not published.

The following is the entire original discourse. Ananda Marga: A Revolution

Ananda Marga is a revolution. It is not only a spiritual revolution but also an economic, social and mental revolution. The economic system, the social structure, the trend of thinking and the spiritual practices prescribed in our Ananda Marga are not only new but something quite different from the established ideas and practices in these spheres of life.

Ananda Marga is not a change merely due to the cycle of time but a revolution, a radical change – in the true sense. Never before in the entire history of this world or the universe, if it could be known to mortals, has a system of life fully embracing the economic, social, mental and spiritual spheres ever been correlated in such closely knit society as in Ananda Marga. In Ananda Marga, a sannyásii (renunciant) is as good a member of society as an ordinary family person earning his or her own living and maintaining his or her family.

If we examine each of these important spheres of life separately as depicted in our Ananda Marga we will see how they are radically different from all existing ideas. Ever since the beginning of this world the power to rule has been in the hands of one class or another. Long, long ago, when the world was only inhabited by animals, mere brute force determined the capacity of a group to rule. As an example, we find in the natural history of the world a period when enormous reptiles, the dinosaurs, ruled the world with the help of sheer weight and brute force. Rule of brute force did not end with the animals but continued even in the age of primitive human beings. Even after the advent of early civilization, kings and emperors depended on and ruled with the help of their physical strength. Every other quality on the earth was subordinate to physical strength. With the passage of time, as the mental

faculties developed, physical force was replaced by mental capacity (the capacity of planning and forethought, etc.) as the essential requirement of ruling over others. With further economic development, money became important. Those in possession of money controlled the knowledge of the learned and the courage and strength of the brave. Hence the authority to rule passed on to the moneyed class – the capitalists. The capitalists could also not retain power for very long as their income depended on the workers. The toilers who lacked courage and strength, highly developed mental faculties and money, had thus far to depend on one of the above-mentioned three classes for their maintenance. The class of the physically strong (Kśatriyas) or the class of the mentally astute (Vipras) could do without the help of the workers and so as long as their rule lasted the toilers did not realize their importance; but the capitalists (Vaeshyas) could not produce their wealth without the help of the workers. The workers thus became an essential requirement of the rulers. The workers did not fail to realize this and consequently we find their attempts to rule manifested in the shape of the communist movement of the present age. A close study of this movement will show that it is not backed by individual physical strength or mental development, by reasoning, statesmanship or capital, but by the unity of workers, who have only one quality, the quality to work. This quality can be directed towards violence, for snatching away the capital and other attainments of the other classes. But whatever the workers' drawbacks, the cycle of events shows that power is passing into their hands.

Similarly, if Ananda Marga only developed due to the cycle of events, the power to rule should accordingly be vested in one of the classes. When the workers or communists outlive their utility to rule, according to the ordinary cycle, power should pass to the brave or the statesmen, and Ananda Marga should also have aimed for this. In our Ananda Marga, however, this is not so. Ananda Marga does not follow any of the old patterns of economic life. The power to rule is not bestowed on any one class. In fact, in our Marga there are no separate classes. Our Marga has eradicated the age-old system of classifying human beings according to their trade or even capacity. The four classes who have ruled the world at one time or another are not of recent origin, but have been known ever since the beginning of humanity as Brahmins, Kśatriyas, Vaeshyas and Shúdras. These trade-wise classifications developed because certain individuals were more suited for a certain type of work. The classes so formed started the fight for power and for their own comforts and thus the system of one class rule came into existence. It would appear that the formation of trade-wise classes was a natural and logical development. If that were so, how then can Ananda Marga establish a classless society? Those who do not know Ananda Marga will come to the natural and obvious conclusion that one: Ananda Marga should not claim any achievement which is illogical and hence a classless society, which would be illogical, cannot be achieved by Ananda Marga; and two: that Ananda Marga is also like many of the other societies of idealists and moralists who aim at a classless society. But Ananda Marga's attempt to establish a classless society is not confined only to those who are the preachers of the Marga or those who understand the philosophy of the Marga and appreciate the necessity of a classless society. This attempt is undertaken by every member of Ananda Marga, for every member practices a system of living which leads to a classless society.

The revolutionary character of our Marga is evident from the way it tackles one of the oldest vices of human beings, the vice of dividing themselves into classes for their own benefit. These

artificial classes get a logical support by the fact that they have sprung up from the grouping together of persons of similar aptitude for better utilization of their capacity. For instance, the learned and the statesmen all combined together and formed the class of Brahmins. Similarly, the strong and the brave formed what is called the Kśatriyas. The Vaeshyas and the Shúdras were formed in a similar way. Ananda Marga's approach is not to call these classes bad but to make all the members of Ananda Marga practice and develop the good qualities of them all. For instance, the developed mind required for a Brahmin is necessary for every member of Ananda Marga. Every person who joins Ananda Marga, whether of the Shúdra or Vaeshya or any other class, has to strive to develop and strengthen the mind. Everyone has to work for a strong and healthy body. Everyone has to work for a living. This has been given so much importance in our Marga that it has been declared that to work as a sweeper – the most menial of tasks – is far more respectable than to depend upon others for one's daily needs. Not only earning money and having a balanced and dependable economic life is important. Even the lowest of the social classes, which people normally scorn, have been given equal importance. Every member of the Marga has to physically serve others. This is normally seen as the work of the so-called Shúdras, but followers of the Marga cannot develop completely unless they also do this efficiently. In short, all the characteristics of the four classes have to be mastered by each individual in our Marga. It is not only mastery of these characteristics which is necessary, but their regular practice is an essential duty of every member of Ananda Marga. Every individual thus becomes universally fit, and any person makes as good a Brahmin as a Shúdra. Thus no scope is left for some to leave others behind and form a special group. This classless society is not only aimed at in our Marga but is evolved by practice. This approach to change a society full of classes and sects, was never thought of before. The very class system which appeared as a logical development and evolution can be removed by an even more logical method, to form one classless society.

Ananda Marga is therefore not merely an organization of idealists or moralists who preach a classless society, but a method, a system or a dharma which leads to a classless society. It has not been formed as a result of cyclic changes in the economic sphere of the world like the evolution of communism, but is a radical change in all existing economic practices or theories conceived so far. It is a revolution in the economic sphere of the world's life.

In the social sphere, too, both the means and the ends adopted in our Marga are revolutionary. This shows a change which had never been conceived of before, a change which is not a cyclic change due to the development of social habits of human beings. It is a change based on the fundamental characteristics of the human mind and hence it is a change which will last as long as the human mind lasts.

From time immemorial, human beings have been framing laws and rules to govern themselves so that the fundamental rights of each individual are secured and all the members of society can live peacefully. Such laws have been framed from time to time by the ruling class. On examining these laws it is evident that the ruling class framed them keeping their own interest as the uppermost consideration in their mind. For instance, in Manusmṛti, the text of laws framed by Manu, it is stipulated that if a Bráhmīn boy marries a Shúdra girl, he is punished by shaving his head and taking him around the town

seated on the back of a donkey. The punishment of a Shúdra boy marrying a Bráhmín girl is death. The laws were accepted only as long as the Bráhmín supremacy remained, and were questioned the moment the Bráhmín supremacy was removed. After the Bráhmín supremacy, there have been numerous law-givers who have all framed laws and rules to suit their own convenience. Some have declared that allegiance to the king is the supreme duty of every member of society; others have placed the country or state above the sovereign; while others have considered their religion more important. There is no single common bond in any of the numerous societies to unite them. The laws for ensuring security are framed in such a way that equal security is not provided to all the members of the different strata of the society: there are differences between the Bráhmíns and Shúdras or the white Americans and the black Americans. Such laws lacking a common bond cannot lead to the existence of a peaceful and everlasting society. Unfortunately all that the lawmakers have done so far is to frame laws which have caused immense social unrest.

The approach taken by Ananda Marga to tackle the problem of developing an everlasting society is revolutionary in itself. Those who are to build the society of Ananda Marga are not mere idealists and moralists. They are a group of classless, caste-less, practical people who not only preach and meditate on the principles of classlessness, but actually practice those principles so as to be fit to be a member of any of the classes of the world based on their individual capacity as members of humanity. With this background they are bound together by a common and foremost ideal. The ideal is everlasting and of equal importance for any class of people. The social laws of our Marga not only make no distinction between one person and another, but encourage both sexes to share equal responsibility in life. All social superstitions like widowhood, etc., are discarded. Not only are the superstitions discarded, but the fundamental principles of some of the existing laws of society, like allegiance to the laws of society and state, take second place. Of primary importance is one's allegiance to Brahma (the Supreme Being). Harsh social punishment such as creating outcasts or placing restrictions on widows or women in general in participating in certain social functions do not find place in our society. Ananda Marga has formed a society which frames its laws on the basis of common ideals in order to develop the idea of the oneness of all humanity. This society is radically different from any existing society, for it provides a society with a common bond where there is no distinction between class or sex, where no one is declared an outcast or punished without being given the chance for self-reform, and where no laws are framed keeping in view the interest of only a few individuals. In such a society no one is weak or downtrodden and no one is allowed to be exploited by others. Such a society had been dreamed of and advocated earlier by moralists and idealists, but never before has such a system been achieved, as it has been within Ananda Marga, which combines all the qualities of the different economic classes of the world in one individual. Never has such a system been conceived of by any of the numerous thinkers and law-givers of the world.

If Ananda Marga is a revolution in the economic and social spheres, it is an even greater revolution in the mental and spiritual spheres. Philosophers and thinkers so far have all declared the visible world to be unreal as compared to themselves. Ananda Marga takes a radically different view. According to the philosophy of our Marga, the world is as real as human beings' knowledge of their own existence. How far-reaching is the effect of this radical change in the trend of thought, is difficult

to imagine at first. This approach not only gives the same importance to the world as to humanity, but makes the existence of the world essential too. The world, or any worldly activity, is just as good a manifestation of the Supreme Being as humanity itself. Hence Ananda Marga does not preach fleeing from the world, but makes it an essential requirement for every individual to remain in the world. The idea of giving the world equal importance to humanity is a revolutionary idea. Ananda Marga does not discriminate between a householder and a sannyasi (renunciate). The place of a chief or head of family in our Marga is more important than the place occupied by a Sannyasi, on the understanding that the head of household does not depend on anyone for support, while the Sannyasi has to depend on others.

A householder is like a strong tree that stands by itself, while the Sannyasi is like the vine that wraps around the tree for support. A householder, therefore, deserves more respect than a Sannyasi according to the trend of thought in Ananda Marga.

This in itself is a revolutionary idea. No philosopher or thinker, either in the East or in the West, he dared to declare that a householder is worthy of more respect than a hermit or sannyasi. It takes the valor of a revolutionary to say this.

All the religions of the world, whether present or past, have placed restrictions on who are entitled to perform spiritual practices. In the Hindu religion such restrictions are numerous; and in almost all other religions there are restrictions. Ananda Marga has no such restrictions. To learn those spiritual practices which have thus far been denied to family people, one need not become a sannyási. Ananda Marga places no restrictions on members of a particular class, caste or sex for learning spiritual practices. The removal of such restrictions is a revolution. Never before was it conceived that a person living with his or her family and earning a living could achieve the ultimate goal, but the revolution of Ananda Marga has made it possible.

Everything we see is a manifestation of the Supreme Being. Thus every action connected with it should be done with as much efficiency as the worship in any of the religions. Brahma is omnipresent – one need not go to the Himalayas to find Him. That whatever we do, see, hear or feel is Brahma, is a unique idea. Such a philosophy is a revolution and is radically different from the philosophy evolved by the great thinkers of the world so far.

Ananda Marga is radically different from all concepts of philosophy as well as economic and social thinking. It is not a change which has evolved as a result of the evolution of the human mind and its economic and social environments. It is a revolutionary concept of life altogether different from any of the present or past ideas. It is a change which is independent of the cyclic changes due to the passage of time. It does not practice anything which is not new both in approach and practice. It is a revolution which makes life a reality. It teaches adjustment to life, rather than giving up the world by leading a life of useless seclusion. It creates people who are fit for every walk of life, who do not make any distinction among their fellow beings, and who are joined together as one world community. In our Ananda Marga all humanity, nay, all living beings (jīva matra tare) have combined together in every walk of life.

The Debate

6 months before the Purulia Arms Drop I participated in an Ananda Marga debate about whether terrorism could ever be justified. Ananda Marga was a pacific revolutionary organization that denounced both the materialistic philosophies of capitalism as well as communism. The focus of the ideology was primarily on yoga and meditation but there was a lot of emphasis on social justice and activism as well. My friends in Ananda Marga were fans of the libertarian socialist ideas behind the Mexican Revolution of 1910, the Spanish revolution of the 30's and most especially the Zapatista revolution in Mexico which was still occurring at the time of this debate. Nobody in the debate could really defend terrorism. We evaded the idea of terrorism and focused on the justification of using force against the state by violent revolution. However, the other side said our idea of revolution was not terrorism because it is a declared political and revolutionary military movement which does not target civilians like terrorist attacks. We were ideological rebels, but nobody was aggressive enough to really talk about terrorist attacks. I led our team in the debate and we could argue that the capitalist system is more terrorist than any terrorist organization, but when the opposing team asked me specifically if that gives us justification to use violent force against the system which would include attacking innocent civilians, we could not argue this position. We could not even pretend to and we clearly lost the debate. The leader of the other group was a Vietnam war veteran who was very well spoken and even though it was all a structured formality, his sincere non-violence stance made us somehow feel that we were in the wrong and did not want to be a part of the debate.

There were many brilliant people in Ananda Marga, especially in India and Anandamurti's organization became the enemy of the state, both the national capitalist state as well as the local state of Bengal, which was governed by communists. Anandamurti infiltrated the state by creating an army of civil servant yogis who follow a strict definition of morality, Yama and Niyama. Anandamurti worked for the Indian railways and many of his disciples worked in various levels of government. Having these leaders apply yogic principles in society would help establish a new order of non corruption. Spiritual people who perform their duties with honesty and noble character will be loved and trusted by others. These highly respected ethical leaders would be the vanguard of a new society and collective spiritual awakening. It was very clear that this is the type of spiritual revolution that Anandamurti wanted. He was not non-violent like Gandhi and thought that sometimes force is needed in a revolution, but his efforts were clearly focused on spiritual and social revolution. The organization he created was revolutionary and instead of battalions of soldiers he created battalions of social service workers who teach the ancient principles and practices of tantra yoga.

In the early days Indira Gandhi's (Nehru's daughter) regime wanted to incorporate Ananda Marga into the Indian state. When Anandamurti refused then the trouble started. This assault on Ananda Marga only helped the movement to expand beyond India. When I visited India just a few months after the debate, I went there in full confidence that I was in the company of peaceful rebels persecuted by the state but I never once thought that Ananda Marga would end up in the middle of an arms deal and a failed revolution which got me thrown into jail and an Indian Supreme Court trial for charges of terrorism.

After returning from India and being declared innocent in their Supreme Court I stayed at an Ananda Marga community in Missouri. Some black, unmarked helicopters began to appear periodically during the meditation retreat. I recalled the debate 6 months earlier and could hardly believe the absurd situation of the present. I saw the leader of the opposing debate team, the Vietnam Veteran, and he was frantic about the black, unmarked helicopters. He said they were sent by “them.” I thought he meant the CIA or the government, but he started speaking about reptilian beings. This person who read Chomsky and had very enlightened and clear political views now seemed to be possessed by Alex Jones. He began to drive around our community in a jeep with a trailer connected. The trailer had some long object covered by a plastic tarp. We were already so deep into the real life Theater Of The Absurd that we said it was probably a missile he had stock piled to shoot down one of them buzzards hovering overhead. All we could do was laugh at it all. Most people thought that we were being harassed by the government because of what had just happened in India. They wanted to make us nervous, that we were being watched. Their strategy was obviously working.

I had just returned from being under house arrest in India. It was the greatest blessing of my life, like Briar Rabbit being thrown into the briar patch. I was not allowed to leave the immediate area and all I could find time to do was meditate on the sacred grounds of Ananda Nagar, a place used by Buddhist, Jain, and Hindu tantrics for centuries to finish their spiritual practice. They said the rocks still held a great vibration which was absorbed by the environment during their great samadhis, or spiritual realizations. I got lost on those rocks. However, at the same time the ashram was surrounded by Indian military. We used to joke about how they had surplus World War II rifles. An Irish friend of mine who was also under house arrest with me jokingly called them “musket loaders.” They would sometimes raid the compound to scare people and we would make jokes saying “here come the muskets.” Returning to the present narrative, in the U.S., the military now surrounds us, but with very silent black helicopters. A few years later Ananda Marga was placed on the FBI’s top ten terrorist organization list. We were simply dumbfounded. A.M. was up there with the IRA and Al-Quaeda and Hamas, but what had A.M. ever really done as far as terrorist activity? Sure, they got in some scrapes in India when they tried to defend themselves from the government who violently attacked them but they were the ones who always got massacred and never massacred anybody else.

Anandamurti was a very mysterious person. He was first put under surveillance by Nehru before the Independence from the British Empire, while Nehru was leader of the Congress Party. Nehru liked the letters that the 17 year old student had sent to Congress and they were read aloud. People wanted to know who this youth was. He eventually initiated some revolutionary leaders in congress into tantric practice. By the time of the 70’s A.M. was infiltrated by the CIA. I know people who saw Anandamurti perform many “miracles” in front of many people in A.M. Many of these miracles involved healing but it was also known that Anandamurti knew all sorts of things. When my Vietnam veteran friend was planning on going to India he was very nervous because he was a secret chain smoker and he was afraid of getting a scolding from the guru. He had heard rumors that Anandamurti knew everything about his disciples and that he even scolded them for things far in their past of which nobody else knew. When he arrived he entered Anandamurti’s room with great apprehension. Anandamurti stared sternly at him and then smiled saying “smoking is just a bad habit, not a crime.”

I know so many people with so many similar encounters with Anandamurti. I even saw that some of the elder disciples also had some mystical knowledge and healing powers. There is no doubt that Big Brother knew about the mysterious powers of this great yogi. I truly believe that A.M. was infiltrated and disintegrated not because they were a terrorist organization but because they never wanted the world to know of the great man behind the great and humane revolutionary ideas that they were so frightened of.

As a liberal arts student that had just graduated the university, I went to an Ananda Marga ashram to do doctoral studies on tantra yoga when the arms drop occurred. Far from being an mere academic experience, I was becoming deeply immersed in the very high spiritual vibration at Ananda Nagar. It was clear that much spiritual work had been done in this environment. I felt that my meditation was 5 times as strong there! By just closing the eyes, one enters into deep, effortless meditation in such an environment. Despite all that has happened with Ananda Marga, those experiences always help me remember that the philosophy and spiritual practices of Ananda Marga have a very pure origin.

<https://www.youtube.com/embed/dVxilyDXKDs>

After a nice meditation one morning I hear there was an arms drop in a nearby village and then the military arrived. The arms drop was a typical botched-up Ananda Marga operation and the arms fell in the wrong place and it was reported to the local police and military. They discovered it just in time. The simple locals live like people from thousands of years ago. They discovered these unknown objects which had very nice boxes and canvas bags. At the time they were making cob houses and were just about to throw some sturdy hand grenades into the cob mixture.

I contemplate my memories of Ananda Nagar the weeks before this incident and remember how there was a humorous, supposedly ex-Marine with a USMC bull dog tattoo giving fitness training to illiterate tribal boys who were employed by Ananda Marga. At the time I really believed that Viirendra, the ex-Marine, was helping train official guards to protect the election boxes of the Indian state for the upcoming elections. It sounded rather odd that the Bengali government would trust its foe Ananda Marga with such a duty, but I didn't criticize this inconsistency at the time because I was so distracted by the humorous environment of the "fitness training." Viirendra finally got to be in charge as a drill sergeant. He had some sensitive yogi qualities but was really a jar-head at heart.

The trainees underwent rifle training one day with a b.b. gun. All 30 of them took turns with the one and only b.b. gun. It was just like the one I got on my 8th birthday. An old guard of the V.S.S. (the elite guard of Ananda Marga) took pride in being the leading official and decided to instruct the trainees himself. He instructed one boy to point the gun at a nun, who like us, was peering over the fence and snickering at these antics. "Okay, you hit the target, now point the gun at the nun, right between her eyes," the guard said. The nun was laughing and screaming at the same time saying "no, no" while we were roaring with laughter at these Gomer Pyle antics. Viirendra grabbed the gun, invoking the archetypal drill sergeant from Full Metal Jacket and screamed, "I'm gonna shove that gun up your ass, soldier." That sweet nun and the Indian boy fortunately couldn't understand these words. It was all too comic and absurd to accept as reality. This is ample proof that Ananda Marga is not essentially a

terrorist organization. The system tried to impose it on them with infiltrators like Viirendra, but militant radicalism really wasn't in the nature of the majority of the monks and nuns.

Viirendra disappeared the day before the arms drop and we simple observers were sent to jail. A few years after that I hear that there is a pentagonal meditation room in the Asheville, N.C., in an Ananda Marga community where Viirendra has settled. That is ironic because in my experience, people in Ananda Marga, especially in the U.S., put special spiritual significance in architecture, especially architecture for meditation rooms. Hexagons and hexagrams are more of their style, not pentagons. They chose the design and didn't purchase the building as such.

Prior to this home, he lived in a recluse ranch in Colorado where a proud monk named Krsnananda would visit him. Krishnananda told me himself that Viirendra had to report to the people in the black helicopters that came to see him at his hidden ranch. Krishnananda also told me that his brother, who is also a monk, was in the airplane when the arms were dropped. As a crescendo I also get news that Ananda Marga made it on the top 10 terrorist list of the FBI around the year 2000. This understanding turned my whole Ananda Marga experience upside down and inside out. All the while that I was lost in deep meditation at Ananda Nagar and beginning my studies at the research institute, these miscreants were planning an international conspiracy with the CIA against Ananda Marga.

I was never seriously drilled by Interpol because they knew I was innocent. They sent a file clerk to interview me. He was the sweetest Bengali who really wanted to know if I liked Bengal and wanted to know all about my family. He was sincerely hurt when I said the vacation didn't turn out quite as I suspected and that I would prefer not to be in this situation but that I would probably be content here otherwise. He really wanted me to be happy.

This was not the case when the interviewed the Devashish, however. They kept him in the interrogation room for hours and had their best agents drilling him. He was obviously nervous. Later, knowing that he needed to give the rest of us some kind of reason as to why Ananda Marga is being framed as a terrorist organization and why we are under house arrest, he decided to give us a story.

He was sincere. I never thought he lied about anything because they were very humiliating confessions. He told us all about the underground A.M. mafia and how they operated. Most of it seemed pretty innocent compared to most mafias. In the early days they were simply smuggling electronic equipment into India to sell on the black market. The money was funding schools and orphanages in India and Africa. Anandamurti prohibited these activities but many people still participated in them because it was very easy and few considered it immoral. I realized that I had even participated in this unknowingly by agreeing to carry a video camera into India for a monk who would later sell it to an Indian contact. If immigration were to ask me what happened to my camera, I was to say that it was stolen and that was the end of the case.

However, I did expect that there were a ton of things that the Devashish wasn't telling us. He confessed that he had been to federal prison twice for his activities with Ananda Marga mafia. He had worked in various counterfeit operations with the great mafia giant and pimp, Karunananda. Hopefully, he had nothing to do with Karunananda's Love Shack, the monastic prostitution service for all of the celibate

monks in Ananda Marga. He only confessed to counterfeiting and credit card scams. This was a step up from smuggling electronics and it was impossible for me to condone A.M. involvement in these activities.

I suspected that he had been compromised by somebody, by the FBI, or some agency. He told me that the FBI came to his house during the 84 Olympics in Los Angeles and spoke to him the whole day about how A.M. are terrorists. He argued the contrary but the FBI agent had all kinds of inside knowledge of A.M. and cited conversations of Anandamurti that were given only in closed circles. The FBI agent argued that followers of Ananda Marga believe Anandamurti is “Taraka Brahma.” They had subtle arguments about how this is a belief system and not some official doctrine, as the agent wanted to argue. This was my first piece to the puzzle of how A.M. got infiltrated, was thoroughly studied, and later disintegrated.

We were under house arrest during this time and so I could begin to see how the criminals of Ananda Marga had been utilized by Big Brother to step up their criminal activities to the next level. The very same people behind the smugglers got involved in an international arms deal that was monitored and controlled by M.I. 5 agents from England.

I began to think of all of the complexities and dissonance that this whole Ananda Marga experience was creating. Ananda Marga was a very complex world view, an alternative and revolutionary society in all of its aspects, and Big Brother was afraid of them for this. I contemplated the A.M. from the texts and the immediate A.M. culture of which I was immersed in while being under house arrest in their “Mecca” of Ananda Nagar. Now I am seeing that there are so many other voices that could try to define what A.M. is in contrast to the official doctrines and the norms of the movement. The mafia activities were a great contradiction to the ideology, for example. And now I had to consider that there are now really intelligent and powerful people who are trying to impose and define what Ananda Marga is all about and that they are only interested in its destruction and dissolution.

I think we need to hunt down the Devashish and have a conversation with him. The Devashish made a joke with me just after the court case and our deportation to the U.S. He said, “Have you seen Nirvananda’s new face yet?, he looks good with his new plastic surgery. ” He just laughed and walked away.

The producer of the documentary cites another author that considers it is likely that Kim Peter, or Nirvananda, was aided and protected by the CIA. The producer leaves the question open for scrutiny. Some people in Ananda Marga were informants to the CIA and the senior members of the organization knew of this. Kim Peter worked in North America with a gang of Ananda Marga monks. He is still seen as a Robin Hood type of figure. In the beginning, they only smuggled electronics into India to raise money for orphanages and schools. However, they later moved on to greater ventures. Many members of this underground mafia extended into immoral and dangerous international mafia connections. Some were caught and forced to be informers to the FBI and the CIA. I knew who some of these people were and I think they were used as tools to help frame Ananda Marga as a terrorist organization. After the Purulia arms drop Ananda Marga was placed on the FBI’s top 10 global terrorist groups list for several years. Now, they are practically non-existent in North America.

Ramananda And The Ronin



Last year one of the few remaining noble monastics from Ananda Marga came to visit el Misterio. I considered him their spiritual and social leader, their wisest. He wanted to join us in the revolution and said that our work was exemplary. I knew he had suffered greatly remaining within the old, corrupt order. He admired us for being moral rebels and going against the grain of our own tradition and withstanding the attacks against us for this. We are not monastics nor formal meditation teachers yet people around the world think that we are doing the work of Ananda Marga when in fact we are entirely independent. I told him that I was commissioned by some of the older, direct disciples of Anandamurti to help continue the work of Ananda Marga after the organization had failed. I told him about our meeting with Ramananda so many years ago and how Ramananda spoke well of el Misterio just before his death and said we were doing the work that Anandamurti intended. I met with leaders of Ananda Marga like Ramananda and Chandranath after the Purulia Arms Drop in 1995. They knew Ananda Marga was infiltrated and was no longer really Ananda Marga. Some factions of A.M. had sold out to the Indian government, others to the communists in West Bengal, while others had sold out to the CIA and Interpol to help frame Ananda Marga as a terrorist organization. Due to this an entirely different approach must be taken. Anandamurti had foretold this years ago and said that the social organization of Ananda Marga would be annihilated but the ideas would later continue under

new forms. Ramananda, although still holding a very high organizational rank in Ananda Marga, inspired us in this revolutionary direction.

After hearing this history the noble monk visiting us slammed his fist on my table, alighted upright and shouted “Let us tell them all to go to hell and start over with just the basic moral principles and meditation. I was so happy because we needed some orange in this revolution, monastics who can work outside the organization, yet still follow the discipline of Ananda Marga monastics.

I thought we had some hope. However, he went back to his tribe in Ranchi, India that is controlled by gangsters and and nun beaters and told me we needed to make deals with them. This effectively put an end to any possibilities of working with Ananda Marga monastics.

Ramananda

Ramananda died recently. He left an autobiography about his life as personal secretary to Anandamurti. I first met him in 1995, just before the Purulia Arms Drop. He came out of his room to speak to a few of us who were visiting from Europe and the U.S. His eyes were a little sleepy. If it weren't for his overall blissful composure, he almost appeared intoxicated. It was so obvious this man was really god-intoxicated and had just been truly enjoying a trip into deep meditation. And now he has to come out of it and talk to us. How could a mundane person understand such a state of mind other than referring to some sort of drug or alcohol altered state? Only his eyes were sleepy-looking, but his mind was so awake and sensible. His presence could certainly make one chill out much deeper than with wine or weed.

My friends had noticed something in me of late; that after deep and long meditation along the river, it looked like I was stoned. The joke with them was that I wasn't really meditating, but secretly smoking something, that I was truly an incorrigible Austinite. I didn't mind because I was really much lighter and healthier than I ever had been in my entire life and without pharmaceuticals, recreational drugs, alcohol, or meat.

I really liked him from the first moment he entered the room. I got a little of that eternal floating feeling that I would later experience even more strongly when I would meet Chandranath and his wife, Ram Parit Devii. I learned to distinguish between the politician and the saintly monastics by the vibration they left upon me. Sometimes that subtle vibration would last for days and would make one wonder, “where do they get this energy from? how can they invoke this bliss in others?” I saw that

Ramananda had probably been enjoying for decades of meditation what I had only recently discovered after my initiation into tantric meditation a few years earlier.

When I saw Ramananda again it was several years later. I was already way far out on the fringes of A.M. I knew who was true but could see how so many people were falling into scandals and all sorts of non-sense. My protests were never public in those days and I only spoke about these issues with my friends. I had come to Mexico for naturopathic treatments. I had a dream that I had a strange brain growth in my right hemisphere and then later had it confirmed with a PET scan. I never pursued any treatments or further diagnosis because I knew no doctor would ever understand what is going on with my brain under the fire of kundalini. I started therapies a year earlier while I still lived in the U.S., but wanted to immerse myself in them more thoroughly by visiting a clinic in Mexico.

Ramananda passed through Mexico at that time. He was surrounded by clowns; monks puffed up with the vanity of being the ones chosen to implement “the mission of Baba.” It was all mostly ambitious self-delusion, the discourse of these spin-doctors. I had very little respect for the orange cloth by that time, but I felt very different near Ramananda. I remembered our first encounter and realized that this monk really belongs to an altogether different category than the others.

I meditated near him and some other monks. There was a dense vibration with the other monks. They were all mostly depressed, angry, and suffering from a lack of confidence in themselves and their organization after the arms drop and the A.M. civil war that ensued. There was also a recent scandal about how the monks were editing philosophical and social texts of Anandamurti. Not even a decade had passed and they had already started the adulterations that would give more power to the monastics instead of lay members of A.M. It was difficult to meditate near them. I opened my eyes to see who was sitting beside me emitting such a heavy vibe. I saw who it was and then I saw Ramananda sitting on the other side of me at total peace. I closed my eyes and tried to forget about the other monks. I once again felt that lightness emanating from Ramananda like I remembered from 6 years earlier. It was a pleasant relief to know that there were still some yogis left in A.M.

The next morning he told me how an unknown man once came to see Anandamurti and Ramananda was amazed to see Anandamurti speaking to him in great detail about some other organization that Ramananda had never heard of. He was giving orders and asking questions to this man just like he did with Ramananda. After this unknown leader left Anandamurti told Ramananda he had created 21 alternative movements in case the monastic institution of A.M. fails in its objective. Ramananda was next to Anandamurti almost 24 hours a day and could not understand how Anandamurti could have the time to create and adminstrate these reserve organizations. He told me this story and then looked at me intently and said, “you know, we really could fail.”

I was shocked. Why had he told me this? Nobody in A.M. spoke in that manner. Anandamurti was the incarnation of god and the monastics were chosen to propagate his mission over the entire planet. This was the common discourse, anyway. And why was he speaking to me so sincerely about this? He really didn't even know me, at least in the common sense of having spent time with somebody and shared experiences, etc. However, I realized that he trusted me as much as I trusted him, and that he too felt a deep connection with me ever since our first encounter. It was so obvious he was telling me something more, but what was he saying?

Later that night I felt that some really good energy had jumped over to me through Ramananda. I could feel that the gurus blessing was transmitted through him, as if Anandamurti had left a package with him to deliver to me in the right moment. I start to hear the OM sound more loudly than ever before, as if somebody had started up a motorcycle inside the house. I fell over in a trance for I don't know how long. I heard OM for 3 days and hardly slept. It was perfect bliss. I could see my future unfolding before me and knew that the principles of A.M. would continue despite what happened to the organization. It was all very mystical. I understood I was to take radical measures regarding A.M., and prepare for its absolute disintegration. It was all so lucid, and only becomes more so as the years pass on and I recall those realizations. Ramananda never gave orders, he only gave me his trust. He knew all would be well. It was one of the clearest and simplest heart connections I have ever had with another human being.

A great master like Anandamurti could heal any disease, physical or mental because he could see the subtle causes deep in the mind and tell people what they needed to do to transform themselves while taking on a great load of the burden himself. He had infinite love and those very close to him also expressed great compassion. Being close to some of these mature disciples was the greatest blessing of my life and I owe everything to those sincere beings that have sacrificed their lives for the work of dharma. I met some who reflected their guru's compassion so deeply that they began to absorb the suffering of others. They took over the debts, the negative samskaras or negative "karmic" reactions of others so that those struggling to develop their spiritual practices could become strong themselves. It is not that they desire this. Due to their own spiritual freedom and compassionate realization the Macrocosmic Mind expressed this grace through them, as it did through Anandamurti.

Chandranath once explained to us that sometimes great disciples of the guru may manifest some degree of grace, but it is very little compared to what Anandamurti expressed. Yogis of this level of maturity are the most valuable people in human society. Their sole duty on this planet is to help others and maintain the balance of dharma. Most of them are now gone. They became very ill as they were aging and their physical bodies no longer had the energy to burn off the samskaras of others. Some died very painful deaths. Despite the fact that so many of their fellow disciples are now falling from the

path and only plagued and bogged them down with their deviant expressions, their memory is a testament to the greatness of Anandamurti. Without these beacons of hope, the work of Anandamurti would have never reached the world. The fury of the "Headkick Headtrick Tantra" was but to lighten their burden by doing my part to get rid of some dead weight.

Ronin

10 years ago an old friend of mine, Mokseshwarananda, wrote that the monastic "acharyas" are now like Ronin, samurais without a master that must hold true to their own principles because they no longer have a master to direct them. He referred to the master as the organization, the collective system of discipline that governs their monastic society. I was inspired by this idea, and I still am, but I found out he was just another acolyte for Shamitananda, the "Cobra Killer." I have already discussed the crime of how this leader of the North American society tried to murder a nun while he was the Sectorial Secretary of the Path of Bliss. He gave her a mango lassi yogurt drink laced with cobra venom after pursuing her all of the way to India! Ask Didi Anandausa, Krsnananda, Dinesh, Ramesh Bjorn or any of the rest of the Asheville, North Carolina group that cover for Shamitananda. Approach them, look them in the eyes and ask them if they know about this heinous crime. Ask Peter Fleury in Austin. I have spoken to all of them. They can't deny it and bow their heads in shame. Still, Mokseshvarananda and many other "independents" like Madhuvidyananda, Nabhaniilananda, Kreepysundarananda, Darth Vindu, etc. etc. followed Shamitananda and saw him not just as an organizational leader but a spiritual leader as well. All of these people were just acolytes for the CobraKiller Shamitananda and the putrid "Bengali" regime which allowed such a man to be a leader. Whoever committed transgressions and was disciplined by Ananda Marga went running off to the Bengalis for a hearty dose of psychological cobra venom to quell their cognitive dissonance.

Some people ask why I continue to mention this example. Well, it is because nobody has done anything about this problem. Nabhaniilananda travels around the world telling people that Shamitananda has a great realization of the guru, for example. Also, because the attempted murder of Didi Ananda Viina is just the tip of the iceberg. Shamitananda and Madhuvidyananda were held at gunpoint by the Austin Swat Team during a Dharma Chakra or collective meditation in Austin Texas just a few years after the attempted murder. It was at the home of the LFT of Shamitananda, who, after being apprehended, went to prison for selling drugs. I knew him before this incident. He was approached by Abhishuddhananda a few years before this with an offer to run drugs from Mexico into the U.S. He told me about this as if this monk was insane. I knew that the monk wanted to exploit the weaknesses of this youth. He was a tranquil pot smoker who grew his own weed, somebody doing

something considered taboo and outside the strict yogi system of Ananda Marga, but not dealing or harming anybody, and so the crooked monk thought he could be used in greater schemes. He confessed everything to me and I assured him that the monk was not a monk at all and that he had better stay clear of Shamitananda and Madhuvidyananda as well. Shamitananda and Madhuvidyananda later used this young man's home as their work base. This man worked back and forth between Austin and St. Louis and had many houses full of hydroponic marijuana plants. It is curious that Shamitananda established a meditation center in St. Louis at this time. With what money one might ask? His LFT acolyte sometimes had so much cash that he did not know where to hide it. Also, I recently got some information about from the Monterrey Mexico police department about the murder of Gagan, the millionaire president of Ananda Marga Mexico that was murdered 6 years ago. Why were there all of those frantic phone calls between some numbers in Denver Colorado with Gagan's phone in Mexico? Shamitananda and his Bengali goons were arguing with Gagan about his will when he was murdered. Gagan wanted to change his will to leave his money to his family instead of The Path of Bliss. All of those thugs were based out of Denver, Colorado while they were living with the VSS (Very Stupid Soldiers) chief there. If I were an international detective I would certainly have some very strong clues to follow. Also, the day before Gagan was stabbed 65 times with a knife Shudhatmananda and another unidentified man in orange arrived at the Monterrey Jagrti, close to Gagan's home. Curious coincidence? One could also ask Kreepy and Darth Vindu about this scheme that they were involved with at the same time they were whoring around Mexico.

Some say that the Ananda Marga system does not function because of all of the criminality within their society. First of all, I would say that the Path of B.S. has nothing to do with Ananda Marga. Ananda Marga functions as it should and has its own defense mechanisms: those who transgress the fundamental principles are sent in a downward spiral very rapidly. Nature exposes them by manifesting their karmic reactions so as to tell humanity that they are imposters. Only those who follow the guru's system will remain standing, the rest have already been sent to Hades to exercise their first and second chakras. People like Nabhaniilananda Monk Dude and his little buddies in North America who promote the CobraKiller as a great acharya are but slaves for Ravana, the serpent who abducted Sita in the Ramayana epic. The crimes of these acolytes of Shamitananda are no less destructive than those of Ravana, and that is why Ravana is the classic "mahapapii", or "great sinner." He is great in that regard because after abducting Sita in the guise of a sanyassi dressed in orange, so many people doubt the good intentions of all sanyassis.

The monastic institution created by Anandamurti was not intended to be an institution of monastics isolated from the world who only sought their own enlightenment. It was created for people with high self-actualizing desires that transcended the ordinary desires for family life. Anandamurti saw the householder as equal or even superior than a monastic life because they had to care for both their own families as well as the universal human family. The monastic institution was created for people who could dedicate themselves fully to the service of the greater human family. Being a loving

guide and setting an example of purity actually helps open one's heart and transcend the potentially selfish desire of seeking only one's very own enlightenment. "Meditation and service to humanity" was the great maxim taught by Anandamurti for his monastics and it is also the formula for finding spiritual enlightenment. Householders were seen as a great tree and the monastics were seen as vines that wrapped around that tree. Householders are superior to monastics in the sense that they have to support monastics as well as their own families. Yet after the monastics began to parasitically strangle the great tree, they changed Anandamurti's texts by omitting this phrase.

Now we have a situation in which the monastics of Ananda Marga are now more like the so called "sanyassis" of Rajneesh. They go around like free-loving hippies and leave trails of scandals and harm wherever they go. Being single, they have no strong emotional bonds (unless they get obsessed with a nun and later try to kill her by poisoning her with cobra venom), nor do they respect the emotional bonds of others and enter people's homes and communities like a wrecking ball. Being without a proper social-spiritual base these hungry wolves look for money in whatever way necessary and commit crimes and even murder in order to continue their wretched existence. I say it is better to slam the door in their faces before they enter and bring their virus into your home or community.

Taraka Brahma

Anandamurti reintroduced the old tantric concept of "Taraka Brahma." Taraka means "bridge," and Brahma is "infinite consciousness" and so Taraka Brahma is the bridge to the infinite entity of Brahma. Taraka Brahma is the point just between the unmanifested infinite ocean of Brahma (Nirguna Brahma) and the manifested creation, or Macrocosm, of Brahma (Saguna Brahma). Essence and creation are both Brahma just as waves are part of the ocean. The essence of Brahma is like an infinite ocean without waves, the pure Consciousness behind the Macrocosm. The universe in which we live is the creation of Brahma, the Macrocosmic manifestation of Brahma. This vast universe full of planets, stars, nebula and galaxies are but waves that vibrate the surface of the infinite ocean of Consciousness and which make them appear as separate from the essential ocean. Taraka Brahma is the tangent between these two aspects of Brahma, the link between the manifested Macrocosm and unmanifested consciousness behind the Macrocosm.

The pure, unmanifested Consciousness is infinite and transcendent of the creation. It is the ground of being, the eventual destination of our spiritual journey beyond all of the variegated vibrations in this created universe. The universe is the home of our physical being but our spirits home is in the infinite consciousness of Brahma. Human beings are microcosms, miniature expressions of the universal Macrocosm: "As above, so below." Our spiritual evolution takes us through so many relative experiences in this universe, so many forms of life and meaning that make us one with the Macrocosm, but evolution eventually leads us toward union with pure Consciousness. The manifested Macrocosm is eternally active and occupied with Generating, Operating, and Dissolving its creation. The unmanifested Consciousness of Brahma is too unoccupied with the Macrocosmic universe to be able to liberate us, while the Macrocosm is too occupied with its own creation to liberate us. Hence, the idea of Taraka Brahma, the tangential entity between the unmanifested Consciousness and manifested

Macrocosm of Brahma. Taraka Brahma sees and may touch all of the waves of this universe yet remains unperturbed by them while resting in the infinite Consciousness. Taraka Brahma is a special vehicle that functions through an incarnated being to express the Consciousness of the Macrocosm. It exists so as to liberate beings from the finite bondages of the Macrocosm and unify their minds with the infinite Consciousness.

Anandamurti clearly explained that this idea of Taraka Brahma is not the same as the divine incarnation theory. Divine incarnation is an illogical dogma because what is infinite can never manifest as finite, that the entire essence of Brahma could never manifest in a human form. Instead, the idea of Taraka Brahma is that the infinite being between the manifested and unmanifested consciousness expresses itself through a vehicle or a medium. As to what degree of expression Taraka Brahma may take is a mystery. Anandamurti said very little about that. He never said that he was Taraka Brahma either. He said that he was a mystery and will always be a mystery.

Most of his disciples believe that he was deeply connected with Taraka Brahma yet after his death it seems to have become an established dogma that he WAS Taraka Brahma. Anandamurti was not some typical guru who impressed people through a few tricks and lower occult powers. His spiritual power was sublime. He cured thousands of people, mended their errors and continued to guide them along the spiritual path. He gave all of his energy to guiding human beings along the path of spiritual evolution. Although I never met him personally as he died a few years before I went to India, I met some of his disciples who had characteristics similar to him: people with a very deep understanding and love for humanity that actually healed and guided people so that they could progress spiritually. These were humble people who truly manifested some degree of their teacher's power and wisdom but never thought they were anywhere close to parallel with the force of Anandamurti. These people never manipulated the idea of Taraka Brahma with the end of controlling other people.

I truly believe that the spirit of Taraka Brahma worked through Anandamurti. However, that is not the same as saying that Anandamurti was Taraka Brahma. Taraka Brahma continues to work behind the ideology and spiritual practice of Ananda Marga. Those who get samadhi (spiritual realization) through Ananda Marga spiritual practice connect with Taraka Brahma and are endowed with great power and spiritual responsibility. The advanced sadhakas will collectively manifest the force of Taraka Brahma, however, I do not believe that anybody else has manifested more of this consciousness than Anandamurti. Perhaps no one person could ever manifest what Anandamurti did. I believe Anandamurti gave all of his vital force to this manifestation, until it killed his body. Also, I see that his more realized saints suffer the same burden, of having to guide others and take on their samskaras. Taraka Brahma is a serious idea and is not to be used for social manipulations. Those who blasphemy the idea of Taraka Brahma become perverts and criminals because they are trying to wield a force that could never be manipulated and this omniscient intelligence reveals the true motives of these people and exposes them as clowns or criminals.

In "The Libertation Of Desire" I wrote about how I overheard a senior Ananda Marga monk, Karunananda, discussing how he set up a prostitution service for sexually repressed monks under his supervision. What I did not write about is how this event happened while Anandamurti was still alive. Now if Anandamurti was the all-knowing incarnation of Taraka Brahma, then he certainly would have stopped him, so as to not let these activities contaminate the monastic order. Why start a monastic order with rules of celibacy if later the same monks are going to set up brothels? What was going on? Everybody used to speak about how strict Anandamurti was and how he kept everybody in line. By the 1980's Ananda Marga was thoroughly infiltrated by not just the Indian intelligence, but the KGB, CIA and the FBI. At the same time Ananda Marga mafia activities were wide spread throughout the world. What did Anandamurti do to stop this? I believe that Anandamurti was originally very firm but later he lost his strength and was no longer able to keep people in line. I see no evidence that he fell into

scandal himself, but was unable to stop the degeneration occurring all around him. Ananda Marga is a swamp of cognitive dissonance. Stacking lies on top of lies is a psychotic tendency. Instead of coming to terms with these limitations his disciples keep the myth of the omniscient and omnipotent Taraka Brahma rolling all the while criminality, sexual perversion and mental illness continue to disintegrate the monastic order.

The law of karma and samskara, or action and reaction, is totally impersonal. It functions as inflexible and universal law such as gravity or the effect of cold or heat on the atoms of physical material. It does not take anything personal into consideration. Fire burns any hand that is placed in it. Once an action is done, the reactions have to bounce back, whether in the physical or mental worlds. Even the greatest and most powerful gurus get sick from taking too much reaction or samskaras from their disciples. The idea of a "saviour" of humanity is relative. There are teachers who can heal and mitigate the effects of samskaric reactions to a certain number of people but it is impossible that an incarnated being could save everyone. Anandamurti healed many people for many years but he always got sick afterward because his body had to experience the reactions he had taken. Although the mind was enlightened, free and divine, the body is bound in the physical plane where the law of action and reaction dominate. Before he died of a heart attack, he had initiated a hundred monks. Some rose to spiritual life while others fell deeply into ambition and pride. Not God itself, the consciousness of the Macrocosm, could control, guide and care for that process of healing totally as action and reaction are inviolable laws. Perhaps an enlightened being, in union with the Macrocosm, can mitigate the effects of the action and reaction of human beings by taking them within his/herself, but he/she is not an omnipotent being. One expresses a certain power of the Macrocosm but in the end the human incarnation is a microcosm, albeit an elevated and evolved one. Although maybe a myth and not actual history, they say that Jesus consumed the sins of his followers, but had to be sacrificed to do so. He did not have the infinite power to simply make the sins of others disappear. If it were really possible to take

the samskaras or "sins" of all, the kingdom of Christianity would not be the disaster that it is and has been for two thousand years. Similarly, if Anandamurti were all-powerful then his organization of Ananda Marga would not be the mass of perversion and priest-craft that it has become. Anandamurti died for the sins of his followers. Although the Indian state and the Hindu "Pharisee" had tried to kill him on numerous occasions, it was ironically the crookedness of his own disciples that "crucified" him.

It is the ignorance and despair of human beings isolated from the consciousness of the Macrocosm that creates the ideas of absolute gurus and all powerful messiahs that exist to save everyone. Priests are all too ready to provide tricky ideas of divine incarnations and messiahs to exploit these natural weaknesses in people. Only the consciousness behind the Macrocosm could save everyone because it is the whole of all parts, the Macrocosmic Consciousness for all microcosmic consciousness.

I recently saw "The Wild Wild Country," a documentary about Rajneesh and his followers. It was very absurd but very fun to watch. It made me think of the pitfalls of social and spiritual leaders, as well as their followers. The Rajneesh show was much more superficial and vain than what I am writing about but I think it reflects the same dynamics of corruption and narcissism in alternative mass movements with charismatic leaders. Where there are leaders with strong egos and blind and devout followers their ambition and vanity too often ends up consuming their ideology and personal sincerity. Not many people are self-reliant and capable of following their own conscience and so they look toward another to guide them and project so much of their own power onto the leader. The fall of the leader is traumatic for their communities and this deception causes great karmic harm. In the end one cannot fool the universe and nature makes one the fool. It is as if the conscious macrocosm rejects and punishes such acts to compensate for those transgressions. When one deceives human society with hypocrisy the Macrocosm makes one a clown and/or a criminal.

One is left thinking if the Macrocosm is an impersonal entity, an intelligence field that controls the laws of the universe such as evolution, involution, expansion, contraction, and action and reaction. If this idea is true, the Macrocosm is in the generator, operator, and destroyer (god) of the universe but it has nothing of a personal relationship with my life, my feelings, desires and sufferings; the Macrocosm would only be an impartial governor who created the universe and its laws and continues to maintain the universe automatically like a machine.

It is only when we know our personal life as an expression of the Macrocosm that we understand that there is something personal in the Macrocosm. One can only understand this when the mind is free of narrow ideas and mundane and limited desires. If the Macrocosm is the whole, then my mind with its thoughts and desires and emotions is also an expression of the Macrocosm. Without me, who will call it "god" or Macrocosm? When "I" approach Om, the sound of generation, operation, and dissolution, there is always something offered to continue with the drama of incarnated, microcosmic life. "Do you really want to dissolve in my infinite Om now and end the cosmic drama, or should I tell you some deep secrets about your purpose and the purpose of the universe?" Thus when one finds the silence and stillness of meditation, one reaches the edge of existence and non-existence to discover the mystical secrets of life. They have to be experienced, one has to go to the seashore to know the sea and not just listen to stories of others' visits. You have to jump in and immerse yourself completely.

It is when one is restless to free oneself from the sufferings of life and even ready to surrender everything to the infinite that the infinite reveals the meaning of relative, microcosmic existence. By our sincerity of effort we are compensated with knowledge and meaning of the life in the created universe. We know the reasons for our sufferings and why things happened to us in this world. It is also revealed the great potential and purpose of our lives that may live in harmony with the universe instead of avoiding existential responsibility and escape life with the desire to be saved by some guru or messiah. It is the explanation of our personal mind by the omniscient awareness of the Macrocosm that makes us understand that the Macrocosm is also a personal entity, an entity that takes care of me and guides me. The Tao, or the movement of the Macrocosm, extends far beyond me, but it is also within me, and so this transpersonal entity includes my person. Tao is the creator of the stars and galaxies and also the fundamental identity of all human beings (microcosms) as well as the heart behind each heart. Through contemplation and meditation we are taught the absolute law of karma and samsara, of action and reaction. We understand how to walk with virtue to avoid suffering from reactions based on spiritual ignorance and selfishness separated from the consciousness of the Macrocosm. One trusts oneself and has true dignity because the infinite lives within. It gives us meaning and joy to relative, microcosmic life but also frees us from microcosmic life when we die in union with the infinite consciousness of the Macrocosm.

The creator is eternal and creation is eternal and constant. We are being created in every moment of the eternal present. Everything in the universe evolves into the bliss of infinite consciousness behind the Macrocosm, the great interconnected universe. From inert, material chaos the conscious Macrocosm guides the biological, or "microcosmic" life towards its liberation and union back in the consciousness of the Macrocosm. This infinite consciousness is beyond all conceptual attributes but the human spiritual heart and mind can always experience the mystery of mysteries as infinite love.

The only reason we have to ask "why?" is because we have forgotten that essence and purpose and inspiration for everything. We act as separate actors with fear, ambition, or vanity and forget the essence. Action and reaction, or karma and samskara, exist because of our forgetfulness of the innocence and security of flowing in faith and love. As wayward drunkards we create illusions and fantasies of another life, illusory bubbles between the great life of the Macrocosm and our imagined life so poor. We continue to experience actions and reactions for as long as we believe and adhere to our microcosmic self-spun creation. It is better to return to the shelter of the Macrocosm as soon as possible, to see where one has been confused and mistaken and surrender with the confidence that the Macrocosm corrects us. Once again take refuge in love and ask that you never are let loose again. All beings continue to learn this fundamental lesson. It is the only way to stay connected with bliss and not suffer meaninglessly in life.

In the final stages of the evolution of the microcosm, after the fire of purification and the errors of ambition and selfishness in the physical and social world, the microcosm seeks its liberation from within the psychic and spiritual planes. Meditation is nothing else to remember who is inside. There are two types of memory; composite and essential. Composite memory is when the mind remembers an objective experience. The mind keeps that impression and can remember it by its imagination. The "I" remembers what he has done, seen, or experienced. All experiences are finite and have occurred in time and space. The relative experiences of the microcosm in evolution help the mind to develop and expand the concept of "I" from the gross and material to mental and, ultimately, spiritual desires. Although relative, they are necessary to build the soul. One can have family, career and a complete life in the

material and social world without falling into ambition, fear of loss, and vanity if one remembers where one's well-being comes from, if one has reverence for the conscious and living universe that sustains one's happiness. An undeveloped mind falls into materialistic tendencies and always suffers the loss by the laws of action and reaction. The spiritual and reverent mind does not accumulate so many negative reactions because it can be seen that the relative world takes the necessary steps to develop the spiritual consciousness and is not the end itself. The memories created by the positive reactions continue to propel the microcosm forward towards continued psychic expansion and spirituality.

Essential memory is when one remembers nothing more than the essential "I", the witness to everything one could do, see and experience in the mind. There are no acts in the "I-Witness," only the essence of feeling one's existence. That mental subjectivity, or "Mahat" is the internal and subjective part of the mind. It is so internal and calm that it seems the same as the essential consciousness of the Macrocosm. Although there are no experiences or references for the ego to feel "I am this or that" or "I have felt or seen this or that" at some point in time and space, one recognizes that the Mahat is one's very own "I-feeling." It is something that precedes any experiences of "I am this or that" because it is the "I" behind the qualities that modify the "I am" or ego. Mahat is where consciousness gives birth to the mind, the place of the human soul. Only being aware of this subjectivity and continuing to inquire about "who am I?" in the end leads one towards the core of the mind, the essential consciousness, or "Atman." The evolution of the microcosm is complete when all desires focus on liberation, when the actions and reactions of the mind fuse into the Atman.

Anandamurti once stated that emancipation (moksha) is not attained through the desire to stop the mind from all activity (nirvr̥tti) nor through total mental activation (prav̥rtti) but through mental equilibrium (samvr̥tti chitta bodha). I understand this to mean that the mind matured by meditation allows the Macrocosm to do the work. There is no need to seek to quiet the mind nor is there a need to worry about what work one should do. One only observes what the Macrocosm does through one's microcosmic being. One identifies with the Consciousness witnessing the mind instead of the mind itself. It is not to say that one should be lazy, but rather to say that at the very end one realizes that the Macrocosm is the only "doer," the only actor in one's being. Taraka Brahma ensures one's transcendence (nirvr̥tti) but also takes care of all actions and duties (prav̥rtti) when one has absolute trust in stillness and mental equilibrium (samvr̥tti). This tangent between absolute activity and absolute stillness is where Taraka Brahma, the bridge to Brahma, is found. The microcosm in the end is but a drop in the infinite ocean and it has always been the Macrocosm that has evolved and becomes through us. The mature meditator simply allows this to happen without interference from the separate will of the microcosm. Those of us who feel separate from the Macrocosm should continue to meditate, cultivate discernment and live with the hope that whatever we need is already taken care of.

Aghora Tantra

Last year, I wrote about in [“The Quixotic Narco Slayers”](#) how a friend went into a meditative trance and told me my future. There would be a fat man who smoked and had a wife and child with him. He was the leader of the other assassins. They were planning on putting me in a giant clay jar to drown out the sound of a pistol when they shoot me. I was told all of this before it happened. My friend didn’t remember any of this. It was as if this person had fallen asleep and was dreaming while awake and moving. When this person returned to normal, there was no recollection of what was said. A few days later while I was alone the assassins came for me, exactly as the oracle predicted: the fat smoking guy, his wife, baby, and the rest of the zombie gang. That is when the fun started.

In those days it was all out psychic warfare against the Santa Muerte narco assassins. Anandamurti said that one day the tantrics of this world would have to fight using their meditation against the dark forces in the world. The social and political systems of the world would become so oppressive and the world would become such a social and environmental disaster that only psycho-spiritual force could protect us. I never could conceive of such a situation until I found myself in it. It was the microvita war that Anandamurti had spoken of. It was an event in time, seen from beyond time. The field of events were but charged reactions, the karma of the planet working itself out, exploding into a giant drama. I had seen it in my dreams for decades. At that time one of our tantric “generals” went into a meditative trance and told me exactly how it would unfold: how they would come for me and try to persuade me to come to their ranch where they would execute me. The number of people and their physical descriptions were quite accurate down to the detail of the fat smoking man with his young wife and baby. With all of this in mind the situation seemed like a video game. There were certain rules to be followed but victory was certain. It was said that I would be all alone but accompanied by my spiritual ancestors, who would fight with me. This person remembered nothing of the information in the trance and simply bid me farewell, unknowingly leaving me to the situation with the narcos which would occur in three days. Similarly, one can see social and environmental disasters from beyond time and understand how the actions and reaction, or karma and samskara, will play themselves out in these situations. With such a vantage point, it is possible to enter into the most terrifying situations from a higher perspective and put a unique spin into it. This is how microvita function in molding human destiny, and how the tantric must understand the field of action.

Just before this affair with the narcos I had a conversation with an old friend about microvita and occult power. He said that a tantric should never use positive microvita (positive psycho-spiritual force) for something destructive, but, at times, it may be necessary to use negative microvita (negative psychic force) for something positive, such as destroying an evil force. One should never use spiritual force in the physical plane, but sometimes one may have to transmute very dense and distorted energies in order to do something good, so as to release negative force from the physical plane. To call down psycho-spiritual force to act in the material plane would create too much imbalance. Instead, negative microvita trapped in the physical plane are transmuted and released to destroy some other negative force instead of using spiritual force and positive microvita for this destruction.

A week later, the drama with the narco assassins started. Things were going well; no fear nor anger, nor even aggression stirring in my soul, even though they had me surrounded and I already knew of their intentions. At that time an old friend writes to me and implores me to forgive CobraKiller Shamitananda. I asked if he was asking for forgiveness and had confessed his crime and renounced his monastic position. No, was the reply and so I was not able to forgive him for his attempted murder of a nun by poisoning her with cobra venom, as well as the crimes of his acolytes and the other acharyas who tell lies and cover up these transgressions. My old friend became angry with me and insulted me. I was no longer a member of the Ananda Marga society, nor was I Vishal, according to this little weasel. He was this very same person who told me about Shamitananda's crime. I couldn't believe it in the beginning but he and others presented convincing evidence and personal testimonies and even visited the victim. They could gossip about it, but could do nothing to correct this transgression, In the end they participated in the conspiracy to cover it all up. They forget that they once belonged to Ananda Marga, a very ideological and disciplined spiritual society that was created by Anandamurti. It is a shame that the ideological and disciplined people have already left Ananda Marga.

That was a big mistake on his part because everything was so intense as I was fighting for my life against the Santa Muerte. My friend angered me and helped me to confuse categories of immoral, "adharmic" people in my mind. I then began to see the CobraKiller conspirators of North America and the Santa Muerte as the same filthy band of dark, "avidya" tantrics. They all go toward the same degeneration in the end. I looked at that fat, smoking man who wanted to kill me and all I saw was the CobraKiller himself. The guy I chased after on the motorcycle looked just like that old mobster friend of CobraKiller, Krsnananda. I liked the projection and knew it really wasn't my projection at all, but a template given by the cosmic mind; a convenient way to "kill 2 birds with 1 stone," so to speak.

I told the fat guy that I saw his future and he was already a dead man. It wasn't my desire, but it was clear that this is how it would end for him. I gave him my blessing. I filled him with the OM I had heard so intensely in those days. I had no hatred toward him but I told him that I would destroy him because he was the filth of the planet. He went insane a few days later and committed a terrible public crime, went to jail, and was executed by the police while in jail.

I only sent him love. It penetrated him and activated his own latent "karma." I also send the same love to my old friends that have betrayed dharma by lying for the crimes of CobraKiller and his acolytes, to those who have disgraced the ideology and have made A.M. such a heinous scandal. They were warned and were given ample time to renounce their hypocritical positions as priests. I once offered cranial trepanations with my bamboo flute to all of the rotten oranges. That would be too intense, even for them. Now, this aghori just wants to give them all very firm hugs.

What is most ironic is that we later discovered that an Ananda Marga monk, Cirananda "The Headkicker" is closely tied to the narco politician who is responsible for this terror in our area. He publicly threatens not just me but his neighbors with his connections to this narco politician. This narco was the local mayor when the genocide was most intense and it was also at that time that Headkicker connected with him. This narco is currently under investigation by the FBI for accepting narco money in his previous campaigns. With Headkicker entering the scene, my "projection" against the dark

tantrics turned out not just to be symbolic, but factual as well. This is even more reason to boycott the acharyas of North America. I don't claim that Headkicker is part of the genocide, but that he is ambitious and uses the wrong people to make alliances with.

Just after Headkicker became friends with the narco the intense genocide started. Since then the locals have stopped eating jackrabbits because they have a strange taste. Jackrabbits are known to eat dead animals, but now they have become carnivores. Also, the coyotes now attack the goat herders in the evenings on their way home, such is their habit of eating human flesh nowadays. And all of this just 2 hours from the border with the U.S.!

<https://soundcloud.com/user-227830798/padmasambhava>

We play our recording from here at el Misterio to protect our environment from the real and present dangers of the Santa Muerte who practice human sacrifice in our valley. I made the double flute part very dominant as that sound travels furthest in the desert. Meet Quetzal, the chromatic Quenacho, striking 12 tones of terror into those mono-tone monkey brains.

“Om Ah Hum Vajra Guru Padme Siddhi Hum.” This is the classic mantra of Padmasambhava, a great yogi from India who brought Tantric Buddhism to Tibet. It is a mantra to purify the mind and environment for meditation. The “guru” awakens the kundalini at the base of the spine (padme) with the force of “Hum.” This elevation of the mind with “hum” gives one the power to overcome the lower tendencies in the human mind. This new power serves as a “vajra,” a protective weapon to keep away immoral forces, both internal and external. In the ancient legends Padmasambhava used this mystical weapon to punish sinister people and restore dharma, or moral order in Tibet. Some people think these ideas are just mythological. I think it is literal, at least the possibility of using spiritual force to move the world. I don't know much about the historicity of Padmasambhava, but my ideal of him is kind of like Che Guevara with occult powers, but perhaps with a little more forgiveness for those enemies who surrender to his compassion and renounce their evil ways.

The Vajra flows both upward and downward. Vajra controls Ida and Pingula. Digesting good as well as evil, only those who become completely still inside the Shushumna may wield its power.

“Om Ah Hum Vajra Guru Padme Siddhi Hum.” Each one of these eight words are mantras. While chanted with deep and emotive music the mantras work together to awaken one’s spiritual consciousness via the tantric process of awakening the kundalini. Kundalini is nothing more than the divine creative energy, or Shakti, that lies dormant within our minds. Shakti is called kundalini when referring to Her presence within the human soul. Once awakened, the kundalini Shakti makes us evolve emotionally, mentally and spiritually so that we can realize our own infinite Consciousness, or Shiva. I use the Shiva-Shakti words



from classical Indian tantra only because I am more familiar with these concepts. However, it is very easy to see the same Shiva-Shakti theme in the history of Padmasambhava and his divine lovers. It is probable that the story of Padmasambhava is historical combined with mythological tantric imagery. Like the Indians, the Tibetans also used romantic imagery of lovers to refer to the transcendent relationship between Consciousness and Energy, Source and Creation, or Shiva and Shakti.

The garland of the 50 skulls is the garland of letters, the 50 sounds or vrttis that control the mental tendencies. These 50 sounds are also the 50 sounds of the Sanskrit alphabet. Also, the 50 letters on the garland of skull in the traditional Kali image are the 50 sounds of the Sanskrit alphabet. In tantra the idea is that the Macrocosm uses sound as the fundamental material cause of the universe. These fundamental sounds are reflected in the 50 psychological propensities of the human mind. When yogis heard these sounds from deep within they were repeated vocally and this is the basis of the Sanskrit alphabet. It is curious that this alphabet is very complete and reflects most of the phonemes that the human voice can express.

The guru is one who devours all of the mental propensities of the disciple's ego and thereby gives them liberation. He stands on the ego. This Tibetan image is of one of Padmasambhava's gurus. It is clearly an image borrowed from an earlier Indian image of the goddess Kali, Shiva's wife, who is an image for Shakti, the divine creative energy.

This appears as a frightening image because it signifies the death and destruction of the ego. The goddess Kali is often depicted as dancing in a cremation ground. It is only when we experience divine terror that we can let go of our egocentric fear and separateness from the divine and understand that all is really beautiful grace. The Vajra is real. Its force comes from an unwavering confidence in dharma, the universal moral order. One has absolute faith from the understanding that when one is innocent and in harmony with dharma (Tao,) then no dark force can harm you. Whatever dark force sent your way will be returned to the sender, and with due interests.

Aghora Phobia

There are brigades of relatives of missing persons accompanied by brigades of activists and forensics experts searching all over the country for the remains of loved ones. They are getting close to the epicenter of the genocide there in the north. There are more than dead bodies buried under the earth there and the richest and most powerful men in the country have stakes in it.

There are great gas reserves in northern Mexico. Besides using narco terrorism to run people off of their lands, the narco government has also used this area for its shady mafia activities. The narco presence was already there as paramilitaries clearing the way for fracking contracts and so they also got involved in other dark activities like kidnapping and organ trafficking. However, it goes even darker than this in that they practice death rituals. The Santa Muerte like to make their victims suffer the most imaginable horrors before they butcher them up. All of these activities have been protected by and perpetuated by the state. This isn't just another discovery of a mass grave, but a place of many mass graves and the most unimaginable horrors. If the world really knew what happens there, then word would spread to every corner of the globe and there will be an immediate effort for the responsible parties to blame this on another. Mexico is on the brink of civil war and the rival political parties and their cartels may be provoked into conflict.

Around here it has been pure Aghora, or extreme tantra, for the past five years as well. Tantra is composed of two Sanskrit words. "Tan" signifies "dullness" or "inertia," while "tra" signifies expansion. Tantra is the spiritual science to free the mind from ignorance and inertia. A tantric should have no fear to look into his or her dark side. One must move through the personal shadow with a great guiding light of inspiration moving one forward. All people must confront their limitations. Aghora is extreme tantra, and so therefore one must be encountering the shadow in an extreme manner, perhaps beyond one's personal shadow and into the collective shadow of humanity.

The true aghoris are both dark and light, pure and impure. Aghoris traditionally remain near grave yards to send the minds of the departed into the next realm. The pure aghoris do this as service to the universe. They don't eat human flesh, they eat human sin. They also utilize the prana, or vital energy of

the departed to do their tricks. The dark aghoris also do this, but for selfish ends and occult powers. They participate in all kinds of dark rituals to accustom their minds to work at these levels beyond physical existence and see life and death and pleasure and pain as One. They try to get beyond desire by indulging desires and even performing what are considered the most disgusting acts while trying to remain detached from pleasure and disgust. The desires and instincts of the brain's limbic and "reptilian" systems are consciously reconditioned.

Recent reports indicate how the Santa Muerte practice rituals of cannibalism. The ritual makes them cruel and inhumane, and capable of any cruelty. The Santa Muerte are not true aghoris, they are just stupid Satan worshipers without technique. A crude imitation of dark aghora, they are but shadows of shadows. They have no metaphysical power like the dark aghoris, who seek this power willingly and for psychic power. The Santa Muerte are but dispensable instruments of the state. They are converted into "demons" via cannibalism so that they can continue to kill other poor people who are no longer needed by the socio-economic system. The whole structure of the "narco war" is to make poor Mexicans kill other poor Mexicans.

A true aghori of the light neither seeks or practices any of this, yet has darkness imposed upon from without, and so must struggle to find a way out. This aghori seeks only light but must descend to the depths of darkness. Many interesting truths are discovered and the aghori takes this knowledge back to the plane of the living, thus raising hell on earth while returning to the light.

As you know, 21 grams of unknown mass is lost from the human body at the time of death. Science has no clue to what this might be. Aghoris live and work with this energy. With so many years of accumulated prana, our Double-Barreled Vajra is loaded with the wildest variety of metaphysical "grape shot" imaginable. Think of our Vajra as a cosmic canon. We put everything in there, all of the suffering and horror, but also a desire for justice. It is pointed back at them. May all of the terror of the victims, refined and purified in the fire of Brahma, swim back upstream to the minds who perpetuate this genocide.