

Light And Dark Tantra

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Tantrics of The Dark And The Light

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 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 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 mudslinging 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 amongst 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 counteract 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, wife, and

daughter! 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, (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 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 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 Tricksters

The Cultural Gatekeepers

When I studied the psychoanalytical theories of Freud and Lacan I was left with the impression that they were entering psychological dimensions that were not just subtle in their understanding of inner, psychological life but also delving into the sophisticated dynamics of how the social world, the symbolic, linguistic forms of meaning enter into, qualify and condition individual psychology at very deep levels. This was especially true with Lacan. By psychoanalytically unravelling neurosis one discovers the whole chain of mental conditioning between the inner, psychological order and the outer, symbolic order, of all of the clashes and conflicts between the two. Lacan's sophisticated theories of how social symbols and models condition individual psychology are a map to the nexus of how what is outside becomes a part of what is inside. This seemed like exclusive knowledge. I was in my last year of undergraduate studies and had never even heard of Lacan until I enrolled in this graduate course. To this day, I hardly ever meet psychologists who know of Lacan, except for in the French speaking world. I was left with the impression that this knowledge could be very useful for Big Brother. If we can unravel neurosis with psychoanalytical understanding of the symbolic,

linguistic order of social meanings, could one also learn how to induce neurosis into the symbolic order? Who else besides psychologists might be interested in such a sophisticated analysis of how people get programmed, consciously and unconsciously, by the symbols of meaning in our cultural world?

I graduate and go to India to meditate and meet yogis. Later, the arms drop occurred and I am thrown into jail and later placed under house arrest. I soon realized that this was a very complex, international case and that Ananda Marga was an organization heavily infiltrated by Interpol, the FBI, etc. 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 they interviewed the Jazz Man, 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 Jazz Man 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 recall Lacan and 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 couldn't get too far into such conversations with the Jazz Man. He had already said enough. I did have some intellectual conversations with him about parallel subjects and we discussed the ideas of Lacan. He was very familiar with these ideas, much, much more than I was and told me about Derridas and Foucault as well. He seemed like the perfect, diabolical CIA agent that I imagined in the university, somebody that could analyze alternative movements and study their complexities and understand how to manipulate and control them by very subtle means. I began to ask so many questions.

I think we need to hunt down the “Jazz Man” and have a conversation with him. The Jazz Man 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.

Later, after discussing his translation work about the life of Anandamurti, he tells a story of how Madonna and Ricky Martin had a love affair. Was he "littering" our symbolic order with contradictions on purpose or was it just his own worldly part escaping him? I probably would have never pondered it that deeply if I didn't know who he was and what he knew.

Should the Jazz Man be the dedicated historian of Ananda Marga? He writes the books now. Are they reliable texts? In the past he worked for Karunananda the Pimp and Kim Peter Davies, and now he hangs around with the "Pentagon in Asheville," the same cult as the "Monk Dude, (Nabhanilananda, the Google and Facebook insider as well) the CobraKiller, and other unsavory figures. Are these figureheads designed to make Ananda Marga a failure? Were these dirty figures purposely promoted as leaders and voices because Big Brother knew they could be easily discredited? They could indeed make the movement a frivolous scandal without a doubt, but they could never make it Ananda Marga.

The most rebellious group of people on the planet are disciplined monastics who are celibate, practice meditation, and are devoted to helping humanity. This is especially true when they promote co-operatives as an alternative to corporations and prefer democratic socialism over capitalism. Tantric meditation has the secrets of spiritual reproduction, of transmuting physical energy into psychic stamina, and then transmuting psychic stamina into spiritual cognition, to use Anandamurti's terms. Celibacy, properly practiced, produces tremendous mental force, clarity, and will. Such minds have an invisible power that influences other minds in very positive ways. Anandamurti combined these ancient tantra yoga practices with a modern, progressive and revolutionary paradigm for social activism. This cannot be accomplished by playboy monks that commonly use prostitution or other outlets. I hear the confessions from ex monastics who tell me that when they were having troubles with their vows, the rest of the monks told them to go to a prostitute. Celibacy is celibacy and vows are vows and they are so for physical, mental, and spiritual reasons. One is entirely free to live a normal life and express sexuality, but not in a monastic uniform.

Chastity is required for the practice of yoga, but one does not have to be celibate to practice chastity, or responsible sexuality. The closer one is to absolute celibacy, the more mental power one has. Divided, hypocritical minds are not lasers, they cannot guide the revolution or inspire others to change. A unified mind is a laser that burns right through all lies and distortions yet is loving and luminous and infuses grace in others. People like Karunananda created a death

spiral by making prostitution part of the accepted norm for monastics. They lost their spiritual and ideological force. For that very same reason the U.S. military forced Guantanamo prisoners dedicated to chastity to watch pornography in order to break their stamina.

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 stinger 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. Shambhavananda'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 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 Purulia 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 Purulia 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 administered 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 woman'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 Prakrti, 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.

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 non-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 "satiating" 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 svadhistana, are paramount for finding the psychological balance that permits intuitive, spiritual development.

Opus Gei

According to modern social scientific data, only 10% of the population have homosexual tendencies. Within this 10%, only a small percentage of people are completely homosexual (2 or 3% of the general population) while the remaining 7 or 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 that 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 rumors about the clergy of the old Church, but I never knew any of these people or was familiar with Catholicism. My initial exposure to other forms of monasticism were really very pure regarding sexuality. There weren't 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 instincts.

In the beginning, before the fall of A.M., I could see how this 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 endeavor. 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 didn't seem to be a refuge for gays, as some skeptics 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. This happened in a monastic society based on the practice of tantra yoga. In the past few years I have taught meditation to Catholic priests who were very honest about this phenomenon in their own society. There is no spiritual vitality left in the church and most priests are really poorly adjusted people that don't understand their natural impulses, they tell me. The Catholic church has suffered this phenomenon 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 isn't 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, in fact this notion may even distinguish between more innate forms of homosexuality (people actually born with homosexual tendencies) 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?

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 Bráhmīn girl is death. The laws were accepted only as long as the Bráhmīn supremacy remained, and were questioned the moment the Bráhmīn supremacy was removed. After the Bráhmīn 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 (jiiva matra tare) have combined together in every walk of life.

The Revolution

Although Anandamurti left us a mystical yet practical, lucid and rational non-dual philosophy (Advaita), his followers too often blindly focus on the relative, human form of Anandamurti. Anandamurti never propounded himself as the one and only savior of humanity nor the one and only guru. Instead he created a very universal and rational social and spiritual philosophy for all humans to share and understand. It is always the priests and spin doctors that emphasize the form of saviors, messiahs, and gurus and not the true teachings themselves. I can't recall anything about how Buddha spoke about himself as the one and only spiritual giant on the planet. Even the most rational of the A.M. teachers are dogmatic when it comes to the form of their guru being the only way to liberation. It is no different than the Christians or Muslims that say Jesus or Mohammed is the only way. It reflects not just spiritual immaturity, but a very dangerous dogma and obvious spiritual vanity by those who propound such dogmas. I left Ananda Marga for this reason long ago. Sometimes I thought I was just too lofty and idealistic but I knew that the lack of understanding of subtle spiritual ideas will eventually narrow the spiritual outlook and social vision. I think I was right about that, but I underestimated how truly dangerous dogma really is. Instead of becoming more narrow and sect-like, they became very immoral and perverse. I am afraid it would be all too easy to consider A.M. in N. America, or "The Path of Bliss," to be a sinister cult in that they have leaders who are murderers and perverts, participated in international mafia, dealt drugs and smuggled weapons, and eventually ended up number 8 on the FBI's top ten terrorist organizations. What is funny is that most of the members are well-educated bourgeoisie "bogie yogis" that would never participate in such activities but apparently are too cowardly to demand that their leaders desist from these crimes. To be part of this society requires intellectual, moral, and spiritual "suicide" in that one simply must stop using reason and discerning intellect to question all of the hypocrisy and incongruity.

One should not worry about the fall of AMPS (the social organization of Ananda Marga). Ramananda himself told me personally that Anandamurti had created 21 decentralized organizations to accomplish the tasks that he wanted accomplished. I had full confidence in certain people within A.M. like Ramananda, Chandranath, and Chidghananda. These people would have never sold out to the Communists or whatever relative, mundane society that they were contending with at a particular time in a particular place on the planet. Nor would they have ever fallen into any mafia activity. The various factions of A.M. eventually did make dirty sell-out deals with conventional ideologies because they were already condemned as international criminals and so the law had this power over them and could more easily infiltrate and disintegrate the organization. The A.M. mafia started out as Robin Hood criminals that only smuggled electronics on the black market, something that could be more easily justified with revolutionary logic and complex two-sided arguments. However, it is much more difficult to condone drug and arm trafficking along with other clearly immoral activities [which I wrote about in "The Sacrifice"](#). Such clandestine activities make them just as dirty as the CIA or KGB. Ananda Marga was meant to be a spiritual revolution.

Most of my Christian friends realize that they have a plethora of institutions in the name of Christ yet Christ is probably not an actual historical figure, but a representation of a sublime perennial philosophy. Anandamurti lived, taught and died in the twentieth century, yet the organization that Anandamurti personally created has been totally destroyed by his own disciples. In the case of Anandamurti's movement, Ananda Marga, is the opposite of Christianity in that we have an enlightened personality as an historical figure with texts written in his name, yet we have no valid organization to carry on his teachings.

Yet this is alright and probably part of the larger plan. AMPS was but the outer surface, the teenage fan club, for our great Person. (my expression here, not R's.) Ananda Marga as a social movement is but a cult of personality in which few people really understand the ideology and actually perform the spiritual practices with insight. A.M. is a great place to for tasty Indian food and talk about Anandamurti's legacy. However, Ananda Marga is essentially a revolutionary movement and it simply doesn't work very well without the revolutionary elements. The priests have even started to [to censor his texts](#), which should be considered "sacred" if the guru were indeed omniscient and omnipotent, as they propose. Meditation with progressive social activism eventually gives way to fixed social conventions, to all to chubby yogi priests (Panzananda) who dogmatize about an omniscient and omnipotent guru while they bask in the guru's glory and fall deeper into hypocrisy and scandal for manipulating these pure teachings. Anandamurti loved all and was truly a sublime mystery, but we just can't let the

teenage fan club with their selfish and immature attachments to his form direct the movement as a whole.

My first really serious job I ever had was to publicly defend Ananda Marga against these allegations in front of the international press. The leaders of Ananda Marga arranged for me to speak to the the BBC or India Times when reporters wanted interviews with A.M. leaders in Calcutta. The leaders liked me because they knew I was innocent and uninformed about what was really happening. I really enjoyed bashing the Communists of West Bengal and directing the blame of the arms drop on them because they had such a violent history of attacking Ananda Marga. However, what I didn't realize is that these political dramas had Ananda Marga marked by Interpol, the CIA, and the FBI as an emerging revolutionary force in the world political scene. A.M. was giving the communists of West Bengal a lot of trouble while at the same time they were creating frictions with the Indian federal government which was clearly aligned with the capitalist system. They created ideological uproars on all fronts, demanded social revolution, exposing the corruptions of capitalists as well as communist factions within the Indian government, but never took up arms while Anandamurti was alive and guiding the movement. They were too far to the left for the global capitalist system but not militant enough to be considered terrorists and thereby illegalize their activities.

“Something must be done to radicalize them and make them terrorists,” thought our Big Brother! Big Brother used the most degenerate and infiltrated part of the very same Ananda Marga organization to do it. This is what happened:

I was an admirer of the Zapatistas since the first videos that I saw early in 1994 when Commander Ramona, an ex-nun Zapatista rebel commander, led the attack to take San Cristobal de las Casas in Chiapas. Even though they had machine guns and were fighting I could see that they were very dignified people by the look in their eyes behind their masked faces. The noble eyes behind their masked faces as well as the brightly-colored indigenous clothing underneath bullet belts and machine guns revealed who these rebels truly were: organic farmers. I felt there was an invisible grace guiding them. I didn't quite know why, but I just felt this very strongly as a first impression. It was a very lucid realization for me that awakened a strong sense of social and moral responsibility and activism. Later, the brilliant, humane discourses of the Zapatista commanders and sub-commanders like Ramona and Marcos revealed that there was such a beautiful and humane spirit guiding them. They won so many hearts around the world with their earnest discourse. Although I was a student in the U.S., I was drawn to them and attended some talks by Liberation Theologists priests that

were Zapatista sympathizers who came to speak at the University of Texas at Austin.

I was soon distracted from the Zapatista movement, however, by my involvement with some yogis in India who turned out to also be revolutionaries. Although I admired Indian yogi-revolutionaries like Aurobindu and Subash Chandra Bose, I was personally more yogi than a revolutionary and I thought of these Ananda Marga yogis more as monastic social activists like Vivekananda who practiced and taught yoga to keep themselves and human society physically, mentally and spiritually strong. I never thought of them as the machine gun or grenade carrying types until they made a debacle of an arms drop from a Russian airplane full of machine guns, rocket launchers and grenades over their main ashram in Purulia, India.

[The Arms Drop Movie Trailer](#)

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.

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 was immediately thrown in jail with a few other people but soon released under house arrest. I wasn't allowed to go anywhere, but just to stay within Ananda Nagar and continue to enjoy deep meditation. I was questioned by the Indian CBI but they weren't interested in my testament. I think it was the file clerk that they used to briefly question me. However, I should have suspected that they questioned one of our arrested companions for a very long time. I didn't think much of it at the time.

The public scene around A.M. after the arms drop was all very fun, especially when I was used as a public speaker to defend A.M. in front of the press. It was all a game to me until I realized I didn't know what was really going on and was unknowingly lying to the BBC and India Times when the A.M. Central press secretary sent me to give interviews. Several months went by before I recognized the faces in the newspapers as those of Ananda Marga monks who had been visiting the ashram with our arrested companion that was thoroughly questioned by the CBI. They were planning the arms drop at this time. All the while I was helping A.M. to blame their old foe, the communist party of Bengal, of falsely defaming Ananda Marga like they did so many times in the past. Needless to say my academic studies were terminated and I was deported after we were declared innocent in court. An official told me I would be blacklisted by immigration and would not be able to return to India. He was being friendly and told me I just needed a new passport with a different name in order to come back to his country. I changed my legal name from Enckhausen to Eckhart only to try to go back to India, but A.M. became a living hell for the honest monks, nuns, and lay members and it was no longer possible for me to return. Since then the organization has done nothing but diminish due to internal strife, scandal and political conflict.

So many years after the Purulia Arms Drop, the arrest, house arrest, and Indian Supreme Court case, I contemplate my memories of Ananda Nagar and remembered how there was a humorous, supposedly ex-Marine giving fitness training to illiterate tribal boys who were used as lackeys 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, yet 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.

I was recalling this several years later and remembered this incident. I already knew there was great conspiracy and CIA infiltration in Ananda Marga. I hardly understood who were the links in this alliance, who were the betrayers of Ananda Marga that help the CIA turn Ananda Marga into a terrorist organization, but later realized that I already knew the most important conspirator. I almost forgot about Viirendra entirely until recalling those memories years later. I recalled that he disappeared just a day or two before the Arms Drop and some of us simple observers were sent to jail. And 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. K. told me himself that Viirendra had to report to the people in the black helicopters that came to see him at his hidden ranch. K. 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.

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 A.M. 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 A.M. 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. However, we must thank them immensely for showing us a bad example of Ananda Marga. They have made it very clear what Ananda Marga is not and have perhaps liberated this great philosophy from a corrupt international crime family that Ananda Marga has become.

Philosophically speaking, I have always favored non-violent ideas and a more strict idea of ahimsa or non-violence. The idea of "just" wars has always disturbed me but war is a reality of this world that always haunts the pacifist. The Zapatista revolution helped me see that sometimes the most moral and responsible people have to make these most difficult decisions and truly take action. I had just finished studying Steinbeck's "The Grapes of Wrath" at the end of 1993 and was reminded so much of the mentality of Steinbeck's Jim Casey (J.C.), ex-preacher turned revolutionary, kind of like Comandante Ramona. Whenever I thought of the Zapatista plight I remembered my internal revelations and the look in the eyes of the rebels and I simply hoped that these good people would be guided from on high. However, the Ananda Marga failure made me see how extremely difficult such a revolutionary decision really is. Certainly West Bengal needed a revolution against the communist dictators, but they did not have the popular support of the people. Ananda Marga fell so short of victory in this humiliation and instead showed the world with this and each new and continued scandal that it was but a spiritual mafia with a really twisted and corrupt vanguard of priests. Now they only vaingloriously preach the words of their master like silly parrots without having done anything productive and substantial in decades. Those people remain within. Those few left who are really doing the work are forced to be rebels and work outside of the corrupt organization. Their projects continue because they truly help people and people in turn help them.

Just after the Zapatista revolution and during the Ananda Marga debacle, the subtle discourses of the Zapatista commanders like Ramona and Marcos showed the world that the Zapatistas were not violent terrorists but very noble and dignified people who had no other alternative for the survival of their indigenous culture other than taking up arms. Their allies of Liberation Theologists, intellectuals, humanists, and righteous hippies soon came to their aid and have since then formed a very positive international society of humanist-intellectual activists to ally the indigenous Zapatista revolutionary community. They voluntarily put down their arms without surrendering them and have instead been

building schools and cooperatives for the indigenous communities of Chiapas and have been the most powerful and recognized voice of resistance against capitalist globalization.

Anandamurti, the preceptor of Ananda Marga, wasn't anti-violence in the strict sense like Gandhi. He saw a well-planned revolution as humane in that there is a quicker end to injustice when peaceful means are exhausted. However, he never said "it is time, let us revolt and start a war now." My opinion is that he would have been very pleased with the revolution of the Zapatistas, their ideals, and the fruit to come from those actions and ideals. I see nothing closer to the ideals of Prout co-operativism and economic decentralization (the social outlook of Anandamurti) than with the Zapatistas. I am afraid the wayward disciples of Anandamurti who planned the Ananda Marga arms drop lacked the discernment of when to use force (what else is a huge airplane full of weapons dropped over their main ashram to be used for other than violence?) because they ended up in utter humiliation and have endangered their whole social movement thereby. They ended up making it on the FBI's top ten terrorist list for several years. If these amateur revolutionaries wouldn't have attempted the arms drop and other shady activities they would have only had to deal with the negative propaganda of the very corrupt and dubious Indian government and would perhaps still have some respect in the world eye. The Ananda Marga monks tried to become as divine as they claim their guru was. Their quixotic vanity made them fall into an underworld that they have yet to get out of. The Zapatistas rose up from below. From great humility they have attained great prestige.

I don't doubt that the fall of A.M. was aided by international intelligence that always protects the global capitalist system. The quick rise of Ananda Marga in India during the 60's and 70's made many people nervous. Neither the Indian CBI nor the CIA wanted this spiritual and social revolutionary movement to spread beyond India, as it quickly did. Nowadays, after the death of the great leader, Anandamurti, this expansion has stopped and the movement falls apart everywhere. I recently heard about an Oxford publication where the author speaks of A.M. as a jihadist movement! Although this is far from the truth, it is true that Ananda Marga is no longer such a vigorous and respectable movement and it certainly isn't an easy task being an Anandamurti apologist! If the social and spiritual ideals of Anandamurti are in fact true and tested, then they will live on, perhaps in better ways and forms, and with practical examples.

One does not hear of anybody calling the Zapatistas a jihadist movement, however. Perhaps one would if they would have failed. I admire the Zapatistas for their courage to confront a Hydra physically much more powerful than they. However, what I respect most about this movement isn't only that they were

great warriors but that their continued success has really been sustained by a very well coordinated international solidarity movement and a very deep indigenous wisdom guiding them. Instead of building batallions, they are building schools and developing their communities sustainably with a very dignified collective spirit. When I hear their maxim “Para todos todo, nada para nosotros,”(For everyone everything, nothing for us) I can’t help but hear the Perennial Philosophy of non-dualism sprouting up from Chiapas in a very unique, special and rebellious color. However, I love the fact that there is no religion or sectarianism for the Zapatistas. It is much more interesting to see their silent, natural spirituality manifest through honest sincerity and practical humanist ideals.

Zapatismo has had a very unique effect on modern human consciousness, at least for those who have approached them. I really do see them as dignified organic farmers who would rather be with their families on their land instead of having to fight another war. I try not to even consider the idea that there could be war again. I don’t think it is out of fear of violence but rather the belief that there are also undiscovered and unseen ways to fight a revolution against petty materialists. If peaceful, conscious, and collective organization and the moral dedication to a new ideal of living was not working, then they still would not be around after all of these years and would have been annihilated by the Mexican government. They obviously have had the support of enough people to have made their movement a success. The mature rebels of the world have to keep helping them and other non-vanguard and local grass-roots movements to continue to move forward in peace and a wise resolution of these seemingly insurmountable problems that the whole planet faces under the Capitalist Hydra.

I am inspired by their progressive post-revolutionary ideas and how they inspire the revival of indigenous culture. “Zapatismo” refers to a social and cultural movement based on the ideals and institutions of the Mexican revolution that continues into the modern Zapatista revolution. Although the Zapatistas deny political association with other ideologies, it is hard not to see some parallels with Libertarian Socialism. The Zapatista movement has evolved from an armed rebellion into a movement of “civil resistance” as well as very inspiring revival of indigenous culture. I approach the movement from far away, as a foreigner. I have only talked to some intellectuals and activists to get a general feel for their ideology and their projects and I like them very much.

When I first visited San Cristobal, I saw a flier for a lecture on indigenous Mayan stories. The man in the photo had a very friendly vibration and I thought he looks like a very interesting person, a story-teller. The lecture had already happened and I forgot about the man on the flier. In San Cristobal you see many

indigenous and you wonder if they are Zapatistas or not. Many of them have been influenced by Zapatismo but not all are from Zapatista communities. As to where the zapatista army is based, I really am not certain.

I think the only time I ever saw a zapatista soldier was when a man approached me in the mountains. I saw a man with a walky-talky approaching me. He looked like he had military training based on his physique but didn't even have a mask. I wasn't sure if he was a Zapatista but i was meditating near one of their communities on top of a mountain, so I thought I finally will see a zapatista. He approached calmly and just looked at me. I had been lost in deep meditation for hours. He looked friendly and had a t-shirt that said "Inlakesh" which means "I am you and you are me"; exactly like the idea of "namaskar". I asked him if it was alright to be there and he said there was no problem. Like I said I don't know if he was a "Zapatista" or not but it made me continue to contemplate. I returned to my meditation and saw many things.

A few weeks later, I just happened to enter a conference where scholars were talking about "Zapatismo." A woman asked if the Zapatistas had a concept for the "Supreme Subjectivity," a term which I had only heard of in Tantric philosophy. I was dumbfounded....."Who are these people? The scholar happened to be the person whom I had seen in the flier and he responded by saying that the Zapatista communities were very spiritual but they have no generalized notion for god, or the "Supreme Subjectivity." It is for them to decide. I liked that response. Later, that scholar approached me and asked if I was "Geronimo." These people continue to surprise me.

On January 1st, 2014 we were invited to the 20th anniversary celebration of the Zapatista Revolution in Chiapas of 1994 in Oventik. Oventik is part of a network (caracol) of rebellious and independent self-governed communities with co-operative socio-economic bases. The results of this revolution have been demonstrated as practical, humanistic, and very progressive. Visitors can see how the discipline and dignity of these indigenous communities have made some very subtle social advances that really have not been achieved elsewhere on the planet. These beautifully simple yet profoundly wise indigenous societies are truly setting an example for global human society. Instead of having to fight in continued guerrilla warfare against the corrupt state that would just love to annihilate them at the next given opportunity, they have developed a co-existent relationship that unifies them with the peaceful, conscious rebels and humanists of planet earth through a mutual interchange of very enlightened and universal ideas. Chiapas, and the south of Mexico in general, has always been a mystery to me. It is so easy to see that this is the place for social, economic, and spiritual revolution. There is a great subterranean wisdom and force guiding this

movement. It is the closest example that I can see of what Anandamurti termed a “samaj movement.”

When we arrived I really had no expectations other than finally being able to see for myself the fruits of the revolution. After arriving I could feel a very deep friendliness in the people and recalled how I was finally seeing the results of the efforts of the people who deeply moved me back in 1994 when I first saw the interview with Subcomandante Marcos while the indigenous rebels led by the ex-nun, Comandante Ramona, took the Municipal Palace of San Cristobal de las Casas. Now, 20 years later, people had gathered from all over the world to celebrate the ongoing spirit of the revolution. Although there was an obvious presence of military security from the Zapatistas themselves, there were no weapons and the atmosphere was anything but militant. The atmosphere reminded me much of big spiritual festivals in India. There was a family atmosphere and a good variety of vegetarian food. What surprised me the most was that there really was a soothing and very sane spiritual vibration. People who live close to and respect the earth and who have also made great sacrifices to protect this base of human culture are indeed blessed with a little help from the invisible forces of dharma.



There was music and dancing all through the night. There was no alcohol nor drugs. I could see how many foreigners, especially Europeans, were deeply affected and inspired by the purity and sincerity of these Mayans. Even though many foreigners were dancing alone like in one of their disco clubs, their movements were just like the indigenous who danced in pairs. All were moving back and forth in a continuous binary, 1-2 motion whether they were alone or with a partner. Although I enjoyed myself with my family, my mind was being deeply pulled by my internal spirit at every possible moment of silence and pause in

social interaction. There was something very deep and important trying to convey itself to my soul. The people were so real and sincere and I could see such greatness awakening inside of them. The physical and social accomplishments of their co-operatives, schools, and the general well-being in their society were very evident, but something even deeper was behind all of this and it wanted to tell me its secret. Whatever entered me that night is still working inside me. From my very first visit to this last one, my spiritual connection with Chiapas has always been an inspiration for the continued study and practice of Tantra Maya.

I try to read their literature, especially the communications from EZLN, but the message is so lucid that I have to take it in slowly because the impact is so intense on my mind. Their discourse is really about the most fundamental human issues of justice and dignity. It is great humanist philosophy that is the result of 500 years of suffering and terror. Their humane ideals extend far beyond the indigenous of Chiapas and teach us a little about the nature of universal humanity. Each time I learn something more, I have greater and greater respect for these bold people who have endured 500 years of exploitation and the most terrible sufferings yet have managed to achieve something so great. For me, it is not an academic past time or intellectual hobby but a descent into the abyss to find an encounter with truth. now that our own community has passed through a terrible halocaust of our own in the north, I have seen, felt, and heard so much terror that I can now begin my studies without the temptation to suppress these painful truths.

The Sacrifice

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 Yama and Niyama and Kiirtan!" 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 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.

As much as I did not like the idea of my friends re-entering the Ananda Marga Mexico saga last year, I must admit that some interesting facts were discovered while they were involved for that brief period. Yogendra, the president of Ananda Marga Mexico, had promised my friends that he would create a transparent, democratic panel for a new Ananda Marga Mexico. This would permit member oversight of financial transactions and oust the influence of Ranchi in Ananda Marga Mexico, a national organization independent of the multinational Ananda Marga Inc. While they were on the inside, they were able to see factual and legal evidence of the crimes I referred to in the Headkick Headtrick Tantra. Our part in this drama started when Headkicker, the head kicking, mad monk, threatened death to Yogendra, the President of A.M. Mexico, because Yogendra did NOT want to sue Rancho El Misterio for teaching the universal mantra of BABA NAM KEVALAM to humanity at large. For that reason they had some trust in Yogendra and decided to give him some moral support with the aggressions of Headkicker and Ananda Marga Inc. Later, Headkicker and A. pilfered \$150,000 from one of Gagan's offshore bank accounts while A. was executor of Gagan's estate which A.M. Mexico has inherited. Now Headkicker exposes himself indecently in the street and makes sexual threats at women who pass by. The whole neighborhood is organizing against him for this as more and more witnesses come forth. He has become an infamous local icon.

This is a perfect example of tantric justice. The guy thought he was better than everybody else because he met Anandamurti personally and always boasted about it. This was always his “one-up on you” ego move when it came to knowing who really has more grace and wisdom and who is in charge. The people in orange talk about how they were the chosen ones of Anandamurti. Now Headkicker and so many others need to be in insane asylums. I think the message is very clear: Ananda Marga really is dharma and nobody can mess with it. Ananda Marga is a set of practices and principles that transcends organizations and groups. Its universality is protected by a very special virtue. Anybody who transgresses its principles gets hit with a spiritual fall very quickly... Dharma is no clown show, nor good old boy club where justice is partial to insiders. There will be no monk-y business or distorting A.M for selfish ends. Headkicker has thoroughly tested the law of compensation for us and we see the shameful results of this monkeying around with spiritual power in the name of the guru.

My friends got too close to the facts and discovered that Yogendra was also involved in financial scandals with the A.M. Mexico inheritance. They discovered this and at the same time Yogendra annulled the democratic board that he established for my friends that would help them democratically re-establish A.M. Mexico with transparency. While my friends were involved there were no financial transactions nor selling of any properties. On the contrary, they saw evidence of the corruption and theft of Ananda Marga properties as well as suggestive evidence about the murder of Gagan by the Ananda Marga VSS. My friends went back in Ananda Marga Mexico and then discovered a slew of crimes. They determined there is no hope for renewal nor revolution, and have now entirely left the scene.

A.M. Mexico really has no strong ideological members. but they do have all of the money that Gagan left them. For this reason both sides of the divided A.M. are fighting for this money. Whoever gets the money will get better lawyers for their international court cases. They want to funnel this money towards India to fight court cases and don't care about helping Mexico. The money from Gagan's estate could be used in very urgent service projects in Mexico. One would think that all of those millions of dollars could help such a country in need like Mexico. Recall the earthquakes this past month! However, the members of A.M. Mexico and the dirty monks that have craftily cultivated them think only of how to steal this money for themselves or their respective gangs. Now we really understand what Ramananda foretold us so many years ago.

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 with Giitanjali. 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 with Giitanjali a year earlier while I still lived in the U.S., but wanted to immerse myself in them more thoroughly by visiting her clinic in Mexico.

Ramananda passed through Mexico at that time. He was surrounded by clowns and posers; 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 a story of how he was present when Anandamurti mentioned that he had created alternative movements in case the monastic institution of A.M. fails in its objective. Ramananda was amazed to see Anandamurti speaking to another, unknown person in great detail about some other organization that Ramananda had never heard of. Ramananda was next to Anandamurti almost 24 hours a day. 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 finished my treatments with Giitanjali. I knew 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. Giita and I were to be a team that would undertake an alternate path to help preserve the ideals of A.M. 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 is but to lighten their burden by doing my part to get rid of some dead weight.

The Headkick Headtrick Tantra

Tantra Maya and the activities of Rancho el Misterio have been an attempt to preserve Anandamurti's philosophy and humanitarian ideals through social service activities in Mexico. It is not an Ananda Marga division or some sect claiming to have some true and exclusive interpretation of Ananda Marga ideology. We are practical people and work with ideas, practices, and activities with progressive societies that really function and bring about good results.



Ananda Marga meditation, philosophy, and social ideals have always been an unwavering, perennial source of inspiration. The philosophy of Ananda Marga and the practices of Tantra Maya comport well together. It has helped us find a universal expression for the intuitive science of tantra yoga. However, there exist fanatics in the old and corrupt organizations that have threatened Rancho el Misterio with violence if we continue to teach people meditation with the supposedly universal mantra of Baba Nam Kevalam, a simple meditation tool that Anandamurti gave to humanity at large, and not just his followers in Ananda Marga. We were also threatened with legal action if we were to continue. I hear rumors they really even want to patent their mantra with their international corporate status of Ananda Marga Inc. The way things are going, nobody will eventually believe in the ideals of Ananda Marga.

The absurdity of such threats and the ridiculous name of “Ananda Marga Inc.” only gave us occasion to make many jokes which lightened the heaviness of this conflict. It is better to laugh than to cry. In allegories I was depicting how both sides of Ananda Marga have very corrupt and criminal leaders who have divided the organizations into political factions. There were two main groups back when I wrote this, The “Bengalis” and the “Hindis.” The leader of the “Bengalis,” Shamitananda or “CobraKiller” actually tried to murder his unrequited love, a nun, with cobra venom because she refused to marry him.

Everybody on Bengali side knows about this crime yet say nothing. The circles of A.M. in Asheville, Denver and Austin are part of the cover-up. He still remains the leading spiritual figure for the Bengalis in North America and refers to the Ananda Marga saga as something similar to the Bhagavad Gita. Many Hindu religious zealots and politicians tow that old line to proclaim their own virtue while denouncing the immorality of the enemy in order to rouse the masses to their cause.



From the other side, Ananda Marga Inc., the “Hindis” or “Ranchi” we received threats from Headkicker, who zealously kicks the heads of other monks who disagree with him. I have referred to him as the “Headkicker,” the true inspiration for my absurd saga, “The Headkick Headtrick Tantra.” Those whom he beat up went running off to the Bengalis, who with such an infamous leader as CobraKiller will forgive any misdeeds and will gladly take fallen monks and nuns in to their ranks. Truly, the “Bengali” faction of Ananda Marga has accumulated much of the perversion and criminality of Ananda Marga. However, this doesn’t mean I support the Headkicker and his friends in Ranchi. They are the opposite, extreme, repressed, ultra conservative pole while the CobraKiller and his followers are the perverse libertines. In the end they all fall into the same darkness that all ambitious politicians eventually do. However, these guys actually engaged in gang warfare in India and crushed each other’s skulls and even beat up many, many nuns.

Ronin

10 years ago an old friend of mine, Mokseshwarananda, wrote that the 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 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. Shamitanda 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 N. America who promote the CobraKiller as a great acharya are but slaves for Ravana, the serpent who abducted Sita in the Ramayana. 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, he so many people doubt the good intentions of all sanyassis.

Aghora Tantra

Last year, I wrote about in "[The Quixotic Narco Slayers](#)" how I had a visionary dream about the Santa Muerte narco assassins who would come and try and kill me. I wrote it like that figuratively for literary simplicity. The actual truth is that 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.

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, as well as the crimes of his alcolytes 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 "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.



Above is a neighbor's dog whom I encountered on a walk back in 2011, just after Headkicker became friends with the narco and 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 Jabberwockys. 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.!

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.

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 Quena, striking 12 tones of terror into those mono-tone monkey brains.

[listen to "Padmasambhava"](#)