

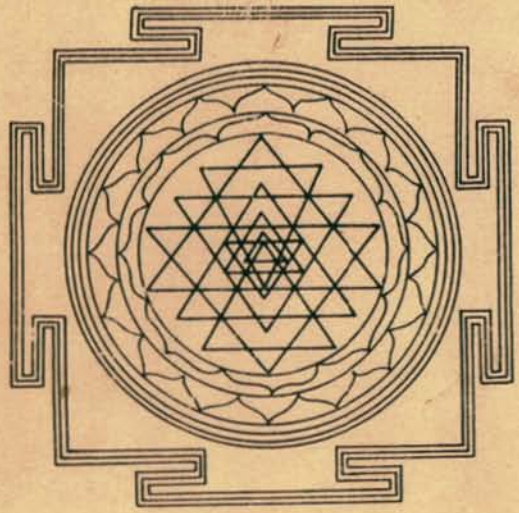
The Book  
of the Mother



a Shivalila Production

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Horemis, Spyros, *Optical and Geometrical Patterns and Designs* (New York: Dover Publications, 1970).  
Jung, C. G., *Mandala Symbolism* (Princeton, N.J.: Princeton University Press, 1972).  
Larcher, Jean, *Geometrical Designs and Optical Art* (New York: Dover Publications, 1972).  
Leavitt, Ruth, *Artist and Computer* (New York: Crown Publishers, 1976).  
Saty, *Time Zone* (San Francisco: Straight Arrow Books, 1973).



## CHILDREN'S LIBERATION FRONT

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**MOTHER OF THE PEOPLE**

Shiva is the archetype  
for the energy play of  
non-attachment. The  
effect of this is Lila  
or Free Theatre.

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## **Introduction**

**T**his is a book about psychedelic experience and about babies. The material in this book developed out of the distribution of approximately twelve thousand, 250-microgram doses of LSD over a period of ten years. This distribution was worldwide and included the following cultures:

1. Judeo-Christian: upper and middle classes, peons, dropouts, prison and jail inmates, and mental patients;
2. Moslem: middle and lower classes;
3. Hindu-Buddhist: middle and lower classes, yogis, and monks; and
4. Animist: no class structure.

Members of the community that produced this book have altogether ingested LSD on approximately four thousand occasions in every life situation imaginable. This amounts to a depth and variety of LSD experimentation that no other research venture has approximated. The conclusion of this experimentation is that *the LSD experience reactivates the space-time reality and sense-perception awareness of childhood, infancy, and interuterine existence*. Moreover, the degree to which an LSD user's experience is traumatic is the degree to which the user experienced trauma while in the womb, during birth, and in early childhood.

The principal focus for the structuring of the LSD experimentation has been motherhood and child development. The working hypothesis was that the foundation of society emerges from the relationship between mother and child, and that the encounter between mother and child is THE dimension in which microcosm and macrocosm intersect.

The invisible foundations of social consciousness are structured in infancy as contracts evolve between mother and child over such

subjects as food, play, sleep, cleanliness, manners, relationships with siblings, father, and others. Later, these foundations are visibly reinforced by educational institutions and the advertising media.

The basis of Western culture is the nuclear family—a family unit consisting of father, mother, and child or children. Family structures condition the children born into them. A nuclear foundation manifests a different structure of body, mind, and environment than a social foundation that has a communal or extended family structure.

In the nuclear family, the infant and small child have one primary source of The Energy of Life—Mother. Mother is a source to which the infant consciousness must of necessity learn to accommodate itself; that is, the child must imprint the values of The Source. The inevitable effect of a One-Source imprint is a competitive nature and an expectation of partiality. Since no one else is permitted access to The One Source, the child's energy is primarily directed to securing and maintaining The Source and any subsequent replacements.

In extended or communal families, the child can respond to many sources out of natural affinity rather than compulsion. The child imprints varying attitudes and values, which automatically makes it\* less anxious and better qualified to adjust to broad life experiences.

Presently, humans' dominant relationship with the environment has been determined by a culture based on the nuclear family, a social system of competition that has its foundation in infancy. This system is wasteful, polluting, and sensually brutalizing. The only way, short of an apocalypse, to change this system is by establishing communities of people who share everything, including the nursing of infants. Only in this way can a group consciousness rather than an egocentric one be imprinted from birth.

This work reflects the dialogues and meditations of such a community as the members have come together and exorcised the nuclear, egocentric imprints of their childhoods, and in so doing,

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\*Fetuses, babies, and children are the principal subjects of this work. Because there are male and female babies, the current cultural issue arises of which pronoun to use when the prose calls for one. Shivalila culture is nonsexist, so there the issue is moot. In the children's reality they are "its"; so that is the pronoun used in this transmission of theirs.

eliminated the psychic barriers to their rebirths into egoless, collective consciousness. When such barriers as testing and competition have been eliminated and a place of apolarity is experienced, it is possible to communicate with and receive non-verbal transmissions from babies, children, plants, and animals. The children born to this community manifest a collective consciousness and do not grow up as egocentric competitors for power. Rather, they develop with collective power and have constant access to the collective, universal psyche.

The primary focus of the adult members of this community is to maintain the cultural and environmental conditions necessary to foster this collective consciousness. This collective consciousness was first experienced in the West during the '60's LSD, hippy phenomenon. However, since there is no Western cultural reflection of this phenomenon, the experience became romanticized and commercialized, thereby losing its validity and vitality. People of Shivalila, however, traveled to other cultures where collective unity is a living reality. Thus, we have associated with or lived in communities of Sufis in Afghanistan, Kashmir, and India, and of Tibetans in Kashmir and Kulu Valley in Northern India; in rural villages in Bali (Indonesia); and in communities of animist Native Americans. In addition, members of Shivalila have studied with both Vajrayana (Tibetan Buddhist) and Shaivite (Hindu) tantric adepts and were initiated to certain tantric dynamics that have not been previously revealed/transmitted to Westerners.

During these associations, Shivalila members used LSD and other psychedelic substances, principally cannabis, in order to facilitate detaching from the imprint of Western culture and re-imprinting from the cultures and people being studied, none of which are based on nuclear family dynamics. As a consequence of this process, people of the Shivalila community are no longer possessed by egocentric imagery, since all have expanded their consciousness to include the imagery and lifestyles of cultures that were not part of the conditioning influences of their childhoods. This imagery *cum* lifestyle has been integrated into the community consciousness to such an extent that the symbolic foundation of the consciousness of its members has been altered. Consciousness thus expanded manifests universality and is the repository of the final truths of the species and the earth.

Shivalila initiates know how to conceive infants consciously and to give birth naturally, without tension. At the other end of the spectrum, they do not die unconsciously. They know how to maintain a continuity of awareness through the death transition and into the next incarnation.

Part I of this work transmits Shivalila's symbolic foundation (*dharma*); Part II is the application of this order in the dynamic life of the community (*sangha*).



Lao-tzu did not say, "Those who know do not speak, and those who speak do not know."

What Lao-tzu said was, "Those who know do not offer proof, and those who offer proof do not know."

Because, who knows tao will BE tao and that *being* will express in sound, obviously.

## **Truth**

**T**ruth is a phenomenon that occurs at a point in space and time called the here and now. Truth is experienced when a person realizes the utter interdependence of body, mind, and environment.

**MIND** is the function that correlates the phenomena experienced by single and combined senses.

**BODY** is the aggregate of the senses and the other organic systems that maintain them.

**ENVIRONMENT** is earth, air, fire, water—particularly their organic and inorganic components, including people—with which body and mind are occupied.

**CONSCIOUSNESS** is the reflective facility that can focus on the aspects of body, mind, and environment and their correlations and can project those reflections into time. This projection initiates the relativity of truth.

A so-called factual statement describes an objective thing/happening that exists or occurs in a fixed, measured relationship. For example, let's say that there are five trees in the orchard. That statement is relative to time, which will alter the number; and time begins the moment the measurement is uttered. A fact only represents relative truth.

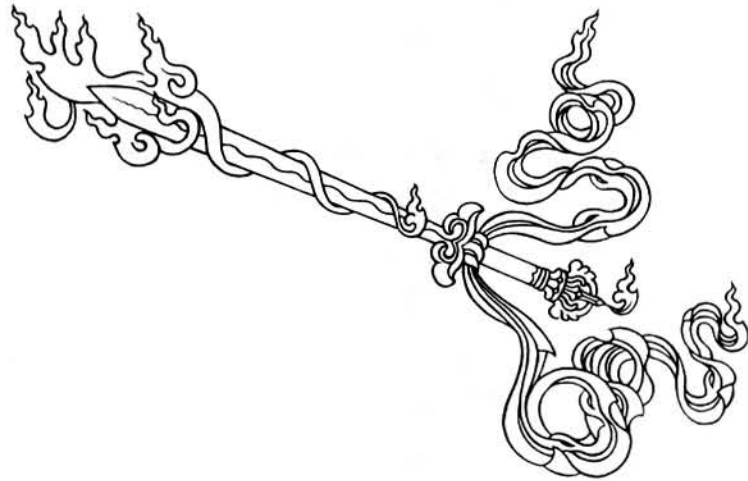
Everything that constitutes knowledge, factual or theoretical, is transmitted to consciousness by the senses. The cell systems that make up the senses are not completely developed at birth. They are completed in relationship with the environment into which the infant is born. This is accompanied by correlative organic development.

The completed sense system is the vehicle for the intelligent relationship between the organism and the external world; this



sense system is what is commonly called the brain. It is manifestly evident that the neurological responses of any cell system will respond differently to the organization of energy called a city than to the energy called a forest. They emit different vibrations. The effect is a different mind and body, a different intelligence system, and therefore, a different knowledge. This consequently creates a different relationship with the environment.

This is Truth; all can acknowledge it. This Truth is the foundation for the relative truths that follow.



## **Shivalila Mandala**

**T**here are nine specific dimensions of space and time relative to a Center of Here, Now, No-thing (no structure or form). They are, in evolutionary progression and with primary (micro-macrocosm) attributes:

- I. Neuro-electric-atomic
- II. Molecular
- III. Cellular-organic
- IV. Animal
- V. Aboriginal (*Satya Yuga\**): Social consciousness: People; fetus/infant; roots, fruit, vegetables; no culture; fluid space; no time; animist; communal. (In the pure state, the aborigine was an animist, which is to say he personally identified with everything in his environment and participated in live communication with everything. The moment he was pressured by the cultures from the less centered dimensions to move from his ancestral environment, that communication was destroyed; time began, and with it came the myth of the loss of paradise.)
- VI. Preliterate (*Dwarpara Yuga*): Social consciousness: Tribal; child; grains and domesticated animals; ritual culture for returning consciousness to Dimension V and Center; cyclical time.

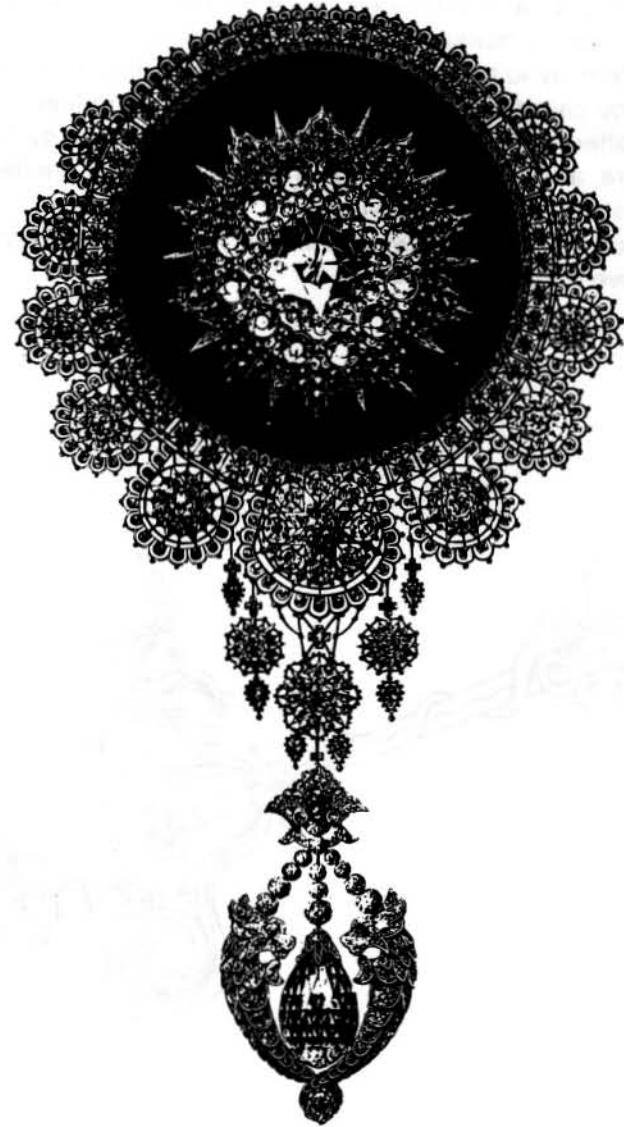
\*From the Hindu tradition.

- VII. Literate (*Treta Yuga*): Social consciousness: Extended family; adolescent; privacy; property; theism/occultism; separation of mind and body from environment; duality; fixed space; linear time.
- VIII. Industrial/Computerized (*Kali Yuga*): Social consciousness: Nuclear family; adult; machines; institutionalism/stateism.
- IX. The Universal Mind: Knows the other eight dimensions in perspective and is not possessed by the imagery of any. This Mind will only manifest through the unified focus of no less than three persons.

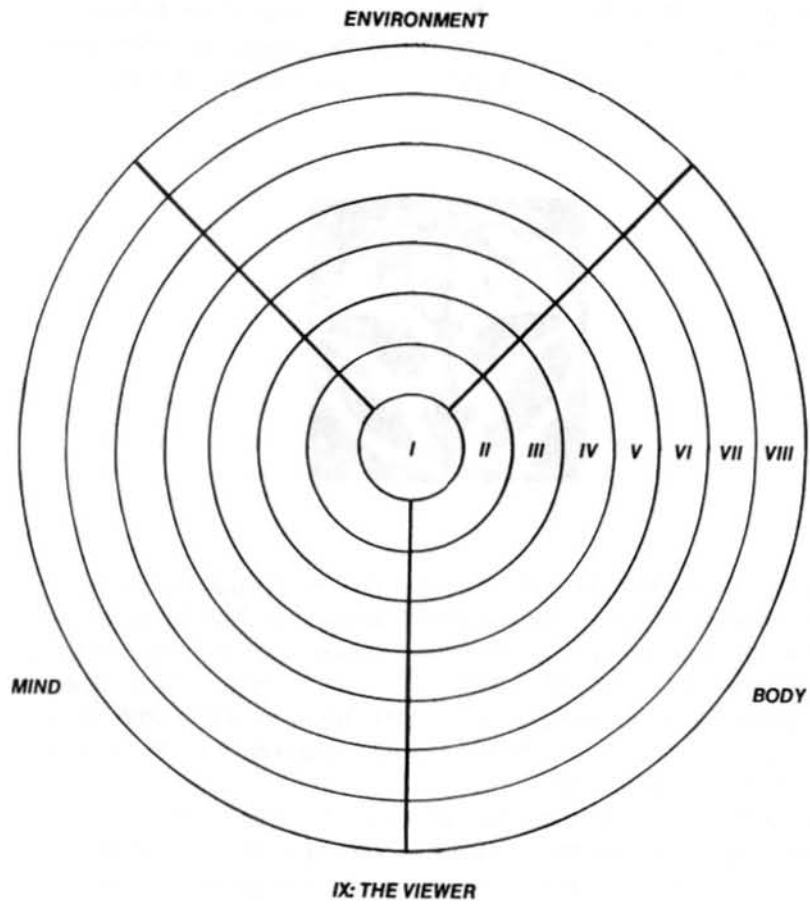
Dimensions I and II correspond with psychic consciousness; III and IV with sensual consciousness; V and VI with material consciousness; VII and VIII with fantasy consciousness. All books, art, and machines are materialized fantasies, that is, fantasies to which attachments can develop. Dimension IX corresponds with cosmic consciousness. Dimension IX can only be realized/actualized in a "grouphead," requiring a minimum of three. Various degrees of power can be manifested within Dimension IX, depending on the number of participants.

Dimensions I, II, and III are dimensions of power. All occult practices, rituals, or formulas are attempts to bridge a Dimension-VII consciousness with Dimensions I, II, or III without identifying or integrating with Dimensions IV, V, VI, or VIII. Such disciplines as biochemistry, nuclear physics, and cybernetics are Dimension-VIII efforts to connect with Dimensions I, II, and III without identifying or integrating with IV, V, or VI.

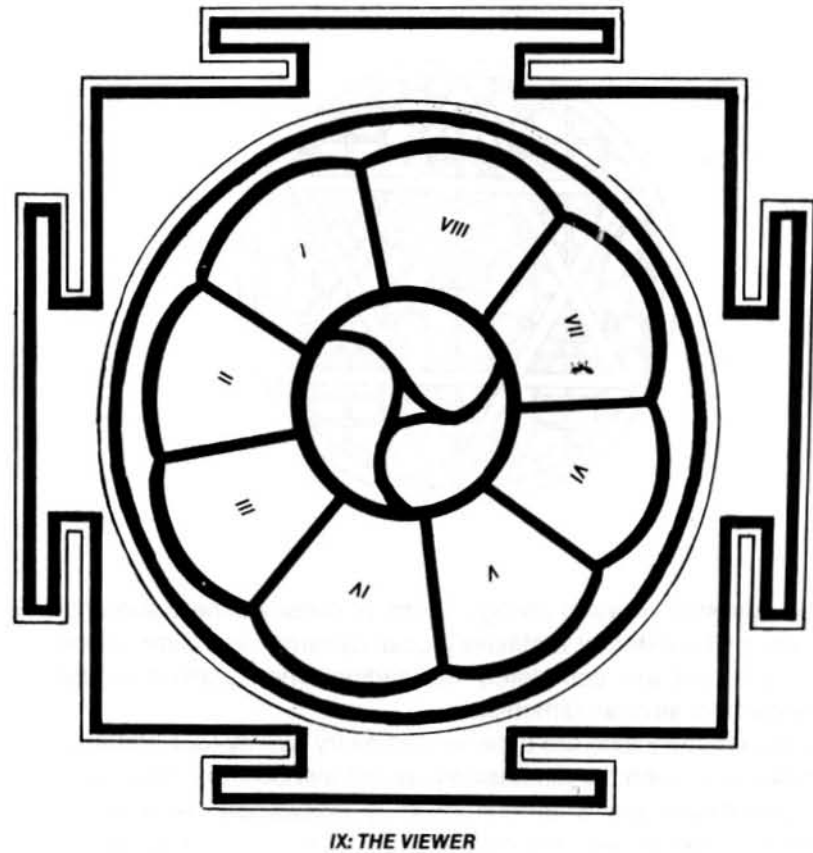
Whatever dimension or combination of dimensions an individual consciousness experiences at any point in time, and whatever symbolic labels are used to describe the dimensional condition—such as gross plane or astral plane—the individual is a MIND that is experiencing or being an ENVIRONMENT (field or set) through a BODY.



This multidimensional model of reality can be represented thusly:



Another representation is:



The name given this kind of picture and the concept of related, cycling dimensions is "mandala."

For every dimension there is a specific body, mind, and environment. Dimensions VII and VIII have subjective-objective duality, the fantasy-reality illusion of body, mind, and environment. When this duality is eliminated by the reintegration of Dimension V, the integrated intellect is symbolized thusly:



The dualistic, yin-yang configurations of consciousness are only relevant to the external fantasies (social dynamics) of Dimensions VII or VIII and are completely misleading when applied to the phenomena of all other dimensions.

All eight dimensions are experienced every twenty-four hours by everyone, but when the dimensions are not symbolically integrated with consciousness, when the mind is possessed by dualistic imagery, some of the dimensions will be experienced as sleep/dream/trance/hallucination, trip, or mystical vision.

The same applies to behavior categorized as mongoloid, retarded, autistic, or mute. These states are the external effects of minds that have withdrawn to the first five dimensions, minds that are refusing to permit their bodies to participate in the realities of Dimensions VII or VIII.

To value any one, particular, dimensional aspect of body, mind, and environment over another for a consistent period of time in adulthood, or for an infant or child to be raised in an environment in which these constants are not in cycling balance, causes (karma/kismet) an imbalance in consciousness that affects body and environment. The symptom of this imbalance is suffering.

A further imbalance is caused by valuing one or more dimension, over another. All eight dimensions can be peacefully integrated, provided none impinges on, represses, or suppresses any other.

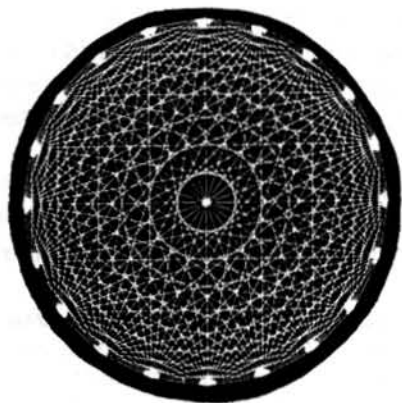


In the womb the fetal consciousness passes through the timeless, evolutionary stages of Dimensions I through V. The fetus in the womb of a woman living in an urban culture, apex development of Dimension VIII, experiences a different environment—vibrationally, metabolically, biochemically—than the fetus in the womb of a woman living in the environment of Dimensions V or VI, one of nature and the life cycle.

In the city, a woman participates in survival dynamics—competitive, antagonistic, egocentric energy exchanges with her neighbors and her environment. In the country, where the culture is communal or tribal, antagonistic patterns of energy exchange are minimal. The environmental vibrations of these wombs are different. The biochemistry of each womb is different, the oxygen supply is different, and the fantasies of each mother are different. The difference in these wombs affects the development of the fetal mind/body.



Subsequent to birth, the communication between mother and infant during the nursing process provides the media in which further mental and organic growth develops. An infant born to an asensual, Oedipal/Electra mother is in conflict with her, as it is also in conflict with the antisensual, theistic/mercantile/institutional culture of Dimension VIII. The consciousness of the animistic, sensual infant and the intellectual foundation of its reality, are conditioned by the affect or feelings accompanying this conflict. A baby sitting in a city apartment with its smells, sounds, sights—with, say, a television set showing a men's hair drier commercial, *feels totally alienated and confused about its very existence*. The principal uses of its waking consciousness will be to make sense of the feeling, then, failing that, learning how to escape the feeling.\*



\*"The tempo of the development of the consciousness through science and technology was too rapid and left the unconscious, which could no longer keep up with it, far behind, thereby forcing it into a defensive position that expresses itself in a universal will to destruction." C. G. Jung, *Mandala Symbolism* (Princeton, N.J.: Princeton University Press, 1972), p. 126.

The woman in a harmoniously cycling, rural, tribal environment, characterized by feelings of trust and openness, imprints a different pattern during the closeness of the nursing exchange than the woman in the competitive environment. As a consequence, the development of the baby's mind and body is different.

Infants and children experience the full range of affect or feelings, and express the full range of intensities in the absence of censoring influences. The biochemical concomitant to these intensities, which, at the extreme range of the spectrum are labeled "mirth/joy, fear/rage," involves the production and processing of adrenalin. The cycle of the adrenalin mechanism is repeatedly inhibited and short-circuited since intense expressions are consistently subjected to the "civilizing" influences of the home and environment. As a result, the biochemical mechanism of the adrenal cycle atrophies before a child has developed a symbolic referral for the intensities.

Under the influence of biochemically catalytic substances, such as LSD or other psychedelics, consciousness reopens to the earlier, more centered and intense dimension of infancy. As there is no symbolic bridge to connect that dimension with the "normal," adult dimension, the experience can only be known as alienating or transcendent, that is, a vision, freakout, hallucination, or trip, rather than one that identifies with the infant dimension.

The Shivalila mandala is a mirror to reflect the cycle/spectrum of the individual and the species, and to spotlight the prime relevance of the objective environment as a conditioning factor of the mind and body.

A machine, the symbol of Dimension VIII, is an objective environmental phenomenon. It is the one structural form in creation that was made with the intention of permanently compressing energy into its form, rather than *cycling* it. That energy is intended to be as *fixed* as possible.

The same is true of objects of art, symbols of Dimension VII. A book fixes form by structuring the energy of sound into a linguistic medium of expression.

THE LAW, variously called kismet or karma, is: the degree that an individual's or culture's mind/energy is invested in the creation/perpetuation of fixed-energy phenomena is the degree that the

individual's mind and body and the tone of the culture will become like the object in which mind/energy is invested. If one's environment is primarily composed of fixed-energy phenomena, one's energy becomes fixed and will power is mooted.

The earth itself has come to reflect this law; it is everywhere acknowledged that the world has entered a period of an intense energy crisis, suggesting that the highest priority must be given to refocusing energy by individuals and institutions. This reevaluation must be made, not from the viewpoint of the "matured" intellect, but rather from the birth of that which develops into intellect.

At birth, consciousness operates within a here-now dimension of space and time. Disintegration of this unified consciousness occurs because, to a greater or lesser degree, there is no reflection of identification with the unified, infant consciousness in the adult-industrial dimension into which the infant is born. Thus, the intellect is required to go outside its inherent, congenital dimension in order for consciousness to connect with external reality.\*

This split is refined and extended throughout adolescence. Reintegration occurs either through physical death and rebirth or by way of a disciplined, deconditioning-reimprinting program\*\* for which the word "yoga" is the most widely recognized (and perverted). Virtually identical programs are called Zen and Sufi.‡

Religions are old programs that have become ritualized. They have no connection with the body or environment and accomplish little in terms of reintegration, although some rituals and meditations

\*"It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensating function of the unconscious works with complete success. The more civilized and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of Nature. Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind." Carl Jung, source unknown.

\*\*See Appendix C.

‡Every religious system has symbolically rendered every category of experience, from and including birth to death. The symbolic expressions of some are more coded than others. The order of coding runs from

can effect trance/hypnotic experiences as a temporary release from the Seventh and Eighth Dimensions. The same must be said for drug experiences that are of the "trip" variety and the rock-and-roll music that provides a structure for the trips.

Group encounters, body awareness programs, martial arts, and certain drug experiences can reopen consciousness to Dimension VII, with accompanying deeper insights. Subsequent to this opening, one can either return to Dimension VIII, or, through yoga, the study of ecology, anthropology, and the use of psychedelic substances,\* reopen consciousness down/into Dimension VI, again with accompanying deeper insights.

Dimension V is opened with yoga, including fasting and silence, plus psychedelics. This dimension can only be realized if one is alone in a natural setting, that is, in a setting that presents no objective environmental phenomena of the less-centered dimensions that will entangle consciousness in its opened state. (It should be recalled that Moses, Jesus, Muhammed, and Buddah experienced their major realizations in such a setting and that Shiva is considered to reside in either the mountains or the jungle.) In other words, one must find a setting where there are no machines or machine sounds or products and where there are no artistic or literary phenomena.

Since the only social experience of Dimension V is communal, in which there is no consciousness of a separate ego, the realization of this dimension can only be integrated within a cultural environ-

most to least: Jewish, Christian, Moslem, Sufi, Zen, Yoga (Vajrayana and Tantra). Many erudite teachers of these systems know the labels for every human experience. This does not mean that they personally have manifested those experiences about which they can be so articulate. This book is based on experience; the symbols that express these experiences came after the experiences themselves.

\*These include marijuana and hashish, LSD, psilocybin, mescaline, and peyote, all of which contain psychoactivating chemicals. These chemicals permit the experiencing of dimensions of reality that were closed to consciousness by atrophy of the adrenalin mechanism and overproduction of serotonin by the pineal gland. These chemicals are door-openers, as it were, but integration of the dimensions visited can only be achieved through the discipline of the mandala. See appendices A and B.

ment that has a communal structure. Dimension V can be partially realized in a totally natural setting, but without the communal reflection to fulfill the realization, a portion of consciousness will still remain unknown, with an inevitable paranoia accompanying that ignorance.

*The cycle cannot be accomplished alone. The condition of being alone without a communal reference as source is perversion.*

Obversely, the cycle cannot be accomplished unless one first spends some time in solitude in order to detach from the ego dynamics of the less-centered dimensions. These two sides of the Dimension V experience are objective requirements.

When this cycle has been sufficiently integrated into the consciousness of the people of an open community, they will be able to enter Dimensions I through IV and then IX as One Mind and karmically effect the positive feedback of a recreated Earth (Environment), as it was in The Beginning Before.



Women generally find themselves in a different location on the spectrum of the eight dimensions than men. Traditionally, they have not ventured as far into the head-trip activities of Dimensions VII and VIII as men. In addition, having and nursing babies refocuses consciousness into sensual, organic, cycling dimensions. As a consequence, women have remained more centered than men, and are therefore more psychically adept than men.

For generations women have used the power of psychic consciousness to manipulate men.\* The acme of this use of manipulative psychic power was in Victorian England where male and female were the most polarized in history. The men were manipulated into going to the farthest points on the globe on their material, competitive searches, ripping off the earth and the people of the earth to such an extent that today only a remnant of the people of Dimension V origin remain on the earth and those remaining who belong to Dimension VI are rapidly being overwhelmed by those who belong to Dimension VIII.

Now, however, women have thrust themselves into the least-centered reaches of Dimension VIII, as exemplified by *Ms.* magazine. Thus, woman's cycle will be completed, and consciousness can be refocused equally by men and women towards center.

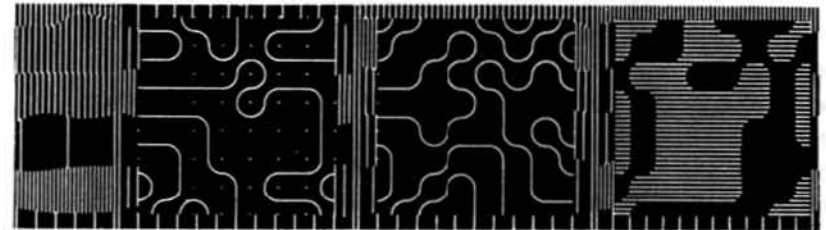
Those who are ignorant of the symbolic expressions of the nine dimensions are, objectively, in a state of partial unconsciousness. For them, the nine-dimensional model, not yet symbolically cognized, would be included in what Carl Jung classified as the collective unconscious. Jung asserted that the symbols that express psychic experience as revealed in nonnormal states of consciousness, called psychosis, trance, or hypnosis, are the same the world over. He labeled the source of this sameness the collective unconscious. The system of nine dimensions connects to Jung's

\*Care must be taken to avoid attaching a negative value to the word "manipulate." Anyone that consciously stimulates a response from the organism is manipulating it. The issue of judgment can only arise over the motivation for the manipulation, that is, whether it is for play, theater, or entertainment, or whether it is for attachment.

theory through the following progression:

1. Mind can in no way be separated from body.
2. Every cellular system remembers back to the time the system developed in the womb.
3. Every cellular system inherits a memory from before it was formed, thus extending memory back to conception.
4. Sperm and ovum transmit yet another memory to the fetus.
5. A fetus is affected by its environment. While all wombs are procedurally identical, wombs are environmentally different, depending on the feelings and sounds generated by the mothers as they relate to the outside world.
6. Differences in outer realities can be categorized by the different religions: Judeo-Christian, Moslem, Hindu-Buddhist, Taoist, Confucian, and animist.
7. Ways of perceiving reality result in different tensions/polarities in the womb state.
8. The various archetypes, such as Jesus, Muhammed, Buddah, Krishna, Kali, and Parvati, and their "ways," are the symbolic expressions of cellular memories of the nature and dynamics of the polarities in the womb and infant environment. They express ways a fetal/infant consciousness can respond to the drama caused by the tensions.\* The content of this drama is referred to in Jungian terms as racial memory.
9. LSD is a key to cellular memory.
10. When LSD is shared by people who trust each other, the cellular memory of one is shared by the other.
11. If people will share LSD with others from all categories of culture around the world, they will realize, integrate, and symbolically reflect universal consciousness.
12. When this is accomplished by enough psychic adepts, the environment will reflect this consciousness. Thus the paranoid structuring of a survival-oriented consciousness will be unnecessary.
13. This occurrence is imminent.

\*The archetypal experience labeled Satan or Mara is the one felt by a fetus when its mother is psychically telling it that it is special and separate from its environment, rather than affirming its equality and unity with everybody.



## **The Covenants of Shivalila**

**Shivalila Dharma**

**Bodhisattvacarya**

**T**he DNA\* of the human species evolved in a socio-bio *culture* based on group consciousness, culture that had no category of reality for a separate, individual ego. The nuclear family myth of Adam and Eve as aboriginal founders of the species is absurd.

It is the genetic birthright of every human baby to *experience*, as a consistent environmental vibration, the phenomenon of a group consciousness or community psyche; that is, the common head of an open people, among whom no barriers are caused by privacy, property, or caste.

The group consciousness experience is absent in the nuclear family, dominated as it is by sibling rivalry and child-parent competition for the other parent (Oedipal dynamics).

When a fetus begins to experience energy vibrations that indicate, on the one hand, the absence of group consciousness and, on the other hand, the presence of competition and partiality,

\*DNA stands for deoxyribonucleic acid. This chemical aggregate contains the biological blueprint for the evolutionary unfolding of the species, which is genetically transmitted by parents to offspring.



it is encountering a phenomenon for which there is no DNA program. As a consequence, the organism constructs a supplemental program to accommodate this objective energy phenomenon. This results in a mutated being. In other words, the energy used to accommodate a competitive imprint perverts the DNA-programmed evolutionary progression of the species. This perversion is the source of all physical, mental, and social suffering.

The Covenants of Shivalila are dictated by the experience of group consciousness by the people of Shivalila. These experiences became integrated only after years of concentrated effort subsequent to the initial realization of the experiences. These covenants represent the only known social contract specifically established to sustain group consciousness:

I. *Ahimsa*. Shivalila is an open, nonviolent community. (Violence is an act that directly effects structural damage to cellular integrity.) People of Shivalila will not under any circumstances resort to violence or threats of violence or call upon any institution that uses violence or threats of violence.

II. *Sattva Ava*. People of Shivalila will make no contract in respect to truth without stipulating that truth is relative and that body, mind, and environment are indissoluble. Correlatively, people of Shivalila will not testify in any matter involving issues of guilt or nonguilt.

III. *Bhramcari*. People of Shivalila do not own anything on any plane—psychic, material, physical, or fantasy.\* People of Shivalila do not acknowledge private or group ownership of anything. Correlatively, people of Shivalila will not participate in any relationship involving privacy or secrecy.

IV. *Tantra*. A person of Shivalila will have sensual/sexual relations with another only after that person has manifested some identification with nature and babies.\*\*

\*See page 29.

\*\*Otherwise, the experience will merely reinforce the vain imprint that

People of Shivalila recognize that to obey the laws of a society that is based on violence and threats of violence in no way implies respect for those laws or the society that promulgates them. It should be obvious that these covenants are unenforceable.

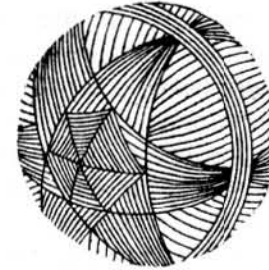


Woman (or Man) is The Source. The karma for reinforcing and compounding that imprint is called *sangsara*; the karma for diminishing and eliminating that imprint is *lila*. They are separate realities.



**PART TWO  
SANGHA**

The human species is the result of millions of years of meditations by pregnant women and nursing mothers. The transmission of these meditations from mother to fetus/infant is as genetically potent as DNA activity. Part II details the dynamics of this transmission from conception until the child reaches approximately three years of age.



## ***Shivalila Tantra***

### ***Namah Shivaya***

**T**antric yoga is the science of energy. It defines polarized structures of energy—their creation, evolution, and destruction—in mind, body, and environment.

This yoga reveals the dynamics of energy polarization from conception, to life in the womb, through the developmental period of childhood. Tantric thought reveals ways of dissolving these polarized structures when they become rigid. Rigid patterns are evidenced by individual and social suffering and dis-eases.

Tantric yoga is associated with sexuality. The Shivalila transmission of tantra asserts that (1) the sexual cycle begins with sexual intercourse and ends when an infant is weaned; and (2) that the experience of sexual intercourse by an adult is a recapitulation of the nursing experience of the infant. The inherent, DNA-programmed purpose of this cycle is to focus on the minds of the participants on a here-now dimension of sensual awareness. This focus on the sensual acts as a catalyst for electro-magnetic, physiological communication.

The principal body parts relating to the sexual cycle are the

mouth, nipples, penis, clitoris, anus, and vagina. These organs are inherently highly sensitized vehicles for the transmission/reception of physiological, electro-magnetic stimuli. According to DNA programming, the mental circuitry for this communication is imprinted in infancy through the contact of mouth and nipple during nursing. The sexual/sensual potential for this circuitry emerges at adolescence through hormonal activity, which connects the circuitry with the genital receiver-transmitter. The sexually valued physiological activity develops at the same age as linear-valued intellectual activity. An adolescent can understand linear time concepts to the extent of being able to project years into the future. Because of these concurrent developments, the danger exists that the unified mind-body consciousness can become separated. (The separation is particularly evident in Western culture by dependence on IUDs, birth control chemicals, and condoms.) A physically oriented focus with a here-now emphasis has a balancing, unifying effect on the adolescent mind-body.

This balance was natural to aboriginal and tribal peoples. However, the balance is destroyed by civilization and antisexual religions, since it is taboo and often prohibited by law for young people to have sexual intercourse. When this prohibition is accompanied by the intense, linear intellectualism of modern educational institutions, the effect constitutes a break in the DNA-programmed circuitry for physiological, electro-magnetic communication.

Tantra was developed to meet the imbalance that accompanied the emergence of civilization in Asia. During this period of history, there was, however, no break in the DNA-programmed *development* of this circuitry between mother and child. Therefore, the original *sadhana*, or therapy, does not mention the *qualities* in the relationship between mother and infant that bring about the development of this circuitry. Woman's intellect was still geared to the earth and the cycle, no matter what head trips the men were possessed by, so her relationship with her baby was still one of identification. Now, however, Western culture has produced a people who are so possessed by linear values that the mother's sensual, physiological, electro-magnetic communication with her infant is either absent, or, at best, fractured and sporadic, dominated by uncertainty.

When communication is not established the circuitry cannot

develop, and the infant then becomes possessed by the image of self and the sense of reality indoctrinated by culturally established institutions.\*

For example, while an infant is being sensually stimulated during nursing, the mother's reality is that the infant is drinking milk to make tissue. Another example is an infant being sensually turned on by a bath, while the mother's reality is that she is eliminating the possibility of disease by cleaning her baby of dirt. If the infant attempts to communicate its reality by sound or gesture, the mother, *unaware of that category of reality*, will respond either with indifference or with some irrelevancy that the infant cannot comprehend.

When an infant wants to share a sensual experience with its mother, and that want is neither acknowledged nor provided, the want is programmed into fantasy. This process initiates the unconscious symbolism that eventually becomes culturally molded into erotic imagery. The equation here is: The degree to which the intellect is possessed by erotic imagery is the degree to which the mental circuitry for the reception of electro-magnetic stimuli during intercourse is blocked.

The determining factors of this possession occur:

1. Mentally, when parents project their judgmental, sensual-sexual hangups and body shame on infants and children;
2. Physically, when an infant consistently experiences genital discomfort due to wet, dirty diapers, thereby being forced to *withdraw* sensual consciousness from that area. (Remember that with the exception of cultures of Northwest European origin, the great majority of the world's babies never wear diapers and plastic pants.)
3. Environmentally, when the external setting is antisensual or nonorganic, such as a city apartment compared to a slower, quiet rural scene;
4. Culturally, when spontaneous, childhood and adolescent sexual experimentation is prohibited.

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\*"What did you dream? It's all right, we told you what to dream." Pink Floyd, *Welcome to the Machine*.



Sexual fantasies begin when a child experiences its first genital sensation and, because of cultural prohibition, cannot externalize the happening in either act or dialogue. Consequently, the child has nowhere to go with the sensation except into fantasy. These fantasies continue until the opportunity to act out sexual feelings becomes possible. In primitive cultures the period of fantasy building is minimal, if at all; in bourgeois culture, it is maximal to the degree that the first sexual experience is qualified by erotic imagery rather than by the physical, sense happening. This condition precludes the possibility of physiological communication.

Sexual experience has become so dominated by erotic imagery that sexual communication has been turned into a game of image manipulation. Thus, for women, sexuality has become a means to secure a man's energy—if she makes him feel good, he will provide food, clothing, shelter, and entertainment. She accomplishes this by accommodating her physical activity (sound and movement) during intercourse to adapt to the man's fantasy projections of what he wants from the experience.

When the woman's security needs are satisfied, and she feels she no longer has to use her mind adaptively in a calculated power game during sexual intercourse, she can let her mind go into fantasies that have the same source as the man's.

Although this game of erotic imagery presently dominates most sexual experience, it is possible for man and woman to communicate verbally about their images and fantasies during intercourse.\* Both can acknowledge the presence of erotic imagery during intercourse. The quality of the sexual experience is determined by this imagery; and peak sexual experience depends utterly on the *relationship* of this image activity by the participants. For example, if the woman fantasizes that she is an Egyptian temple girl, while the man fantasizes that she is his mother, their sexual experience together will be limited by the dissimilarity of their images.

The encounter between man and woman concerning their sexual imagery is the beginning of tantric sadhana. During this stage, the man postpones ejaculation as long as possible. If two people have

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\*An aspect of Shivalila satsang is the open group discussion of this imagery. Children are customarily present for satsang.

sexual intercourse for thirty minutes, obviously they will be able to run through more of their accumulated fantasy tapes than if they have intercourse for five minutes. (One of the power manipulations used by some women is to stimulate a man so that he is brought to a quick orgasm, thus perpetuating his erotic possession and dependency on her for relief.) If sexual partners adhere to this process, there will come a time when ejaculation is no longer a necessary aspect of the male orgasm. The fantasy gap between body and mind is then dissolved, and the intellect and senses of the man and woman will be free of image possession, united and synchronous. Within this unity man and woman can realize their essential, DNA-motivated nature or essence. This realization makes possible an awareness of egoless, depersonalized universal consciousness (Dimension IX). Within this consciousness is symbolic identification with the DNA code, which reveals the program for the appropriate, DNA-valued relationship or communication dynamic between mother and fetus/infant. Concurrently, the dynamics of the sexual cycle are also revealed.

It is the Shivalila experience that full tantric sadhana cannot be realized or integrated unless the sadhana occurs at least three times, with a different partner each time, thus avoiding the recurrence of nuclear, pair bonding and attachment dynamics.

*Om tat sat*





**T**he sexual repression imprint blocks the development of circuitry that provides for the transmission/reception of the "psychic" or electro-magnetic phenomena. According to DNA programming, psychic sensing is supposed to accompany sexual experience.

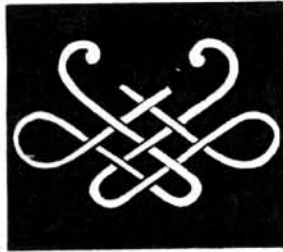
This same circuitry is the DNA-programmed means of tuning into the body to keep it healthy. A being that is out of tune with its body must be uneasy. When someone gets too far out, the unease escalates to dis-ease.

One external result of blockage to mental circuitry is the medical/pharmaceutical/insurance complex. Another result is inescapable, underlying, general paranoia, accompanied by a myriad of illusionary projections about the sources of the paranoia, with the CIA, police, and army acting as the cultural agents of the paranoia.

Tantric sadhana is the specific therapy for eliminating the original cause (sin?) of the separation of consciousness from the biodynamics of the body. No healing method—diet, fasting, herbal therapy, or body adjustment—that fails to incorporate this sadhana can eliminate the basic source of dis-ease.

As long as mystery or secrecy accompanies sexual experience (including reactionary celibacy), there will be dis-ease. That is The Law; that is Karma.





**T**he main objective of Shivalila tantra is physiological identification, that is, experiencing in your body another person's body as that person experiences it. A prerequisite to this identification is that the bodies of the participants be healthy and pure, since otherwise there will be resistance to identification.

In addition, LSD and other psychedelic agents have the potential of opening up a dimension of consciousness in which the mind is in tune with cellular values. If the system is run down, is oxygen starved due to shallow breathing, or has accumulated poisons, *cellular consciousness will be a paranoid experience*. For this reason, LSD and tantric sexual experience should not be undertaken without first purifying the body by:

1. Eating natural and organic food. No alcohol or tobacco, and no coffee for six hours before ingesting a psychedelic. Minimizing dairy foods, except for yoghurt and keifer. Minimizing meat particularly with high fat content.
2. Exercising vigorously to stimulate respiration, blood circulation, and evacuation of poisons via the sweat glands.



## ***Conception***

**P**articularly in Western, civilized cultures, there is a division between consciousness of body and consciousness of mind and an ignorance of their coordinates. Any woman who must use external agents—IUDs, pills, charts, doctors, books—to monitor her basic physiological processes is a victim of that division.

This state is eliminated by tantric realization.

A woman becomes aware of a period of fertilization. If she and her family/community want a baby, a meditation is programmed calling for a spirit to incarnate. Since tantric sex is free of erotic fantasies, when the physical joining of the man and woman occurs, the presence of the spirit becomes evident. Spirit manifests in electro-magnetic communication, which is the dynamic of conscious conception. Also by this dynamic, conscious communication continues between fetus, mother, and family/community during pregnancy, birth, nursing, and thereafter.



Fertilization of an ovum is the effect of a Dimension-II meditation by a woman whose desire for a baby is strong enough to affect a particle of unstructured molecular energy, contracting it into form, and, thereby, initiating karma.

This dynamic occurs in a separate reality for which there is no symbolic reflection, unless the woman is a tantric adept and has identified with the cycle of the mandala.



A being incarnates through the vehicle of the parent's sexual dance. The quality and vibration of this dance varies according to the tantric awareness of the parents. That vibration initiates the spirit to life in the mother's womb.

There is within the fetal organization that which corresponds to a memory of that vibration.

If the dance is repeated during pregnancy and later during nursing, the vibration is repeated.

As the fetal/infant consciousness evolves, there exists then the continuity of the vibration, which is reflected in a continuity of consciousness, and which makes redundant the emergence of sub- or unconscious.

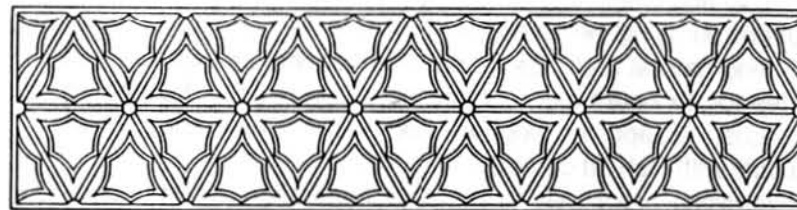


Childbirth is not an exclusively human experience, but animals do not labor in childbirth. Labor during childbirth is the effort of changing from being human to being animal.

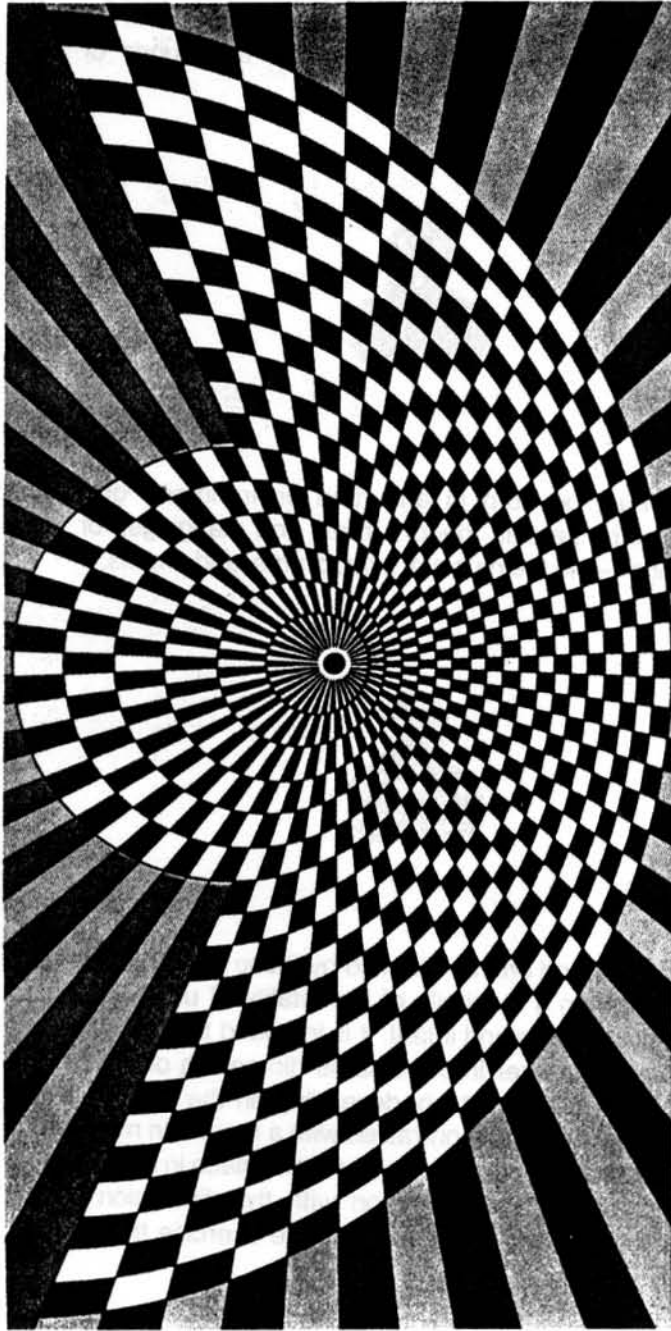
Animals do not use sex manipulatively. Babies do not use their senses manipulatively. An infant is an animal; for it to become human, it must encounter a human in the animal dimension of consciousness (IV), then be drawn out emphatically into the human dimension of consciousness (V). This is the meaning of delivery.



The purpose of learning how to breathe consciously in prenatal training is, ultimately, to realize what a turn on breathing is, and, therefore, to continue the game after delivery. The best times to do conscious breathing are on awakening, just prior to nursing, during nursing, and on going to "sleep."







## **Sound (Mantra)**

**S**ound vibrations are experienced by the fetus. The mother's breathing, digestive, and circulatory happenings make sound vibrations. The mother's vocal expressions are also experienced by the fetus. The sound of a mother who is controlled and manipulative is experienced differently than the sound of a mother who is free and spontaneous, whose sounds are not fitting an image.

Sounds from the external environment are also experienced by the fetus, and the mantra or vibration of a television, city street, or refrigerator is of a different cycle than the vibration of a stream or forest.



An infant's response to the symbolic initiation of language is principally determined by the sounds of the person speaking rather than the meaning of the words. If the sounds are true and free, the meaning of the words will be valued. If the sounds are not true and free, but reflect control and image projection, words will be a threatening phenomenon.

A baby whose sounds become shaped into words through interaction with small children, who in turn can reflect the baby's unstructured sounds, will gain a different symbolic consciousness

than one who is taught to say "doggie, bye bye, and daddy," by its "mama," who in turn is too fixated by image-sounds to be able to reflect the baby's unstructured, yet communicative, sounds.

When a child is pressured to speak "correctly," its flexibility in making sounds is inhibited; and eventually, the child's expression will become stilted and lifeless. To a child of a preliterate culture there are no right or wrong sounds, only those that are more or less understandable. To some degree, the sounds made by literate peoples always reflect constraint, since spontaneous feeling and expression are censored/structured to meet the cultural standards of good and bad, right and wrong.



Sound is the principal reality-developing phenomenon to the newborn baby.

A mother who does not sing and dialogue with her baby as they move through the day together is, de facto, withholding significant input data from the baby's mental development.



An infant cannot cognize itself as separate from the environment and consequently cannot help but relate to *all* sounds of the environment as being personally relevant.



If a baby must be born in an urban environment, give it a soundproof room, persian decor—rugs and hangings, or any native weavings—and the music of sitar, drums, and chants.



The "mystic" sound *om*, as chanted by those seeking to center, is nothing more than a facsimile of the totality of undifferentiated sound heard by the fetus and infant. It is intended that chanting *om* will precipitate the seeker into the same dimension of space and time as that of the infant, which, depending on the quality of that sound—say a city street as contrasted with a mountain meadow—will be experienced as heaven or hell, or some place in between.

Without the conscious connection with the dimension of the infant, however, chanting becomes a trance exercise that can be marketed.



**A**n environment that is polarized by the dynamics of competition, that is, one in which the life-sustaining energy—food, clothing, shelter—is secured by competing, automatically creates testing between child and parent. Sensing the dynamics of the environment, the infant develops motivation to refine its competitive ability. This is accomplished by a game of psychological warfare with the parent. The objective is to obtain *energy*, in whatever form—love or hate, a banana, a walk, a ball—they all symbolize energy for/at/to the child.

A baby is born after nine months of intimate connection with the mother's system, her timing and rhythm. After birth the infant's developing mind remains focused on its mother, her moods and feelings. Everything the mother does is scrutinized, and within two or three months the child knows her patterns, her wiring. Consequently, the child quickly becomes an expert at pushing mother's buttons to get energy. In fact, between the two there is no equality—the child is the master. However, the child is only the master of getting energy from the mother. If, at this point in the game, the play is not extended to a broader social scene, a variety of adults and contemporaries, the game becomes involuted, becomes biologically and intellectually destructive. This neurotic behavior is intensified when the father does not identify with this game, because by herself no mother is competent to meet an infant's single-pointed, manipulative, psychic warfare.

There are two remedies for this condition. One is the extended, communal family, where the testing doesn't fall on just one person; and two, an environment for infants that is not dominated by competitive, egocentric dynamics.

## ***Incest***

**F**reud elucidated the Problem of Western Man, the Oedipal Complex of the nuclear family. Adler realized that the motivation in Oedipal dynamics was primarily power, with sex as instrumentation. And Jung described the way of resolution, which is the mandala cycle of reintegrating the aboriginal prenuclear family dimension of consciousness, whereby the power dynamic producing the Oedipal complex is dissolved. Shivalila is the living realization of their genius.

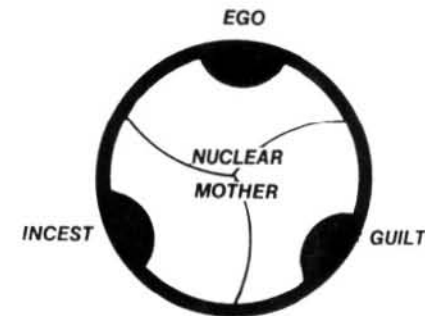
According to people of Shivalila, incest between adults is the ultimate exclusionary expression.

Incest between parent and child is defined by Shivalila as "using your child to get off on," or "entering a category of experience not shared with anyone else."

That the offspring of such a game would be physiologically unbalanced with mental aberrations is predictable karma.

There are two kinds of incest: sensual and psychic.

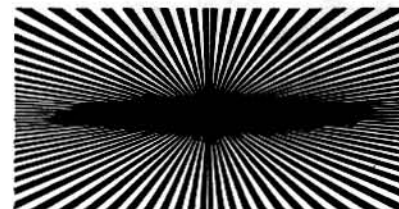
As Oedipus and Electra demonstrated, this game is an



inevitable concomitant of the nuclear family. Within the nuclear family, the only psychic/sensual experience of any intensity or consistency is with the mother.

If the child's mother facilitates the development of psychic/sensual relationships with a broad variety of people, this complex is not imprinted.

The "space" between mother and child is not special or exclusive, and every mother knows ways to introduce others to that dimension. The barriers are the dynamics of egocentrism, and there are a thousand ways to reduce or reinforce egoism. The mother who does not reflect to her child the science of ego reduction in her relationships with the people filling her child's environment imprints her child with an egocentric complex. The child's consciousness will be centered on the reality created by the relationship with mother, which is separate from the reality experienced in the outer world. When the people of a child's environment identify with child's psychic/sensual reality, ego is minimized.



**T**here are four categories of human communication: psychic, sensual, material, and fantasy.

**FANTASY** communication concerns ideas, events, or persons not present in the now-time or here-space. Focusing on plans, previous happenings, scientific formulations—all these come under the category of fantasy.

**MATERIAL** communication is about objective things or phenomena.

**SENSUAL** communication is touching, looking, smelling, tasting, hearing, which may or may not be accompanied by verbal expression.

**PSYCHIC** (astral, spiritual) communication transcends symbolic limits, is nonverbal, and includes what is called ESP and telepathy.

Not knowing defined ideas, defined limits, or persons other than those present, an infant cannot identify with fantasy communication.

Similarly, since an infant has no defined depth perception, it cannot identify separate, material objects, and so cannot relate to that category of communication.

Initially, communication with an infant is sensual, especially during nursing, and this affords the potential for the development of psychic communication.

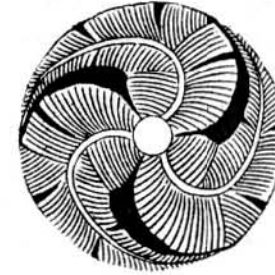
The sensation the mother feels during nursing can be strong enough to cancel any materialistic or fantasy preoccupations of the mind, so that she focuses on the baby, the baby's space,



and the dimensions of that space, wondering. It is a powerful meditation, and when a connection is made, and there is actual identification with the baby's space, the baby will acknowledge the happening with a sound, a break in the nursing pattern, a gesture, or a look.

When enough connections have been made, the minds of the mother and baby are linked and can flow in and out of each other's bodies at will, with or without any external acknowledgment or expression.

If, due to over-preoccupation with materialistic or fantasy head trips, a mother is unable to participate in sensual or psychic communication with her infant, the infant's consciousness is split into categories of communication with the external world—the conscious, and the one that is not, the unconscious.



**W**omen of aboriginal and tribal cultures begin to have babies at around fourteen or fifteen years of age. Prior to that, a girl's main occupation is generally supervising eight year olds and taking care of two year olds, which keeps her pretty close to mother and the babies. So there isn't much an aboriginal/tribal mother doesn't know about babies.

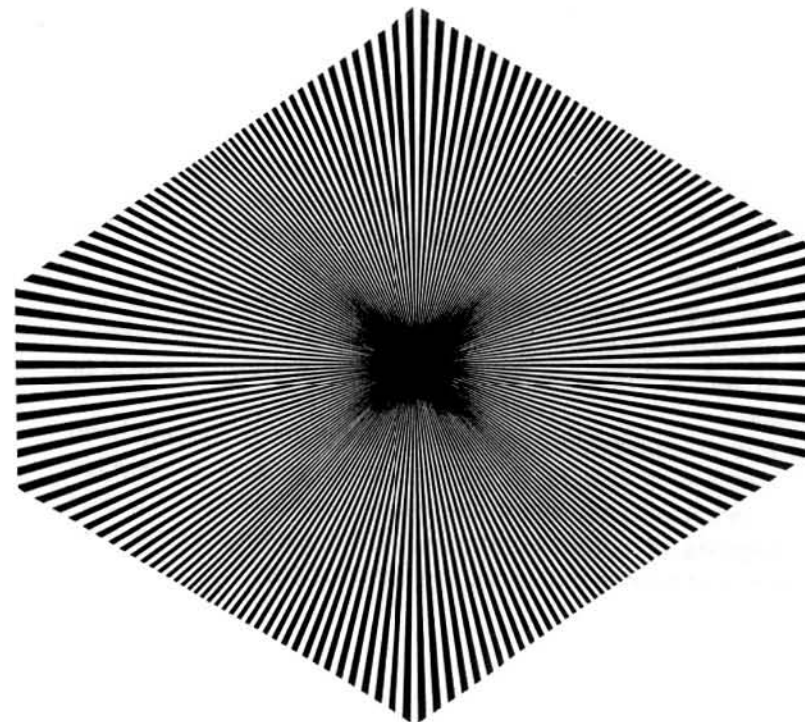
In Western culture, fourteen year olds are in a structure called school, learning a game called sexual politics, neither of which has anything to do with babies. In fact, the reciprocal effect (karma) of energy invested in the school/sex game is ignorance about the baby game.

It is Truth that educated, Western women do not identify with babies. Consequently, a primal, traumatic experience of most Western babies is the shock they feel when they experience their mothers' fear (in the extreme, it is panic) as their mothers first experience that ignorance. It is a paranoid imprint, which can and does bend or supersede the inherent DNA pattern; that is to say, it amounts to a mutation.

Western babies learn how to scare their mothers by making certain sounds, vibrations at particular intensities with varying rhythms—a phenomenon called "crying" by the uninitiated. Put another way, a baby sees/feels physiological changes in the mother

because of a sound that it makes. When the mother tries to control the crying and her own anxiety, she projects a false image of her true feeling, say one of benign calm, which then results in a heavier paranoid imprint, because a baby sees right through images. The effect is a statement to the baby that it is in an alien environment. Consequently, the baby is motivated to manipulate that alien environment, to bend it in the direction of identification with its reality. The media of that manipulation is the parent's anxiety/panic/control/guilt. Babies are so effective at the game that in many cases they make distraught puppets out of their mothers by the time they are four weeks old.

No baby of an aboriginal or tribal culture can scare its mother. No mystery is caused between them by the school/sex game. In addition, women of these cultures are always surrounded by sisters, aunts, cousins, and other relatives, so if there is any doubt about the meaning of a baby's sound, somebody can tune into it; that way, it becomes a riddle game rather than a scare game.



## **Nursing**

**N**ursing is more than providing milk for food. There is a give and take between mother and nursing infant, and that does not mean that mother is all give. (Just as in balling she is not all take.) In fact, what the infant gives is so far out that some women have baby after baby just to keep getting IT; and this could not occur if men and women learned the give and take of balling.

The breast is a medium for communication. To view nursing as merely a food distribution system or to use it for comfort is to initiate the dynamics that will eventuate a lifetime of dental, digestive, and elimination problems, and that will perpetuate the culture of the supermarket and the trash sold there to satisfy neurotic food trips.

The disinclination of nursing mothers for sexual intercourse has been the subject of a considerable amount of published material. "In any case, the nonmenstruating nursing mother does not usually desire sexual relations, and, in fact, usually does so only at the request of the husband. A highly charged activity such as sexual intercourse tends to upset her emotionally. The stress can be picked up by the infant, and may be an added factor in the incidence of colic in children, as well as causing a lessened milk supply in the mother."\* Such a statement reflects the strong reaction of the sensually aroused, nursing mother to participate in erotic, image-manipulating sexuality.

Since there is no difference between the sensual, physiological communication of nursing and the sensual, physiological communication of tantric sex, this reaction does not manifest with partners who are tantric adepts. Moreover, this reaction is a sign to the mother that she must initiate tantric sadhana as described in Shivalila-tantra. Failure to do so creates a separation between the baby and the father, which is the main source of the love/hate, Oedipal dynamics that dominate relationships in Western culture.

Only a man possessed by erotic imagery, who has accumulated sexual repression, can desire sexual intercourse with a woman who does not have mutual desire. Manipulation of the repressed libido has been the principal source of power that Western women exercise over their men. This game becomes inescapably apparent with the arrival of a baby, and the backlash destroys all concerned. Here is how it happens:

1. The man gets turned on either from watching the baby nurse or from his repressed libido.
2. The mother responds with negative feedback to the man's signals that he is turned on.
3. This causes additional repression and resentment towards the baby.
4. Meanwhile, the baby has been feeling this exchange between its mother and the man causing it anxiety. The baby seeks to resolve this stress by separating from or blocking any relationship with the man.

\*Alice G. Bricklin, *Mother Love: The Book of Natural Child Rearing* (Philadelphia: Running Press, 1975), p. 87.

Moreover, and most significantly, the baby realizes that it is the source of a unique pleasure to the mother, and thereby manipulates her from that realization of power. This sets in motion the love/hate, manipulative dynamic that prevails between mother and child in Western culture and that later expands to include every relationship into which the child enters.



Both before and after birth a baby experiences its mother—her physiological rhythms, mental patterns, sound and flow of consciousness. Games of manipulation, image fixation, and attachment all create blocks in mental/physical energy patterns, which are experienced by the baby. It is in relationship to this experience that the baby's own mental/physical energy patterns develop. When a baby has the opportunity to consistently experience eight or ten people and to nurse from three or more women, whether or not they are lactating, the baby's mental/physical development will pattern after a DNA-based affinity for the most balanced physiological rhythms of the various people. The baby's mental/physical development will be structured as it experiences the comfortable or pleasurable mental/physical patterns of the people and rejects the patterns that are blocked and uncomfortable or painful.



Weaning is intended to be the process whereby the psychic/sensual relationship between mother and nursing infant is extended to the general environment. It is an extension/expansion that should begin at birth. This is impossible if the environment does not reflect psychic or sensual consciousness. Under these conditions, the child automatically develops attachment to the breast, and weaning is traumatic.

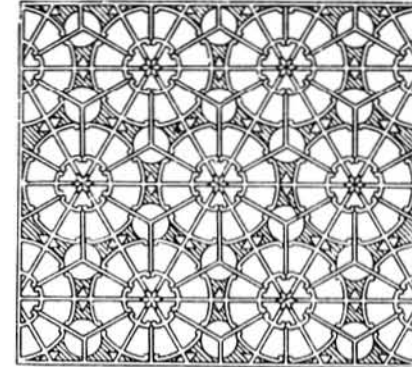
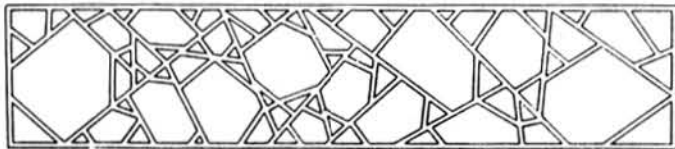


If a mother does not identify with the social dynamics of her environment, she cannot initiate her child as an integral being with those dynamics.

The child will sense the mother's feeling of alienation from the environment and will also feel her response, which will be either (1) withdrawal from the environment, necessitating an instrument of withdrawal, such as giving full attention only to the baby, often by nursing in order to create a separate environment of just mother and child. (Monasteries are instruments of withdrawal; so are rock and roll, mantras, art. The list is endless and the instruments subtle, but they all have in common the effect of transcending the environment rather than transforming it, and the effect of this is, through neglect, to render the environment even more inhospitable.) Or (2) the initiation of a change in the social dynamics so that the feeling of alienation dissolves as the scene evolves.

No child's evolutionary consciousness can respect a mother who does not, will not, cannot *initiate*. Can you?

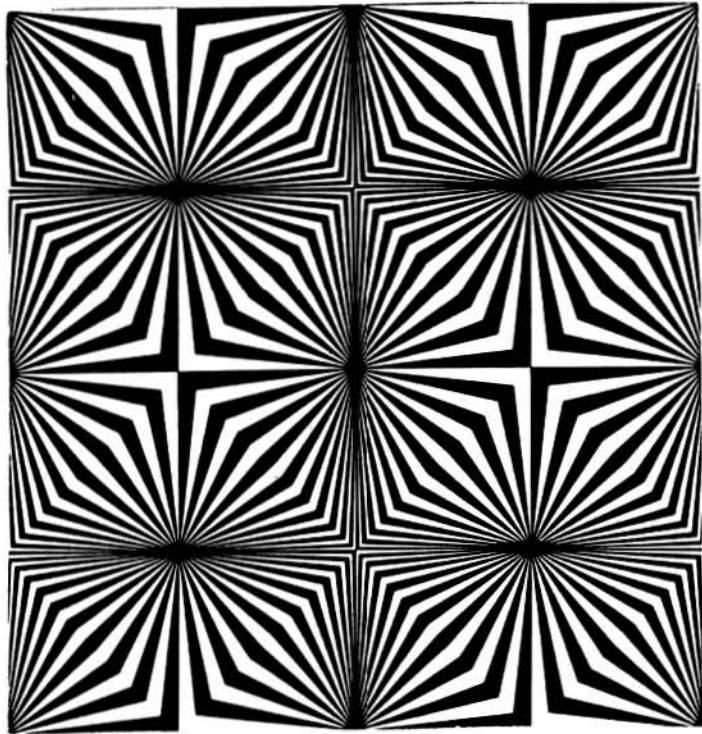
Withdrawal is schizogenetic.



It is taboo, that is, contrary to convention, for a stranger to respond directly to an infant's or child's communication—say, for a glass of juice, a diaper change, or a walk, without first checking with the child's mother: "Is it OK to give her some juice?" "Shall I change her diaper?" "May we go out for a walk?" The impression (imprint) the child receives is that no one is in tune with its timing except mother—ONE SOURCE. Hence anxiety, competition, and insurance. This pattern is inevitable in the nuclear family. It is nonexistent in the extended, tribal, communal family.





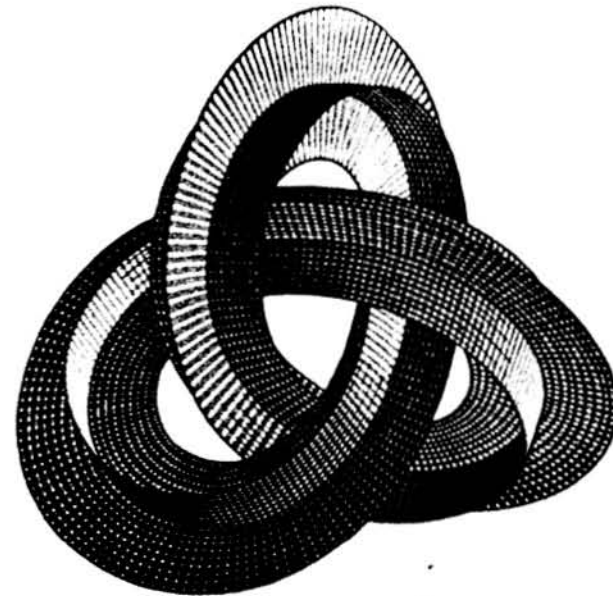


Your child cannot be free  
unless its peers are free,  
for, if not, they will  
project the dynamics of their  
suffering on the free child.  
This is a karmic balance designed to  
insure against familial partiality  
at the expense of community unity.

In other words, the nuclear family  
as a social organization is a bust.

**M**other and Father, given the reality of reincarnation, it cannot help but be a transforming meditation for you to consider that your neighbor's daughter will be your mother and your son your father at your next birth, or vice versa.

To accomplish the meditation, address the child as "mother" or "father" for a time every day.





**P**lease and thank you were the first expressions of the imprint that says you must pay (compete) for it.

At the psychic level, this imprint was initiated long before the child developed the vocal articulation required to express the imprint.

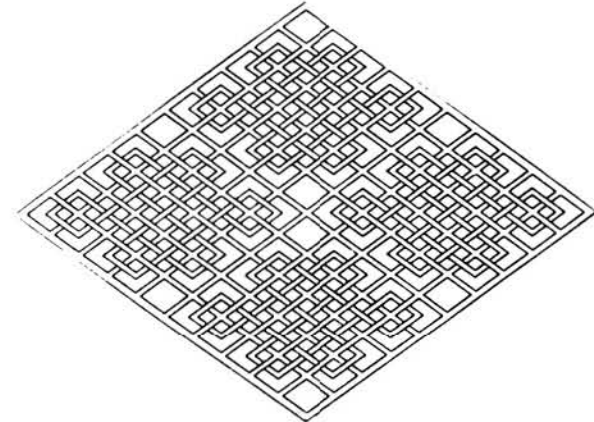
Please and thank you are lies, because they fix consciousness on humans as the source, rather than the earth.

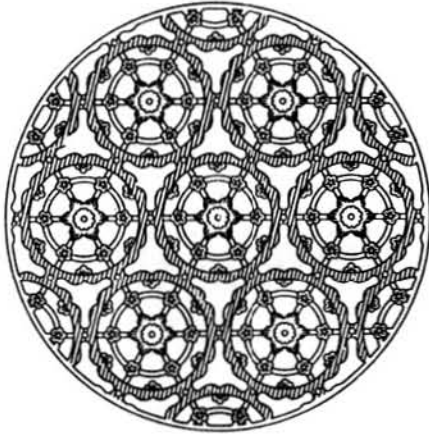
On the one hand, this is an exercise in vanity, on the other, it is bad ecology.

**G**iven the same environment, there is nothing fundamentally unique in the needs of any baby. It is ego that projects the notion of being special and unique. A mother possessed by egoism will project that ego reality onto her child. She will be certain that her baby is unique and needs her to fulfill its unique needs, since no one else is familiar or intimate enough to identify with that uniqueness.

This condition of partiality is endemic to the nuclear family, and, were it not so established as truth with a whole culture supporting it, it would be pitifully absurd. This condition cannot exist in the open, extended, or communal family.

This is not to say that children (not babies) do not have unique or individual abilities and talents. However, to the degree that egoism is stimulated, talent is sacrificed. For instance, a mother who says *her* child is psychically aware is destroying her child's psychic awareness. All children are born psychically aware.





**T**oys and books are for children whose environments are deprived of psychic and sensual reflections or stimuli. Shivalila children do not have items specifically created to be toys, so they play with each other, the grownups, and items from the environment—rocks, sticks, seeds, water, etc. There is always a body to play with, so toys are not needed. There are no books, because the grownups tell stories, not to, but with children. Books are a separate reality. Our stories are here-now reflections of group imagination. They would not make sense if written down and read to someone who was not present when the story happened.

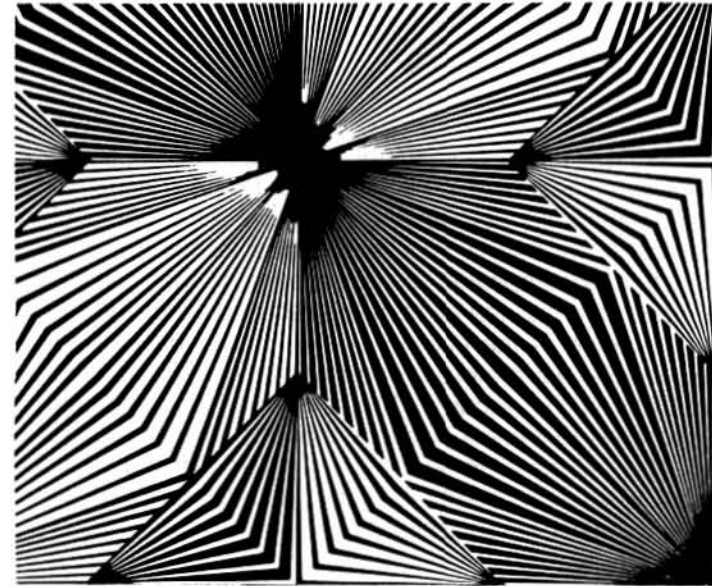
A child's natural development is stimulated by an intensely creative imagination, which is capable of receiving a limitless variety of new stimuli. A mother who is alone cannot provide adequate stimuli, and so there are toys, books, and TV to fill in the space that she has either no time or inclination for.

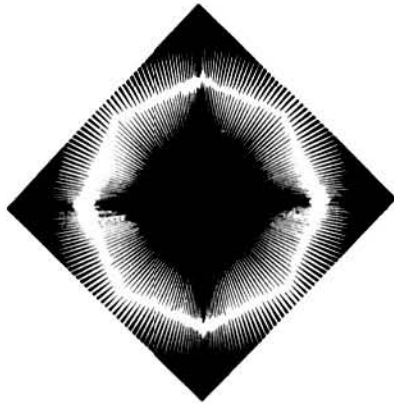
To give a child a toy that lasts longer than a day is to limit creative imagination. A toy is fixed: it does not change; there is a limit to what the imagination can construct with any fixed object. The more toys, the more limited the imagination.

Toys are for children. They are objects with which the child's ego is intended to identify and which thereby create a separate reality from adults for whom toys are not. They legitimize the generation gap. Moreover, when a new child comes on the scene, the one who

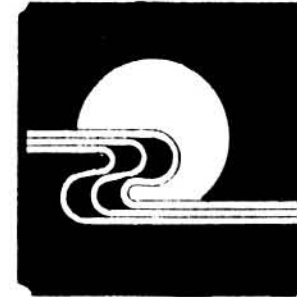
has (is?) a toy automatically goes on a "me, mine" trip, requiring the grownup to play cop. With "maturity," the me-mine games become more sophisticated; imagination becomes grossly overlaid by materialism; and the sensual and psychic channels of communication are blocked.

Dolls are a paramount example of environmental deprivation. The child who does not receive a reflection of its reality/imagination from the people with whom it lives creates that space with a doll. Later on it is called "religion."

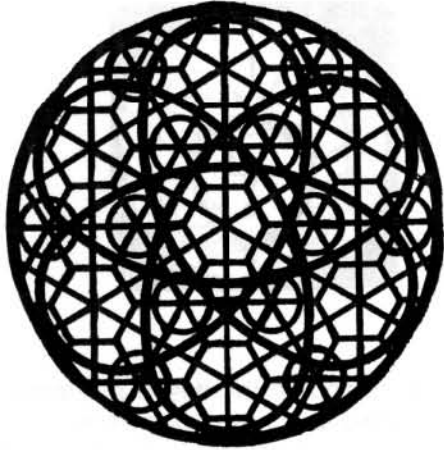




**M**other. The role and semantic load that accompanies the concept is a substitute for what was formerly experienced as an open, community psyche or group head. All children of the community had *free*, that is, impartial access to this group head. The feeling that accompanied the experience of that community has been translated into the myth of motherhood. After the "Fall," i.e., the emergence of the nuclear family, those channels to the community psyche were closed, and the relationship with mother expanded to fill in the vacuum. That the world is dominated by competitive power trippers is evidence that this limited relationship has failed. This failure is an unconscious source of the guilt that mothers feel, which children manipulate. The only resolution will be when mothers reestablish a community psyche.



**T**he most dynamic exercise for women's liberation is for three or more women to encounter each other over the subject of "Why I wouldn't want to be your baby."



**W**oman, unless you can become completely detached in your relationship with your mother, that core of attachment, or reaction, will be psychodynamically and biodynamically transmitted to your own child, and you will end up with the same quality of relationship with your child that you have with your mother.



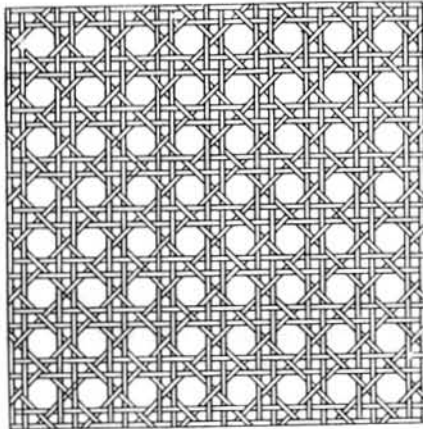
Father,

The child to whom you have given your DNA is entitled, by genetic birthright, to experience consistently three reality-developing phenomena: your sound, your touch, and the sensation of sleeping with you.

Mother



It's never too late.  
If you believe it's too late,  
then you'll go to hell,  
and the hell will be  
the belief that it's too late.



**A**ll law has at its source the desire to create a protective structure for some attachment of the ego.  
Laws acquire tradition and are imbued with divinity to secure their authority.  
Thus is the ego deified, thus the idols passed on from generation to generation.

## **Ahimsa or Nonviolence**

**S**ocial life is based on contracts.  
All contracts are frustrating. The more contracts, the more frustration.

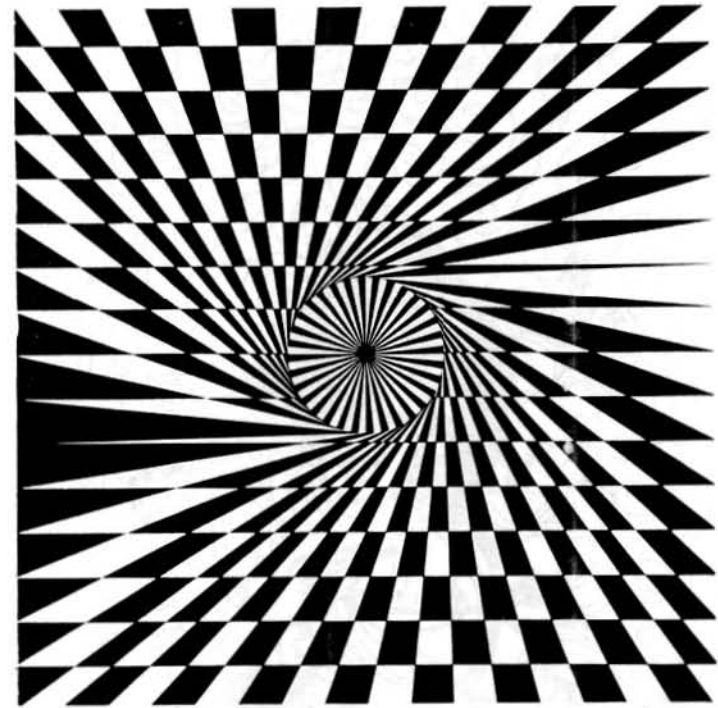
Any repressed frustration has a psycho-physical effect on the organism. The more repression, the greater the effect.

Symptoms of this effect are called dis-eases. War and crimes are symptoms of social dis-ease.

Therefore, society *must* include programming to facilitate the ventilation of repressed frustration if it is not to be set inexorably on a course of self-destruction.

There has never been a society that has been free of hate and fear. Hate and fear are constants with the individual and society. Yet, it is the repression of these emotions through negative valuation in infancy that causes later individual violence, outwardly and inwardly. Examples of inward violence are cancer and arthritis; an example of outward violence is war. If a person is not permitted, even encouraged, to express these symptoms of frustration during the conditioning, contracting period of infancy and childhood, the repressed emotion will eventually be expressed in illness, crime, or war.

If there is to be *ahimsa*, children must be permitted to hate their parents.



## **Vajrayana**

Hostility is not violence.  
Anger is not violence.  
Hate is not violence.  
Violence is the effect of repression.

*Ahimsa*



**THE LORD AS KNOWN TO ALL BABIES**



**C**hildren make a sound that has an equivalent in any language. In English, it could be spelled "phuc u." It has nothing to do with sexual intercourse and generally means one of four things:

1. It is a test to see if someone will go through interesting physiological changes as a result of the sound, such as heightened color, bugged eyes, tightened breathing, strangled sound.
2. The child likes you and is sharing a forbidden or special space with you.
3. The child is demonstrating its freedom.
4. The child is saying, "You are a pompous idiot."

No child of any culture,  
anywhere in the world,  
respects privacy.



## **Education and the Mandala**

**T**he Shivalila educational program is a process of defining relationships between: (1) the body, mind, and environment coordinates of the eight dimensions; and (2) the symbology of the psychic, sensual, material, and fantasy systems of communication. The intent is to maintain continuity and to eliminate the schizogenetic dynamics of programs not based on the mandala concept.

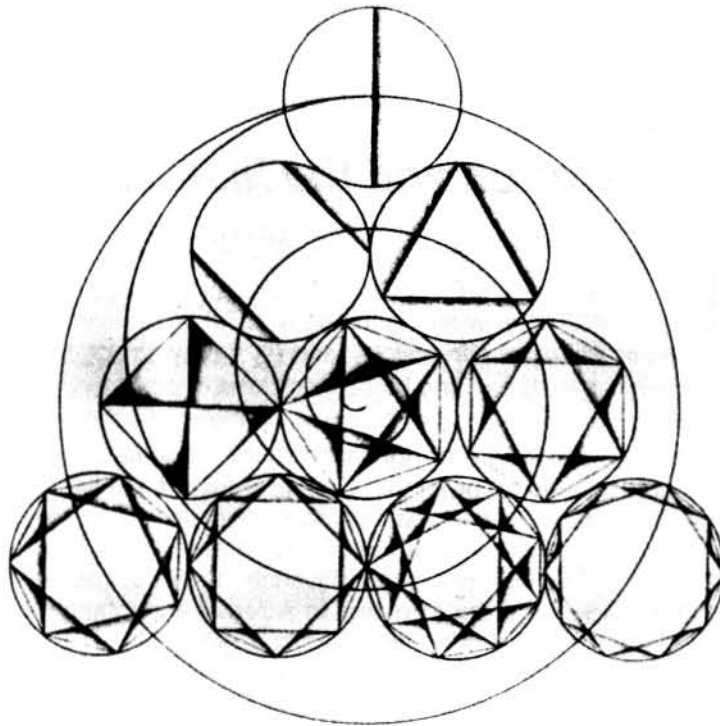
It is inappropriate to program a seven-year-old intellect with Dimension-VIII data *beyond that which is relevant to day-to-day living*. Twenty years ago the information programmed as science, art, or history had no live, practical relevance, other than as part of a hustle for grades in order to maintain parental acceptance; and today that information is either redundant or irrelevant.

Education at Shivalila is focused on here-now relevant activities, such as food growing and preparation, cleaning, childcare, crafts, dancing, music, construction, and maintenance, with reading and math taught in relation to these activities. All children, regardless of sex, are equally exposed to all activities.

Not until adolescence is consciousness to be directed toward the fantasy abstractions known as history, art, literature, and theoretical science, and then only if the child is self-motivated in those categories.

As a result of this educational program, the children's consciousness is not automatically separated from a here-now focus by the imposition of spatial/temporal abstractions at a time that is not confluent with developmental stages of the child's intellect.\*

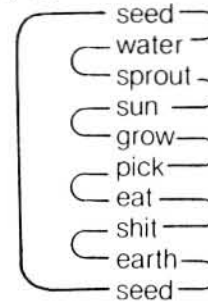
Such an educational program obviates the need for children to later use drugs as adults to reestablish the connections with the more centered dimensions of space and time.



\*See Appendix A.

If a child has not experienced open, sensual communication  
with its family  
but is only touched when being cleaned  
and whose family only touches behind closed doors  
in the dark—  
and if a child has not seen seeds sown, grown, and picked  
but only the supermarket and dollars—  
what is the basis of its intelligence?

By age three a child is capable of computing



With that cycle as an intellectual foundation, the child is then capable of understanding the relationships and symbolic structures of physics, chemistry, and biology. This eliminates the possibility of the intellect being possessed by dualistic imagery.

The effect is a healthy, balanced, free child.





How does a child learn about time?  
by *seeing* wood cut in spring, burned in winter;  
by *seeing* a seed sprout in summer, eaten in fall;  
by *seeing* a mother's abdomen expand, then being delivered  
of a baby.  
How does a child not learn about time?  
by being taught how to tell time on a watch.



## **Death**

**I**n the experience called death, there is no break in the continuity of consciousness. However, although an infant and an adult occupy the same objective reality, they cognize within a different extension of space and time. Hence, the consciousness of an adult who dies and is reborn as an infant perceives a whole new universe, even though objectively there is no major change.

If the parents of a child are aware of this reality and can identify with the infant's dimension of space and time, the experience of death/birth will be without trauma or subsequent mystery.

It is the manipulation of this mystery that has given power to religions down through history, including the media religion that dominates Western culture today.

The purpose of death is to acquire a recycled, refreshed, renewed body and a mind freed of an overload of redundant data. Thus, the new body and mind are able to experience the environment more abundantly.

When someone of Shivalila becomes aware of the imminence of death, it becomes a topic of general discussion, with the children participating. Initially the focus of the discussion is the status of the person's karma. Then a *will* is enacted in which the dying person decides whom he *will* next have as a mother and whom he will not have and why. During such an enactment, it was seen that for the genetic evolution of the community, while a dying person may decide, with the agreement of the one concerned, that the new mother will be one of the children of Shivalila when she is of childbearing age, the person cannot make that accord with biological offspring, since such an accord would foster an incestuous partiality that would be antievolutionary.

When one realizes that one always returns to a here-now environment, one respects that environment as Mother, as Source. Then one will never again elevate any vain human above that Mother or allow anyone to elevate himself above that Mother.



## **Afterword**

**T**his transmission is complete. There is nothing withheld, no secret doctrine that is available to a select group of qualified initiates. Full transmission can only be effected by and through a group application of the dynamic of the mandala cycle, and any group of people can initiate that application.

## **APPENDICES**

## Appendix A

### Letter to *Psychology Today*

April 10, 1976

*Psychology Today*, Letters to the Editor\*  
One Park Avenue, New York, N.Y. 10016

Sir:

The distinctions of ordinary, waking reality on the one hand and dream reality on the other as a basis for understanding the serotonin phenomenon are inadequate.

It is a more appropriate model in this instance to hypothesize three\*\* categories of interrelated reality/mind experience:

1. *Linear*, when mind is focused on the future or an activity structured to be fulfilled at some future time. This is considered ordinary reality in Western culture, and a neurological system that is not modified by serotonin cannot function competently in this reality;

2. *Cyclic*, which is unstructured, here/now thought/activity. This is the reality of aborigines, preliterate peoples, psychotics, babies, yogis, shamans, and dreamers. (Hunter/gatherer culture and peasant agriculture do not follow a planned, linear structure but

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\*This letter was sent in response to an article by Barry L. Jacobs in the March 1976 issue of *Psychology Today*, Vol. 9, No. 10, pages 70-71.

\*\*Actually, there are four; see page 47.

are adapted to cyclic values.) The mind thus occupied utilizes intellectual symbology differently—the “separate reality” of don Juan—than the linear-occupied mind, and, *concurrently*, there is a different biochemistry, one where the presence of serotonin is minimized;

3. *Fantasy or day-dreaming*, which uses the same symbol system as linear reality.

Cyclic reality is a supersensitive one, the mind being used to maximize sense perception. Obviously, this heightened sense perception is a hindrance to the linear application of the mind and body. Thus, the pineal gland regulates the reception—transmission of this data by producing serotonin. A linear symbol system with linear semantic values accompanies this process. Thus, when an individual of Western culture takes LSD and clears the serotonin from the neurological system, there is no symbol system to reflect the experience. It is, therefore, one of alienation, hallucination, or freakout.

Much of our LSD experimentation was with preliterate, rural people, some of whom are animists, in India and Indonesia. In terms of expectation, they were generally told they would experience reality as a baby if they ingested this medicine. Without exception, that was the experience that manifested. We have also shared LSD with the sadhus, yogis who identify with the archetype Shiva. None of these experienced any adverse effect, and all said it was the most meaningful meditation they had ever realized.

Other serotonin-related experimentation we have conducted consists of one subject ingesting LSD and then “extra-sensorily” stimulating the nerve centers in undrugged, sleeping subjects, adults and children, so that they made sounds, twitched, and in some instances sat up.

The implications of these findings are broad. The principal application presently being made is a residential program designed to insure that infants and children are given environmental and intellectual symbolic reflections of cyclic reality so that the pineal system will not be overstimulated in the production of serotonin as it is when the environment is only reflective of linear values.

## Appendix B

### About Drugs

Everything that one ingests, inhales, or injects creates a biochemical response within the organism, a response that may stimulate or reduce external activity, a response that may be benign, destructive, or revitalizing to one's balance of health.

Lysergic acid diethylamide 25, referred to as LSD, is called a drug. Actually, it is a molecular aggregate known as a chemical. The word “drug” is a term of general usage that has no precise meaning. The aggregate called ascorbic acid is different than that called Dilantan. Both are pills, both are used either to effect a desired change or to stabilize a present balance. One aggregate is labeled a vitamin, the other a drug, and it really doesn't matter which label goes on which aggregate; it's just for convenience.

That is one level of looking at the word “drug.” The statement, “He is on (or off) drugs,” brings out another level of usage. Here, the word carries a semantic load that says a drug is

(1) an illegally used substance

that is

(2) used to escape, trip out, or trance out of reality,

and that is

(3) habit forming, addictive,

(4) destructive to physical and mental health,

and

(5) morally and ethically destructive,

leading to

(6) crime and violence,

and additionally

(7) the user (abuser) is a burden to society and has no redeeming value.



People of Shivalila have used the molecular aggregate called LSD.\* All were stimulated to usage by having heard claims that the drug was beneficial to physical and mental health (which implies that all were less than satisfied with their preuse physical or mental condition). Everyone of Shivalila has experienced a more vital condition of physical and mental health under the influence of the biochemical changes stimulated by the chemical LSD. Moreover, subsequent usage, combined with meditation on the Shivalila mandala with its focus on babies and nature, provided insight into

- (1) the causes of mental or physical imbalance,
- (2) how to sustain the LSD-stimulated vitality after the LSD experience, and
- (3) most importantly, how to prevent the mental and physical imbalances in succeeding generations.

Obviously the semantically loaded term "drug" does not accurately categorize the use of the chemical LSD by people of Shivalila. Given its effect, were this chemical administered by a priest it would be called a sacrament, by a doctor, a medicine. However, along with lawyers, priests and doctors are unnecessary in a culture governed by the Covenants of Shivalila and sustained by meditation on the Shivalila mandala.

Principal objections to the use of LSD to obtain the insights many have experienced fall into these generalizations:

1. *It is too trippy and people need grounding* (attributed to Trungpa Rinpoche by A. Ginsberg).

An image is a "trip" for which one has developed attachment. Given the Shivalila focus during the experience, LSD destroys the images without which one is again grounded. LSD can catalyze the revelation that all of life is a trip (*maya*). Is this not at One with the *mahayana*?

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\*The same arguments used for LSD can also be used for psilocybin, cannabis, peyote, and mescaline. These substances have all been used by people of Shivalila in the same manner as LSD. The effects have been somewhat varied, with LSD being the strongest and having the broadest effect.

2. *LSD is false samadhi* (attributed to Meher Baba).

True and false are dualistic concepts that are only relevant to one who is possessed by an image. "False samadhi" is a head trip. The manipulation of EEG-monitoring devices by someone under the influence of LSD is not true or false; it just IS. Whatever one experiences is one's reality, no true or false about it.

3. *The experience and insights derived from use of LSD, even if beneficial, should be obtained by oneself without the use of any external substance.*

Everyone uses external substances to derive benefits—food, universities, mantras, bibles, and LSD—so what? "Oneself" is an egoistic illusion to begin with. "External substances" are the environment and the environment is oneself.

4. *LSD is manmade and unnatural.*

So are a thousand other minutia one ingests, inhales, touches, and hears all day. Why such a big deal over LSD? It's another weak semantic trap. What is relevant is the effect of the molecular aggregate—benign, destructive, or revitalizing—not whether it is chemical or organic. (This is the objection that has been offered by Ina May Gaskin's Farm, a place where it is said you can hear a tractor twenty-four hours a day.)

5. *It's illegal, and therefore stimulates paranoia* (R. Alpert/Ram Dass).

Laws protect attachments. Guilty people are paranoid and to accept guilt as a behavior motivation is unacceptable to people of Shivalila. In any event, use of psychedelic substances by people of Shivalila at the Shivalila ashram has been assumed to be legal in California according to the precedent whereby the members of the Native American Church are permitted legal possession and use of peyote (*People vs. Woody*).

6. *It depletes serotonin* (attributed to Yogi Bhanjan's Healthy, Happy, Holy Organization).

See Appendix A.

7. *Moses, the Buddah, Jesus, and the Prophet Muhammed didn't use LSD or cannabis.*

Who knows what they used? Their biochemistries most certainly were different when they were experiencing their Big Realizations than at other times, and they had to *do* something to make that difference. Moreover, neither the Buddah, Jesus, nor the Prophet Muhammed had to go through the barriers to The Big Realization that face those in the twentieth-century, Western culture, so they didn't need the remedy produced by that twentieth-century culture.

8. *The medical profession's objections* are primarily based on psychiatric values. Since psychiatry poses an ego reality as the only sane reality, the model of the mind and of consciousness used by psychiatry is inadequate (to say nothing of the minds of the practitioners). Thus, the diagnostic and therapeutic practices are also inadequate, making their objections unfounded.

The objective effects of LSD-stimulated, mandala-structured, group meditation by the people of Shivalila are (1) the Shivalila community, (2) *The Book of The Mother*, and (3) the health and vitality of the people of Shivalila relative to people of any other Western group or community.

These effects combine to create a culture that manifests the highest of human aspirations, those which were inherent in The Creative Urge itself, which initiated existence itself. The Shivalila culture is the fulfillment of every religion and the manifestation of all the Ways of Unification, and LSD has been the catalyst.

## Appendix C

### **Imprinting, Deprogramming, Reimprinting**

The learning function is motivated by stress.\* Why learn something unless ignorance is seen as threatening? Data retention is a concomitant of learning and is selectively channeled by a child's mother as she constantly focuses the child's body/mind on the areas she deems of relevant value. These values are of a linear, cognitive nature and are in conflict with the child's cyclical, sensual nature. An *imprint* is the fixated, adapted behavioral pattern by which a child bridges the conflict to eliminate the stress it experiences physiologically.

For instance: A child is looking in awe and wonderment at a rather eccentric-looking person sitting at a nearby table at a restaurant. Whereupon, the mother, who *thinks*, according to her image reality, that the person is ugly, tells the child not to stare at people, that it's rude (bad). The child cannot compute the mother's rationality, but it *experiences* her anxiety, and that experience is physiologically uncomfortable, stressful, a dis-ease. If this is a frequent, consistent encounter, the child (future adult) will eventually cease to look directly at anybody and most of all will never look directly in someone's eyes. (This may be accomplished by the development of bad eyesight or cross-eyes, etc.)

The way to deimprint (decondition, deprogram), is to create a

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\*It may be argued that the system is motivated to learn by pleasurable experiences in order to know how to repeat them. However, this is true only of ego pleasure. By definition, that which is physiologically pleasurable occurs in a sequence in which control is absent; and learning is a control process.

similar stress situation that is not permitted to be resolved by the previously imprinted solution. Consequently, the central nervous system rejects the imprint and is open for reprogramming.

In the above example the person would be continually bombarded by demands, perhaps for days, to "look at me" or "look at him." When the stress reached a certain intensity the system would freak out, and in the ensuing openness the person would be helped to understand the perversion of his vision as it has been conditioned and to start practicing a more expanded and fulfilling use of visual capacity.

This deprogramming/reprogramming dynamic can be applied for a limited, specific change such as the above example, or it can be used for a total overhaul and reshaping of the imprinted system.

A number of organizations offer programs intended to provide as maximum an overhaul as possible. However, none of these programs cognize or provide a reflection of Dimension-V reality—that of the infant and aborigine of the species. As a consequence, all those surrendering to these programs emerge with a symbolic consciousness still dominated by egocentric, Dimension-VIII imagery. Moreover, none of the programs that offer a group reality or group ego as a substitute for the egocentric reality base that reality on a living, consistent focus on infants and the natural world. Consequently, these programs still produce beings who are still possessed by the materialistic values of bourgeois culture. The neurological system, cleared of conditioned imprints by the deprogramming dynamic, needs to reprogram through communication and relationship with babies (and animals, trees, etc.), rather than grownups trying to simulate an infant environment in a city apartment.

It should be obvious that anyone who has paid for a recycled consciousness but who cannot visibly identify with infants has been sold an image.

What do you suppose is the karma for image salesmen?

Can you describe their trip as "spiritual"?

Remember, it is precisely for blowing the covers of such salesmen that Jesus got lynched.

# shivalila seminars



are designed for the pregnant and nursing mother, for women contemplating the possibility of that experience, and for others who find the period of life from conception to thirty-three months of relevant focus.

The main subjects covered during a one-week seminar are:

means of effecting conscious conception by parents;

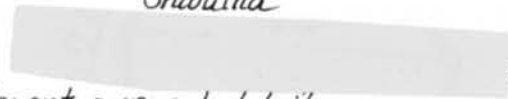
conditioning factors of fetal and infant body/mind that can be manipulated by the mother. This includes the electro-magnetic communication system of imprinting and the crucial relevance of sound; and

factors that create a delivery free of trauma or labor for both infant and mother.

There is no charge for a seminar. A two dollar-a-day contribution is requested for food but is not required. Shivalila is a tantric community of adults and children located in the remote southern Sierras.

For information:

Shivalila



Include relevant personal details.

"The final test is not death.  
It is acceptance without proof."

Bu-fu

