

# Adjutant Mind Spirits and Chacras

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In my research I have found numerous parallels between the description of Adjutant Mind Spirits found in *The URANTIA Book* and the chakra system described in certain Eastern philosophies and cosmologies—most commonly among those systems referred to as Tantric. I am convinced that these similarities are too many and too consistent to reasonably be considered accidental. It is very likely that they are two similar descriptions of the same phenomena. If this is true, it has significant implications for both our understanding of the revelation and our dialogue with the great philosophies and religions of the East.

In this article I will present a brief explanation of the nature of Tantrism and of the kundalini/chakra system. I will then compare them to the Adjutant Mind Spirits as found in *The URANTIA Book*. Finally, I will consider some of the implications if this theory is indeed true.

## Tantrism

Since most literature about the nature of chacras derives from the Tantric tradition, a brief description is needed. What follows is a short outline of those elements of Tantrism most relevant to the purposes of this article.

Tantrism is generally understood to be an elaborately ritualistic cosmological/philosophical system derived from Hinduism.<sup>1</sup> For the purposes of this article, the most important element of Tantrism is the importance it places on the spiritual energy of the Divine Feminine (*kundalini*) and the progressive ascent of this energy through seven major circuits (*chacras*). The means of enlightenment advocated by the Tantric shastras (*scriptures*) involves considering phenomena, including the phenomena of this world, as a *means* of attaining enlightenment and not as a hindrance thereto.

Unfortunately, in the West (at least in the U.S.) when the term is understood at all, it is usually understood as a kind of sexual yoga. Forms of sexual yoga are a part of *some* schools of Tantrism, but all of the higher schools regard such practices as completely secondary and purely as a physical means to a spiritual end—that is, if they utilize such methods at all. All yogas in Tantrism are meant to aid, directly or indirectly, the ascent of kundalini through the chakra system in order to attain spiritual liberation and enlightenment.

Although there is a religious element involved, Tantrism is not really a religion *per se* since it is an integral component of various sects within at least three Eastern religions: Hinduism (most notably, in this century, in the teachings of Sri Aurobindo); Buddhism (e.g., Tibetan Vajrayana and Japanese Shingon); and Sikhism (e.g., the teachings of Kirpal Singh and Yogi Bhajan Singh). Its existence within those various religions is, in a limited respect, similar to the way in which schools of

Aristotelian philosophy can be found across Christianity, Judaism and Islam.

## The Kundalini/Chakra System

Most yogic texts state that there exist thousands of chacras in the body, but only seven primary centers. The seven primary centers are what the term *chacras* normally refers to in contemporary literature, and this is the sense of the term I will use here. The chacras are understood as conveyors and modifiers of *kundalini*, the cosmic animating force springing from the (often de-personalized) Divine Mother. The Tantric scholar Ajit Mookerjee (1977, p. 16) states that "the female principle is understood to be essentially the kinetic aspect of consciousness." Kundalini can be thought of as the animating force of the kinetic aspect of consciousness, that aspect of consciousness which could be called Mind in the broadest sense.

The seven centers are strung along the length of the spinal column, beginning at the base of the spine (at the distal tip of the coccyx) and terminating at and slightly above the crown of the skull. The intervening plexuses lie in the genital region, the abdominal region near the navel, the thoracic region near the heart, in the area of the throat, and behind the brow. For a more precise understanding of the relation of the chacras to the physical and energetic bodies, I recommend the unparalleled illustrations of artist Alex Gray.<sup>2</sup>

It is important to remember that while some in the West (most notably the psychologist Carl Jung and his followers) have interpreted the chacras in primarily symbolic terms, they are something that can be discovered and experienced directly in certain forms of meditation. In meditative practices that deal directly with these centers, some degree of awareness (usually fleeting) of their presence can begin quite early. In addition, they can even be experienced by meditators involved in systems which are not directly concerned with the kundalini/chakra axis. These experiences can be most disturbing, especially to those with no education in the nature of the phenomena. With the currently expanding popularity of meditation, clinics have begun to open to help persons deal with spontaneous experiences relating to the kundalini/chakra system (Sanella, 1987 and Grof, 1989). In other words, direct experience of the chacras is by no means unusual in certain spiritual circles, even among relative novices. It is not difficult to find descriptions of classic kundalini experiences taking place among meditators with no formal understanding of the phenomena.<sup>3</sup>

While some have interpreted the nature of chacras in primarily symbolic terms, others like Itzhak Bentov, have

attempted to explain them as the products of gross physical functions. There is no doubt that there are often profound physiological effects from the movement of kundalini, nor is there any doubt that it can be stimulated, at least to some extent, by physical means. However, to reduce the chakras to purely somatic sensations arising from purely physical stimuli is just another version of the play of reducing mind to matter, simply because one can influence the other.

To put it in simplified terms, in the process of self-development espoused by kundalini yogas, the aspirant is instructed to move the energy upwards through all the chakras until it reaches the crown chakra at the top of the skull. Upon doing so, a state of superconsciousness is achieved. This movement can be induced by various means—visualization, relaxation, focused awareness, etc. It is a common understanding that the progress of development is “upward” from the chakra at the base of the spine (the *muladhara* chakra) through the various intervening centers to the “crown” chakra (the *sahasrara* chakra).

Since each chakra is the energetic plexus for a specific level, or mode, of consciousness—reaching from the subconscious to the superconscious—this progression is not just one of kinesthetic feeling but also a qualitative progression through levels of mental and spiritual experience.

### The Adjutant Mind Spirits

The states of consciousness related to each chakra will be described in the section comparing them to the psycho/spiritual states related to the Adjutants. But first, let's review how *The URANTIA Book* describes the Adjutant Mind Spirits:

The great circuits of energy, mind, and spirit are never the permanent possessions of ascending personality; these ministries remain forever a part of Supremacy. In the mortal experience the human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encirclement within this ministry. [1286.5]

The seven adjutant mind-spirits always accompany the Life Carriers to a new planet, but they should not be regarded as entities; they are more like circuits. The spirits of the seven universe adjutants do not function as personalities apart from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister and are always subordinate to the action and presence of their creative mother. [402.1]

The adjutant mind-spirits experientially grow, but they never become personal. [403.1]

Note that the Adjutants are pulsating, evolving, “mind/spirit circuits” born of the Divine Minister (the Local Universe Mother Spirit).

It is the presence of the seven adjutant mind-spirits on the primitive worlds that conditions the course of organic evolution;

that explains why evolution is purposeful and not accidental. These adjutants represent that function of the mind ministry of the Infinite Spirit which is extended to the lower orders of intelligent life through the operations of a local universe Mother Spirit. The adjutants are the children of the Universe Mother Spirit and constitute her personal ministry to the material minds of the realms. Wherever and whenever such mind is manifest, these spirits are variously functioning.

The seven adjutant mind-spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function. [401.5 – 6]

We are handicapped for words adequately to designate these seven adjutant mind-spirits. They are ministers of the lower levels of experiential mind, and they may be described, in the order of evolutionary attainment, as follows:

1. *The spirit of intuition*—quick perception, the primitive physical and inherent reflex instincts, the directional and other self-preservative endowments of all mind creations; the only one of the adjutants to function so largely in the lower orders of animal life and the only one to make extensive functional contact with the nonteachable levels of mechanical mind.

2. *The spirit of understanding*—the impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of quick reasoning, rapid judgment, and prompt decision.

3. *The spirit of courage*—the fidelity endowment—in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction.

4. *The spirit of knowledge*—the curiosity-mother of adventure and discovery, the scientific spirit; the guide and faithful associate of the spirits of courage and counsel; the urge to direct the endowments of courage into useful and progressive paths of growth.

5. *The spirit of counsel*—the social urge, the endowment of species co-operation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures.

6. *The spirit of worship*—the religious impulse, the first differential urge separating mind creatures into the two basic classes of mortal existence. The spirit of worship forever distinguishes the animal of its association from the soulless creatures of mind endowment. Worship is the badge of spiritual-ascension candidacy.

7. *The spirit of wisdom*—the inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement. This is the highest of the adjutants, the spirit co-ordinator and articulator of the work of all the others. This spirit is the secret of that inborn urge of mind creatures which initiates and maintains the practical and effective program of the ascending scale of existence; that gift of living things which accounts for their inexplicable ability to survive and, in survival, to utilize the co-ordination of all their past experience and present opportunities for the acquisition of all of everything that all of the other six mental ministers can mobilize in the mind of the organism concerned. Wisdom is the acme of intellectual performance. Wisdom is the goal of a purely mental and moral existence. [402.2 – 403.0]

There is a qualitative progression in the ascent of awareness through the Adjutants, moving from almost mechanical instinct up through superconscious wisdom.

### Comparison

In order to facilitate the following comparison, the chart in Figure 1 has been adapted from the work of Ken Wilber in *Transformations of Consciousness* (1985). I have added the Adjutant Mind Spirits and the locations of the chakras.

**Figure One: Chakras Compared to Adjutant Mind Spirits**

Basic Structures	Aurobindo	Yogic Chakras	Adjutant Mind Spirits
Sensory physical	Physical Subconscious	1. Physical world, hunger, instincts. <i>Red</i> <i>Base of spine</i>	1. Spirit of Intuition: reflex instincts
Emotional	Vital Emotional	2. Emotional-sexual <i>Orange</i> <i>Genital region</i>	2. Spirit of Understanding: Impulse of Coordination
Rep-Mind	Will-Mind (lower concepts)	3. Intentional Mind-Power <i>Yellow</i> <i>Abdominal region</i>	3. Spirit of Courage Intellectual root of stamina and bravery
Rule/Role Mind	Sense-Mind	4. Community-Mind, love <i>Green</i> <i>Heart region</i>	4. Spirit of Knowledge, urge to useful, progressive growth
Formal Reflexive	Reasoning Mind	5. Rational-verbal Mind <i>Blue</i> Communication <i>Throat region</i>	5. Spirit of counsel; social urge, species communication
Vision Logic	Higher Mind	6. Psychic cognition <i>Indigo</i> <i>Forehead/brow</i>	6. Spirit of Worship religious impulse beginning of soul status
Psychic	Illuminative Mind	7. "Crown" Chakra <i>Violet</i> <i>at and above top of skull</i>	7. Spirit of Wisdom highest adjutant, coordinator articulator of other chakras
Subtle	Intuitive Mind		
Causal	Overmind	Shiva/Paramatman	Seven Psychic Circles
Ultimate	Supermind		Adjuster Fusion

The first two columns list the gradations used in the philosophic systems of Ken Wilber and Sri Aurobindo. Both are thoroughly familiar with the nature of the Kundalini/Chakra system and view their systems as referring to the same progression of consciousness.

Note: Although parallels exist, I do not want to try to harmonize the various stages beyond the 7 chakras/adjutants, only to point out that such stages exist in all systems; none regard the seventh level of consciousness as final.

It's obvious, even before undertaking this comparison, that we cannot expect a perfect correlation between the traditional view of the chakra system and portrayal of the Adjutant Mind Spirits in *The URANTIA Book*. Given the inherent divergence in many fundamental theological, philosophical and scientific principles between Tantrism and the revelation, we should be favorably impressed by even a general correspondence. My research has convinced me that the correspondence is more than general. Much of this is based on the broad context of both sets of teachings. That context is very hard to convey in the space of this essay. Hopefully if my examples are not satisfyingly convincing to the interested reader, they will at least be found plausible enough to inspire further research.

Regarding the parallels between the two systems, the most obvious and the perhaps the most fundamental is that both systems portray a progression of mind through a seven-tiered system—with even higher levels of development existing beyond. In both systems spiritual mind rises in seven initial stages from machine-like instinct through personal and communal levels of awareness on to superconsciousness.

First, let us look at the correspondences between the first, third, fifth and seventh adjutants and chakras. For the sake of brevity and clarity, I will omit discussion of the evenly numbered chakras and adjutants. Note that, at least in the ordinal pairs listed below, there is a commonality not only of functions but of sequence.

- #1 *The Muladhara Chakra and the Spirit of Intuition*  
The correspondence on this level is obvious across the chart, and needs little elaboration on my part. I would point out, though, that all of them speak of this in more than purely physical terms; they speak in terms of an instinctual mode of awareness. In other words, we are dealing in all of these with a level of mind, and not just the physical level *per se*.
- #3 *The Manipura Chakra and the Spirit of Courage*  
Notice that this chakra is placed in the abdominal region, and is the source of "Will Mind." Yogic literature refers to the abdominal chakra as the source of what is usually called courage and bravery. Various schools of Asian martial arts use the area near this center as their primary focus in meditation. It should be noted that in common parlance the abdomen is often spoken of as the somatic origin of courage.
- #5 *The Visuddha Chakra and the Spirit of Counsel*  
Wilber and Aurobindo divide what they consider to be the same general continuum as that of the chakras along different lines here, and so there is no immediately obvious correspondence with their systems (though I believe a meditative reading of the chart will show that they are dealing with the same general region of mind). Once again, the correspondence between the adjutant and chakra in question is too obvious to require much elaboration. I will only point out that this chakra is located in the region of the throat, and it is not difficult

to imagine how the Spirit of Counsel might be related to the throat. This chakra is one of the easiest for beginning meditators to gain awareness of.

- #7 *The Sahasrara Chakra and the Spirit of Wisdom*  
In the above chart, the similarities between this chakra and the corresponding adjutant are not immediately impressive. However, Mookerje's portrayal of the chakra's function, which is quite orthodox, makes the relationship obvious: "It is a centre which . . . embraces the static and dynamic energies of the various centers into an all-pervasive unity" (1977, p.156). To see the parallel we need only note that the Spirit of Wisdom is described as "spirit coordinator and articulator of the work of all the others" [402.9].

So, again, in both portrayals we have a seven-leveled system. This system begins with a reflexive, instinctual level of awareness and progresses through various stages, at least some of which possess strong similarities. The six preceding centers are coordinated by the seventh and final circuit. Both systems are then transcended by even higher levels of spiritual development.

It is also worth noting the fundamental and immediate importance of the Divine Mother to both systems. Although a proposal of a direct parallel is more speculative here, I believe it highly unlikely that this commonality is accidental.

Another intriguing parallel involves the "pulsating" nature of the adjutants. That they would act in such a manner is interesting in itself, and not readily derived from other statements about the adjutants. A sense of pulsation in the chakras is noted often in yogic literature, and is another phenomenon that is experienced relatively early on in the process of Tantric meditation. This, coupled with the fact that both adjutants and chakras are "circuit-like," makes it unlikely that the two systems are similar merely in symbolism or in certain philosophical or cosmological principles.

Last, I would like to note that each adjutant exerts its influence more or less independently of the others. Considerations of imbalances in development between the chakras are found in traditional Tantrism. However, this phenomena is covered in great depth in the work of Ken Wilber. His work has led to extremely useful insights into why some individuals can simultaneously be capable of profound religious and philosophical understanding and have significant developmental problems on more basic levels. A profound understanding of the dynamics of the chakra system informs his work, and is an explicit element thereof.

### Implications

If this theory is true, it can be of great service in any number of important enterprises.

One such undertaking is the furtherance of our dialogue with existing wisdom traditions. Those schools and religions with Tantric elements are the most obvious examples. We must remember, though, that considerations of the kundalini/chakra system are now found in many so-called New Age schools, as well as in the emerging field of Transpersonal Psychology.

Just as important, it can help save us from provincialism, expanding our personal understanding both of the spiritual teachings of *The URANTIA Book* and those of our fellows. It can help us appreciate how much others may already know of even relatively obscure parts of our revelation, and help us see that working with those of various faiths can have just as much to teach us as we have to offer them.

This theory can also help us to understand certain secondary phenomena that may occur in our spiritual life. We are less prone to be frightened by, and thereby inhibit, things that we understand as normal or even desirable side effects of meditation, relaxation, and unconscious spiritual growth.

On a more personal note, the discovery of these parallels has heightened my belief in the revelatory nature of *The URANTIA Book*. It is very hard for me to believe that an American living in the 1930s who was not a professional scholar of Tantric literature and practitioner of some form of Tantric meditation, could have written so clearly on the subject. It is not that kundalini and the chakras were unknown in the West; they certainly were known in certain isolated circles. But virtually all of the material from that era that I have read concerning the chakras is heavily clouded by occult jargon and opaque Hindu symbolism. It is difficult for me to see how even a diligent scholarly fraud could have so effectively systemized and synthesized such material into a book already filled with other profound spiritual teachings. I realize this is not a proof, but in my experience it weighs in significantly in favor of the book's genuineness.

### Conclusion

In both the chakra system of Tantrism and the Adjutant Mind Spirits of *The URANTIA Book*, consciousness ascends through seven plexuses, each focusing a qualitatively different phase of mental and spiritual function, from a state of instinctual action and awareness to a state of integrative superconsciousness. In both systems this takes place as a function of the Divine Feminine, manifesting as the dynamic aspect of consciousness. Both describe fundamental elements of the spiritual progression of the individual human being and of humanity as a whole.

### Notes

1. However, its Hindu origins have been disputed by some, who place its founding in Buddhism. The earliest known

Tantric texts of both Buddhism and Hinduism are from about the same era, so it may be that there is simple final answer concerning its beginnings.

2. While I highly recommend the illustrative work of Alex Grey, his more symbolic works I cannot recommend as unreservedly. His work shows, in a modern context, all of what is both best and worst in Tantrism.
3. As only one example, the martial arts instructor Mitsugi Saotome (a *Shihan* in Aikido) has recounted a classic description of arisen Kundalini, apparently without any understanding of the nature of the phenomena. The experience was followed by a profound sense of spiritual enlightenment, and had been preceded by an intense period of meditation that placed no direct emphasis on Kundalini arousal. See Saotome, 1989.

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