

Prologue

A long, long time ago, on the lost continent of Lemuria, there existed a matriarchal religion with high priestesses and lesser priests all leading the people in the worship of the Devine Mother, Mu, one with the Devine Father, Ra. The high priestesses would perform white magic to benefit the people out of love. The priesthood also ruled the land, and the high high priestess was the Queen of Lemuria.

The male priests were jealous of the priestesses because their white magic was more powerful. It was possible for a priest who, through much inner work, balancing their masculinity and femininity, to be almost as powerful as a priestess. But very few would make this effort. And most wanted to be as powerful or more powerful.

So, groups of priests broke off from the main religion and formed their own cults. They used black magic in an attempt to gain more power than the priestesses. In the process, they caused the sinking of Lemuria. Thousands of years later, the same scenario played out on Atlantis.

The cults of the priests survived after the flood and established fear-based religions with an angry, vengeful Father God who damned souls who didn't follow their laws to hell for eternity. A few avatars, such as Jesus and Buddha, came to correct this, but they did not worship the Devine Mother openly. Moses and Solomon worshipped her as the Shekinah Presence of God. Only in India and Tibet in Hinduism and Tibetan Buddhism did the true worship of the Devine Mother survive.

The new age that is dawning is the Age of the Devine Mother or Devine Feminine. More and more organizations are springing up to praise her many names and adore her many archetypal goddesses. She is coming. Prepare your hearts that she may stay.

Introduction

One vision I behold in lively clarity:
That the Mother of ancient Time has awoken
And sits on her throne renewed— More glorious than ever before.
Announce Her to the world with the voice of Blessing and Peace.
—Vivekananda

This poem by Vivekananda is a prophecy of the dawning new age of the Devine Mother that began in the mid-19th century. Vivekananda wrote, "In this age, the Brahma-kundalini, the Mother who is responsible for creation, preservation, and destruction of the universe has been awakened by the fervent prayers of Sri Ramakrishna."

Commenting on this statement, Swami Shivananda, another disciple of Ramakrishna, said:

No wonder the individual kuṇḍalinī will be awakened now! That is why we see symptoms of a great spiritual upsurge everywhere. The Mother, the Primal Energy, is

sporting for the good of the world using the body of Sri Ramakrishna. We need have no worry this time.

This book is a celebration of the awakening of kundalini in everyone as this age of the Devine Mother dawns. It is an age of blessing and peace.

God is whatever you conceive him or her to be. To me, he/she is the Devine Father/Mother. To many others, God is Father or Son but not Mother. This book is meant not to replace our heavenly Father and Son with the Devine Mother, but to restore her to her rightful place as equal to the Devine Father. For God is an androgynous being. And we are made in his/her image and must integrate our feminine and masculine before we can be one with the Devine. Omraam Mikhael Aivanhov said,

It was the goal of all initiates, whether alchemists or cabbalists, etc., to be androgynous and, like God, to possess the fullness of both principles. In God, the two principles are united; that is why he loves all his creatures, why he indulges them and answers their prayers. God has always been presented as a terrifying Father, as a consuming fire, but this is false: God is both Father and Mother.

I have spent most of my life praying to, meditating on, and trying to commune with other forms of the Devine. But not until May of 2021 have I really felt I had a personal relationship with the Devine. Now, I feel that I am in Paradise, a new Eden, in which I walk and talk with the Devine Father/Mother. I wish everyone could experience this magical life. That is another purpose of this book.

Our physical mothers gave birth to our physical bodies. But the Devine Mother created our souls and will give birth to our spiritual bodies when we exit the womb of matter. So, there is no death but a birth into the spiritual world. Just as a fetus is part of a mother, so we are part of the Devine Mother and will never be separate from her, even after we are born into spirit. In fact, we will be even more at one with her, for we will no longer be distracted by sensory pains and pleasures of the womb world of matter.

I am not a pagan worshipper of idols but someone who aspires to be one with the Devine Father/Mother in body, mind, and heart, to love him/her as my Self. An idolater worships someone outside of them, whether embodied in a picture, statue, or historical figure, as a separate, perfect being whom they can never be one with.

Sally Kempton wrote in *Awakening Shakti*,

Deities come alive when they are invoked and worshipped. If you want to know them, you need to treat them...as living being, energies that are palpable, powerful, and real. The Hindu deities, whether we see them as internal archetypes or as personalities or as aspects of a universal power, are truly present in millions of people's lives. These goddesses give boons. They manifest insights. They dance inside meditators as the kundalini energy, the subtle power that transforms consciousness.

Most exoteric religions don't worship the Devine Mother but a male deity or an all-male Trinity. Even Hindus, who acknowledge the Devine Mother and her various goddess manifestations, focus on the Trimurti of Brahma, Vishnu, and Shiva or male deities and avatars of Ganesha, Rama, and Krishna. In Christian sects, only the Latter-Day Saints acknowledge the Devine Mother. But they don't openly worship her or expound on this doctrine. They just relegate her to a lesser role than the Devine Father. The Catholic Church reveres Mother Mary as a saint who gave birth to the Son. But they don't worship her as a manifestation of the Devine Mother.

Regarding the Shekinah or the Devine Feminine Presence in Judaism, Andrew Harvey & Anne Baring wrote,

The Bronze Age imagery of the Great Goddess returns to life in the extraordinary beauty of the Kabbalistic description of the Shekinah... But the Divine Feminine is now understood as cosmic soul, the intermediary between the godhead and life in this dimension who, as the Shekinah brings together heaven and earth, the Divine and the human in a resplendent vision of their essential relationship.

The mythology of this tradition restores the image of the sacred marriage in the union of the Divine Father-Mother in the ground of being. There is not a Mother and a Father but a Mother-Father who are one in their eternal embrace: one in their ground, one in their emanation, one in their ecstatic and continuous act of creation through all the invisible dimensions they bring into being and sustain. No other tradition offers the same breathtaking vision, in such exquisite poetic imagery, of the union of male and female energies in the One that is both. The Song of Songs was the text most used by Kabbalists for their contemplation of the mystery of this Divine union. Yet one has the feeling that this way to union with the Divine may descend from some unknown source that nourished Egypt, Sumer, and India.

Shri Mataji Nirmala Devi wrote concerning the Devine Mother or Devi:

The veneration of Devi can be traced as far back as 20,000 BC....The Goddess is older than time, yet time itself. She is formless, yet to be found in all forms. Her presence is in all things, yet she transcends all things. She is ever-changing, yet eternally changeless. She is both the womb from which all life flows forth and the tomb to which all life returns. Devi the Shining One source of the life-giving power of the universe...is experienced by her ecstatic worshippers as the Primal Cause and Mother of the World....

The Goddess is multi-faceted, known by myriad names and personified in many forms. As well as responding to the names of Parvati, Lakshmi, Sarasvati, and Shakti, she also manifests under the titles of Gauri, Uma, Sati, Aditi, Maya, Ganga, Prakriti, Gayatri, Tara, Minaksi, Mahadevi, Kundalini, Durga, Kali, Chamunda and in many other guises.

In her aspect of the Great Mother [Narayani], Devi's devotees believe the presence of the Goddess exists within all her creations. She is their Mother. She gives them life. She nurtures them through her physical manifestations [of the five elements] and she is present in their times of need. Through her worship, too, her devotees can transcend the

world of illusion and reach out to her true being. To know the Goddess is to experience Being-Consciousness and bliss itself. But Devi demands total surrender on the part of her followers before she condescends to reveal herself in her Divine state. Her fervent devotees must learn to see her presence in all things. She must become the bedrock and the meaning of their life. Then, and only then, can they aspire to experience her blessings in their totality.

The Devine Mother is the author of this book, using me as her scribe to record my various experiences with goddesses and representatives of goddesses as well as her inspired words. The Devine Mother's intention in writing this book through me is to awaken in the hearts and minds of her children the memory of her love for them in the heaven world of Devi Loka and the realization that they've never been cut off from that love. Her desire is that you use her focus of Parashakti Devi on the cover of this book along with the mantras in Chapter 3 and Ritual of At-One-Ment in Chapter 4 and at the link after the Dedication page to reestablish a spiritual tie to her heart so that she will commune directly with you in the holy of holies within your heart. I'm grateful that you're reading this book. I pray that the Devine Mother will bless your life with abundance, love, wisdom, peace, strength, health, and oneness just as she has blessed me."