

Prana Tattva

(Koshas, Chakras, Kundalini)



Yogi Anand Ji

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A practitioner who has complete knowledge of *Prāṇa Vidyā* attains heights of spiritual excellence.

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First Edition

ISBN 978-93-5407-115-7

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Publisher:

Self Published

Printer: Bhargava Press,

11/4, Bai ka Baag, Zero Road, Prayagraj, Uttar Pradesh – 211003



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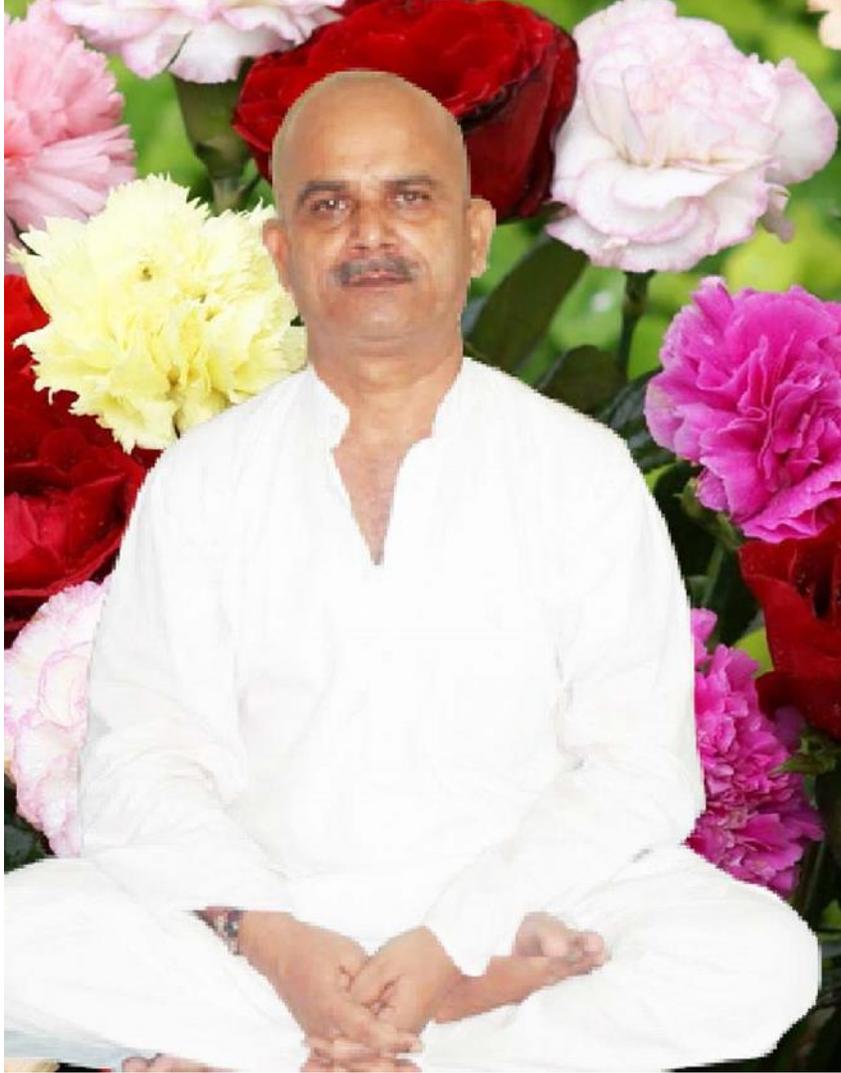
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Yogi Anand Ji

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Translator's Note

Our salutations and heartfelt bows at the lotus feet of our beloved *Guruji* for his kind consideration to provide us an opportunity to translate the book, *Prāṇa Tattva* in English. We are thankful to the divine for bringing us to the lotus feet of *Guruji* firsthand, who we see as the pristine divine in the human form amongst us.

English translation of the book and subsequent proof readings have been done by Krunal R. Waghela (Chemical Engineering, USA), Dr. Ravi Kant Pandey (Scientist, Pune), Mr. Anshul Khandelwal (Professor, Kota, Rajasthan), Mr. Rakesh Khandelwal, Mr. Nitin Magre, Mr. Rajeshwar Nath Chaube, Mr. Harish Bharti (Attorney at Law, USA). Proper care has been taken while translating the book vis-a-vis maintaining the sanctity of the yogic knowledge provided in the original Hindi book. However, given the subtlety of the subject, and our limited understanding, a possibility remains for unwillful errors. All of us, request your pardon and assume full responsibility for any such errors that may have crept in during this task of translation.

Sanskrit words have been written in Italics and in most cases meaning has been put in brackets when they appear for the 1st time. Further, a glossary has been provided in the end of the book.

In case of any discrepancies whatsoever, the original Hindi version of the book written by *Guruji* himself stands true to its best and should be considered as authentic. We surrender this work in complete dedication at the lotus feet of our beloved *Sadguru, Shri Yogi Anand Ji* and believe that non-Hindi speakers, who are interested in yogic practices will be benefited from this work.

Preface

From the beginning of my *Sāadhanā* (intense spiritual journey), till today, I have noticed that many seekers who practice meditation do not give appropriate importance to *Prāṇayāma* (yogic method of controlled breathing). As a result, their spiritual progress is not speedy enough, despite their regular practice. From common men to spiritual practitioners, people do not understand the importance of *Prāṇa Tattva* due to lack of its comprehensive knowledge, even though *Prāṇa* (vital energy) plays a crucial role in our lives, and purity of *Prāṇa* is essential for progress during spiritual practices. From this perspective, I have tried to shed some light on this important subject.

The purity of *Prāṇa* is not only important for spiritual seekers, but is also very important to ordinary people. Due to the impurity of *Prāṇa*, people become affected by various ailments, their organs and other body parts do not function properly, and do not utilize their full capabilities. In this book, an attempt has been made to clearly explain the importance of the purity of *Prāṇa* and various measures to achieve that. Apart from this, an effort has been made to explain the subject of *Prāṇa Tattva* in careful detail from beginning to the end. How *Aparā Prakriti* (manifested ever-changing nature of existence), being established in *Ākāśa Tattva* (ether element), creates itself by *Vāyu Tattva* (*Prāṇa* element), *Vāyu Tattva* (*Prāṇa tattva*) functions everywhere properly in both *Brahmāṇḍa* (the bigger unit of existence), and *Sharīr* (body), the smaller unit of existence. How *Prāṇa Tattva* functions, from birth to *Moksha* (ultimate liberation from the cycle of birth and death), the role of *Prāṇa* in the body, and the effects of impurity of *Prāṇa*, *Kośas* (coverings or layers), *Chakras* (junctions or energy centers), and *Kundalini* (the divine energy which resides at the base of the spine) have been tried to explain along with many other topics.

Many spiritual seekers ask me various questions to satiate their curiosity and to advance in their *sāadhanā* (spiritual practice). Since it is not possible to answer these innumerable people individually, I have done this effort, through this book to provide the very useful information to them. I am hopeful that readers will be benefitted from this book and will make efforts to purify *Prāṇa* having understood its importance.

-Yogi Anand Ji

Truthful words

From the beginning of creation to annihilation and from birth to death, *Prāṇa Tattva* is functional as the major element. *Aparā Prakriti* (the manifested ever-changing nature) itself, being manifested in *Ākāśa Tattva*, creates herself using *Prāṇa Tattva* (*Vāyu Tattva*). Based on this system of creation, *Prāṇa Tattva* pervades everywhere, in and out, equally, as a life-generating force to provide life. *Prāṇa Tattva* exists in the form of *Shakti* (energy or power) in the most powerful *Ākāśa Tattva*. *Ichchhā Shakti* (will power), *Kriyā Shakti*, *Vidyut Shakti* (electric energy), *Dahikā Shakti* (combustive power), *Ākarṣaṇ Shakti* (power of attraction), etc. are manifested forms of this *Prāṇa Shakti*. Wherever this word *Shakti* is used, it is the expression of *Prāṇa Tattva*.

The organs and the various parts of our body remain healthy and function appropriately only as long as the *Prāṇa Tattva* that permeates our body remains pure. Such a person lives a healthy life and has a sharp intellect, thereby helping him live a better life than an average person. But if this *Prāṇa Tattva* starts becoming impure, it can not nourish organs of the body by being impure and thus, the person will succumb to various ailments. The purity of *Prāṇa* makes the brain sharp and keeps the mind steady, which directly affects the purity of *Chitta*. The one who has purified his *Chitta* by achieving control over his *Prāṇa* has achieved excellence in this human life. Such a person, by making spiritual progress, is getting closer to Self-realization. Finally, he achieves liberation, freedom from the cycle of birth-life-death. One who has not understood the importance of *Prāṇa Tattva* and has not disciplined himself to purify it, he will keep on suffering in this delusional world due to his desires and ignorance, thereby continuing the endless cycle of birth-life-death.

In the present time, ignoring the importance of the purity of *Prāṇa Tattva* is the primary cause of failure of most of the practitioners. The one who has purified his *Prāṇa* by strict discipline and practice becomes successful. Therefore, I have tried to explain about the subject of *Prāṇa Tattva*. All seekers should strive to keep their *Prāṇa Tattva* pure all the time. The importance of purity of *Prāṇa* is not only for seekers who are on a spiritual path but is equally essential for the ordinary householders because the purity of *Prāṇa* influences both the *Sthūl Sharīr* (gross body) and the *Sūkshma Sharīr* (subtle body).

-Yogi Anand Ji

PART- 1

Importance of *Prāṇa Tattva*

Those who observe *Brahmacharya*, live with a regular good dietary and related habits, simple natured, full of devotion, and also follow truth, are qualified for *Prāṇayāma*. However, people who take narcotics of any kind are not qualified for *Prāṇayāma*. So, the people who aspire to achieve the purity of *Prāṇa* should give up the use of narcotics completely forever. People who do not follow *Yama-Niyama* do not get the proper benefits of *Prāṇayāma*. Hence, spiritual seekers must follow *Yama-Niyama* and they should not have a longing for material benefits only but should focus on the subtle inner development. In the past, a *Guru* himself used to guide his disciples at the *Gurukul*. At the *Guru Kul*, first, disciples were taught service, the vow of silence, fasting, chanting mantras, and so forth. Upon learning these things, the effect of *Prāṇayāma* on those seekers was quick. In other words, they received the appropriate benefits of *Prāṇayāma*. The practice of *Prāṇayāma* in the presence and guidance of a *Guru* happens to be free from obstacles. If any obstructions appear due to *Prārabdha*, then the *Guru* removes them by means of *Shaktipāt*, the transmission of spiritual energy.

Many practitioners start practicing *Prāṇayāma* without a guide. They say, “What is the need of a *Guru* in the practice of *Prāṇayāma*? I am practicing perfectly, as described in the book.” In such a situation, the seeker remains devoid of the appropriate benefits of *Prāṇayāma*. Due to this, despite practicing *Prāṇayāma* for several years, seekers do not obtain purification of their *nāḍīs*, and the restlessness of mind etc., stays. Due to their inability to obtain purification of their *nāḍīs* through *Prāṇayāma*, these seekers may remain deprived of various benefits in the process.

Even today, many authentic *Gurus* or *Yogis* possess the true and subtle knowledge of *Prāṇa Vidyā*. However, owing to the effect of modern times, such *Gurus* and

Yogis do not stand out. They keep themselves hidden from the masses, as they do not want to live in contact with gross outer world. On the other hand, many famous *Gurus* have the fine ability to preach but have not practiced themselves. Due to this, seekers have a lot of difficulty in recognizing a *Sadguru* (a true *Guru*), and often end up choosing an inept person as their *Guru*. Seekers with such inexperienced *Gurus* often lack appropriate advancement in their spiritual paths. After many years of practice, the results remain nil i.e. no spiritual progress takes place. Such *Gurus* guide their disciples in such a way that they start believing their *Guru* equivalent to *Brahm*. In other words, they tie themselves with bondage of ignorance to such an extent that they are not able to accept the truth. Seekers with such blind faith, when asked about the advancement in their spiritual journey, will usually praise their *Guru*, stating that there is immense grace of their *Guru* on them and start listing their material achievements. I have come across many such seekers who have delusions about their spiritual advancement. They have not achieved a particular state of spiritual progress, yet they keep believing that they have.

A *Yogi* or a saint whose disciples have attained the heights of spiritual advancement should be selected as a *Guru*. A *Guru* whose disciples have not attained appropriate spiritual progress should not be accepted as one's *Guru*. To be initiated, one should not go by the numbers of disciples or followers; a *Guru* has, as this is not the correct measure of choosing a *Guru*. One thing that you should make sure of is that you should be able to discuss, with the *Guru*, your difficulties and obstructions during your spiritual journey and request to show you the path required for further spiritual advancement. In the present time, I have seen seekers who can not even talk to their *Guru*. This is because their *Gurus* have such a large number of disciples that there is no opportunity to speak to individual disciples and help solve their spiritual problems. One is not guaranteed real spiritual advancement just because that person became a disciple of a famous *Guru*. For spiritual progress, one should

practice and follow the discipline laid down by the *Guru*. When the seekers come across any obstructions in their spiritual advancement due to past karmas, they should discuss with their *Gurus* to get a solution. A true *Guru* will definitely show them the right path to get rid of their obstructions or perform *Shaktipāt* (transmission of spiritual energy) to provide a solution for that problem.

It is not easy to find a *Sadguru*. Some of the real *Gurus* keep themselves disguised and seekers get confused by looking upon their behavior and living style. In this situation, a seeker may have to go through rigorous vetting, should use his discretion and completely surrender himself to the *Guru*, this is the best course of action. If disciple's ego and ignorance come in between, he will lose this golden opportunity. When such a situation arises, adopt a calm, straightforward, simple, and content lifestyle, giving up undue intellectual arguments. Sometimes a true *Guru*, despite knowing everything, may act as if he knows nothing. In such situations, a seeker who has no worldly desires and cherishes only the fruits of spiritual advancement should take refuge with his *Guru*. One should always remember that who will become your *Guru* and what kind of *Guru* will you get is decided based on your past karmas. That is why many seekers find a true *Guru* very easily, while others have to put in a lot of efforts and only then they end up finding a true *Guru*. Some others have not found a *Guru* and are still working hard to find one. Some seekers who have found a *Guru* are unsatisfied because they are unable to communicate with that *Guru*. All of these are the fruits of their past karma, so they should not blame the *Gurus* for that. Do good *karmas* in life so that in the future you get a *Sadguru*. Only a *Sadguru* can liberate a seeker from the cycle of birth, life, and death and this painful material world.

Before practicing *Prāṇayāma*, practice of *Āsana* (yogic postures) is essential because *Prāṇayāma* is done seated in a particular posture. It is essential to keep the spine erect while practicing *Prāṇayāma*. One should be comfortable maintaining an

Āsana for a minimum of half an hour. When one advances further in this practice, a proficiency of one hour of *āsana* is required. Without having proficiency in *Āsana*, it is not possible to practice *Yoga* properly.

The practice of *Prāṇayāma* should be done in a clean place free from noise and other distractions. The practice of *Prāṇayāma* should be done outside, keeping in mind the strong wind is not disturbing the seeker's body. *Prāṇayāma* should never be done in a suffocating place, lacking fresh oxygen. In such situations, impure particles of polluted air accumulate in the lungs.

Practice of *Prāṇayāma* should be done twice a day, in the morning and in the evening. If the seeker is looking to invest rigorous efforts into his spiritual progress, he should continue the practice of *Prāṇayāma* thrice a day. A seeker should apply *Mūl-bandha* (the root lock that diverts the flow of *Prāṇa* upward), during his practice of *Prāṇayāma*. As a result, *Apāna-Vāyu*, will have an upward-orientation, resulting in the timely discharge of body wastes. This helps in maintaining good health by removing impurities and ailments related to that region of the body and helps to intensify the pressure of *Prāṇa* on *Mūlādhāra Chakra* (the root *chakra* at the base of the spine), thereby helping to awaken the *Kundalini* quickly. During the practice of *Prāṇayāma*, three *Bandhas*, should be used, thus further intensifying the pressure of *Prāṇa* on *Mūlādhāra Chakra*.

The air that is inhaled during *Prāṇayāma* goes straight to the lungs. Impure air is cast out during exhalation. The oxygen mixes with the blood and keeps reaching the entire body. The gas that is produced in the upper digestive tract is expelled from the body in the form of belching. This is one kind of impure air. The gas produced in the intestines exits from the anus. This air is produced from food. Life-generating pure *Prāṇa Tattva* is transformation of the *Vāyu*. This *Prāṇa Tattva* primarily fulfills five different functions, that is why referred as five forms of *Prāṇa*. During *Prāṇayāma*, the *Vāyu* that is intentionally held in the lungs, and released, influences

the *Prāṇa* in the body. Subsequently, this *Prāṇa-Vāyu* starts functioning in a special way.

The subtle body pervades the gross body. The connection between the gross and the subtle body is extremely subtle in nature. Connecting place for the two bodies lies in the brain. Both of these bodies remain connected to each other with the help of subtle *Vritti*. That is why, during the state of *Samādhi*, the seeker visualizes that he has exited his gross body through the top portion of his head. Sometimes it also appears to him that he has exited his gross body and that an extremely subtle bright white thread-like connection is emerging from the naval region of his gross body that is connecting him to his subtle body. This is because the naval region remains connected to the life cycle in a subtle way. It is seen only during the state of *Samādhi* that his subtle body has come out of his gross body and is standing apart in the sky while gross body is sitting in the state of meditation. In this condition, the seeker does not see a connection between his gross body and his subtle body. Both bodies appear to be wholly separated and independent of each other. However, the fact is that both bodies maintain a connection but is not visible to the seeker. This extremely subtle connection between both bodies is formed of *Prāṇa Tattva*.

If you ask a practitioner of *Yoga* about the fastest way to get rid of all the impurities of *Chitta*, then he will undoubtedly say that *Prāṇayāma* is that method. As soap is used to clean dirty clothes, similarly, rigorous practice of *Prāṇayāma* should be done to clean the impurities present on the *Chitta*. Upon the purification of *Chitta*, *Man* (conscious mind) starts getting automatically purified. A seeker needs to purify his *Man* and *Chitta* to make his life noble. One who has purified his *Man* and *Chitta* has made his life superior. A person who has impure *Man* and *Chitta* can never become great. A person who has an impure *Man* also has a shallow thinking. The actions of a person with shallow thinking are unrighteous because he is attracted by the world, indulges in gratifying his senses in any way possible. To

satisfy his senses, he keeps running to get worldly things by any means. That is why it is said that there is no penance like *Prāṇayāma*.

It is essential for all individuals that they establish a state of physical and mental harmony, through which they can set themselves free from worldly bondage and achieve the state of absolute peace. From the *Yogic* point of view, *Āsanas* are physical processes. *Pratyahara* (withdrawal of gross senses), *Dharna* (focus/concentration), and *Dhyān* (meditation) are mental tools. *Prāṇayāma* is the link between both these domains, meaning *Prāṇayāma* is a mental as well as a physical tool because it offers control over both the body and the mind. Therefore, *Prāṇayāma* is very important. Practitioners have given such importance to *Prāṇayāma* to keep the body healthy and to remove any ailments in the body. There is no need for any treatment, and all diseases can be cured by *Prāṇayāma* alone.

The practice of *Prāṇayāma* not only helps in making one's body *ojasvi* (lively) but also helps one in establishing mental harmony. Human weaknesses like lust, wrath, greed, attachment, likes, dislikes, jealousy, disgust, ego, grief, and so forth are the biggest reasons for lack of mental peace. All these perversions are situated in the *Chitta* but are felt on the level of one's mind. *Prāṇayāma* imparts much influence on the subtle cells in our brain. As a result, the impurities in these subtle cells slowly get destroyed, and the cells start getting purified. This results in the development of these cells, after which they start functioning intelligently. As smoke covers the fire, clouds cover the Sun, dirt covers the cleanliness of a mirror, so does the light of knowledge filled in these subtle cells of brain gets covered by impurities (related to *Tamogun*, like lust, anger, attraction, malice, jealousy, hatred, and so forth). The reasons for disturbances in one's mental equanimity are called *mala* because they cover up the light of knowledge. To destroy these impurities and to become established in Self, a strict practice of *Prāṇayāma* is essential.

Prāṇayāma means halting the usual manner of breathing for a particular time and performing willful controlled breathing. In normal circumstances, the breathing happens in the following way— inhalation, holding of air within, exhalation, brief hold, inhalation, hold, exhalation, and so on. During *Prāṇayāma*, this regular pattern is broken. Both inhalation and exhalation are deep and long during *Prāṇayāma*, and the holding of breath is so long that the duration of breath held during normal breathing is negligible by comparison.

The above three steps of the breathing process are known as *Pūraka* (inhalation), *Kumbhaka* (breath-hold), and *Rechaka* (exhalation) respectively. There are many types of *Prāṇayāma*, and *Pūrak*, *Kumbhak*, and *Rechak* also differ in them.

Pūraka: Inhalation is called *Pūraka* and is never done through the mouth; it should always be done through the nose (Inhalation is done through mouth during *Śītālī* and *Śītakarī Prāṇayāma*). While breathing in through the nose, one may breathe through both the nostrils or through a single nostril. Whether one should breathe in from the left nostril or the right nostril depends on the type of *Prāṇayāma* being practiced.

Kumbhaka: Holding of breath, inhaled during *pūraka* is called *Kumbhak*. *Kumbhak* that is performed after *Pūraka* is called *Āntarik Kumbhak*.

Rechak: Exhalation of air through the nose is called *Rechak*. Depending on the type of *Prāṇayāma*, one nostril or both nostrils should be used for exhalation.

There are two types of *Kumbhakas*. *Āntarik Kumbhaka* and *Bāhya Kumbhaka*. During *Āntarik Kumbhak*, the taken-in air is held within. During *Bāhya Kumbhak*, after *rechak*, the air is held outside after exhalation. After a hold of a few seconds, *Pūrak* is performed. Due to differences between the types of *Pūrak*, *Kumbhak*, and *Rechak* as explained above, there are different types of *Prāṇayāma*.

I have seen many teachers teach *Prāṇayāma* to their students in such a way that they tell them to maintain a specific time length of *Pūrak*, *Kumbhak*, and *Rechak*; in other words, they are taught a particular ratio and proportion amongst the three. They are advised that *Kumbhak* should be four times the duration of *Pūrak* and that *Rechak* be twice the duration of *Pūrak*. The ratio of *Pūrak* to *Kumbhak* to *Rechak* should be 1:4:2. They are asked to practice *Prāṇayāma*, keeping such a ratio in mind. I have never paid attention to maintaining such a ratio while practicing *Prāṇayāma* during my *sādhanā* because I have practiced *Prāṇayāma* very rigorously. While maintaining an intensive practice of *Prāṇayāma*, it was completely impossible to maintain such a ratio all the time because I gave special importance to *Āntarik Kumbhak* and *Bāhya Kumbhak* so that *Āntarik Kumbhak* could be practiced for longer durations. When more emphasis is given to *Āntarik Kumbhak*, a seeker won't be able to maintain the ratio of the durations. I give particular importance to *Āntarik Kumbhak* because the longer the duration of *Āntarik Kumbhak* for a seeker, more impurities on *Chitta* would be burnt, and more will be the purification of subtle *nāḍīs*. As a result, the seeker will achieve a greater extent of purity in his *Man* and *Chitta*. The longer the duration of *Kumbhak*, the longer will one's *Man* be calm and poised. For purity of mind, it is essential to control its wandering nature and keep it calm. A simple method to control restlessness of mind is— practice *Kumbhak* more and more. Therefore, I emphasize increasing the duration of *Āntarik Kumbhak* for more and more to my followers.

The practice of *Prāṇayāma* affects the subtle *Nāḍīs* in the body. Let us understand this subject —the human body functions in an organized way like a factory. In the body, the brain, the spine and related subtle *Nāḍīs* are important. The subtle channels that emerge from the brain and the spine do the job of providing vitality to this factory-like body. In this factory of the body, all big or small machines (organs) and every part of this machine run on the electricity (life energy) obtained through

the wires (subtle *Nāḍīs*) connected to the power house (the brain and the spine). This means that each and every organ of the human body runs on the life energy supplied by the subtle *Nāḍīs* coming from the brain and the spine. In the event the power supply house malfunctions or the supply of energy through the wires meets any resistances or blockages, the factory stops running. Similarly, if the brain, the spine or the subtle *Nāḍīs* develop any imbalances or if the subtle *Nāḍīs* become so weak that they are unable to supply the life energy, then that part of the body will not be able to function properly or will stop functioning entirely. We all know very well what will be the result of stopping all activities of the body in this manner.

Our digestion, blood flow, and breathing too, are all coordinated and controlled by the same life energy that is supplied to the various organs from the brain and the spine. If the flow of life energy being supplied through the channels stops or if the flow does not reach its required destination, then the life processes in those regions of the body will start to cease. One thing is of great importance here—If supply house keeps on producing electricity and wires keep on carrying them to defined destinations yet, if the electricity produced in the supply house does not have enough power, the machines connected to the supply house will not run. For a machine to run, the electricity must provide the required amount of power. I hope seekers get this point.

Various organs and glands in the human body secrete particular kinds of liquid substances. This secretion should happen continuously in routine manner. If the organs and the glands that make the secretions are unable to produce required amount, then the *Nāḍīs*, despite being in good condition, will eventually lose vitality and become weak and as a result, the functions happening inside the body and the actions of *Prāṇa* will weaken. Any imbalances in these glands will lead to various ailments, which means these glands are just as important as the subtle *Nāḍīs* I have just described.

Both of these organ groups— the glands and the network of subtle energy channels— are extremely helpful to the human body. That is why they must keep getting a supply of fresh blood in the appropriate amount. This job is dependent on the organ group responsible for the blood flow. Blood circulatory organs are— the heart, the arteries, and the veins. Arteries do the job of supplying blood, veins do the job of bringing the blood back to the heart, and the subtle nerves joining the arteries and the veins manage both tasks. When the blood flow in the glands and the network of nerves is not appropriate, their capacity to do their jobs begins to weaken.

The blood that is flowing in the blood-carrying organ organs must be pure and good. If the blood is not pure and good, and there are traces of poisonous substances in the blood, various imbalances and ailments start manifesting in the body. That is why the blood in the body should be good and pure in nature. For this, the body is dependent on the organs that are related to breathing and digestion.

Good blood is the one which has enough *Prāṇa*-enriching element called oxygen, and also has those substances which help in keeping the organs healthy. We get oxygen from the air that we take in through breathing. Materials which nourish the organs are obtained from the food we eat and the water we drink. The healthier the organs related to breathing, the larger the quantity of oxygen will be carried in our blood. If the breathing function is faulty, our blood will be unable to supply enough oxygen to various organs. As a result, the organs, which maintain their health with the help of proper blood supply, will become weak and will eventually become damaged. Similarly, regardless of how tasty or nutritious our food, maybe, if the digestive system is not working properly, our food will not be properly digested. As a result, the nutrients that are being obtained from the food will be lesser in quantity, and the blood will not be able to carry enough potent substances to keep the body healthy. A large part of food will thus be wasted. That is why the body

must keep getting a constant supply of pure and good blood. For this, the breathing system and the digestive system have to keep working efficiently.

When our breathing and digestive systems will not function properly, the lack of oxygen and nutrients in our blood results in unwanted substances being absorbed by the blood. Carbon dioxide gas will be continuously produced in the body. For those whose blood flow is happening properly, their blood vessels carry this unessential gas to the lungs where it is taken out of the body during exhalation. If the circulation of blood is not happening properly for someone, various unwanted substances carried by the bloodstream will begin accumulating in various organs and start harming the body. Thus, when we eat, a lot of unwanted substances are left after digestion, which is then excreted from the body. If the digestion is improper, then the fluid carrying nutrition produced from digestion and absorbed into the intestines is not produced in sufficient quantity. The less nutritious fluid is produced, the more remaining waste will be excreted. This excreted matter also contains a certain amount of nutritious substances the body was unable to absorb. In this fashion, one is unable to obtain full advantage of the nutritious food consumed.

When the intestines do not function appropriately, they are unable to digest food properly. Then the excretory product remains in the large or the small intestines for many days. Due to this, harmful gases are produced in the body, which begins polluting the blood circulation internally. In the body, kidneys also carry out important functions. They remove certain harmful and useless substances from the body through the urine. If the kidneys are not functioning properly, these toxic substances stay in the body. Such deleterious substances mostly get deposited in the bone joints. People who complain about arthritis almost certainly have had some problems in their kidneys. The purpose of explaining all of this is to point out that, to maintain a proper supply of pure and good quality of blood and its circulation,

the lungs and the digestive system must stay fault-free. These all I have explained mainly about working systems of the body.

The lungs are situated in the chest, and the kidneys and intestines are located in the abdomen. When we breathe normally, we see that the muscles in our stomach region move up and down. As a result of this movement, regular motion is produced in the intestines and the kidneys. As a result of this motion, both organs are helped to perform their functions efficiently. During *Prāṇayāma*, when *Pūrak*, *Kumbhak*, and *Rechak* are performed, there is even more motion produced in these organs. If there is stagnant or accumulated blood in any part of the body, the repeated pressure being put on that region during the practice of *Prāṇayāma* that blood moves from its place. Along with this, the subtle *Nāḍīs* and muscles that control the actions of the kidneys and intestines also become stronger. Once these subtle *Nāḍīs* and muscles become strong, they remain so for a very long time. By becoming healthier through practice of *Prāṇayāma* the intestines and the kidneys start functioning even better.

The same applies to the lungs. For proper breathing, the lungs must be flexible, and the muscles related to breathing strong. Expanding the lungs to the maximum capacity helps kidneys and intestines perform their functions properly, and this also helps to exhale all of the carbon dioxide from the body. Intestines, kidneys, and lungs, these three have the function of expelling toxins and waste products from the body. Proper functioning maintains proper exercise for these three organs.

Stomach, pancreas, and liver are the organs that have main role to help absorb nutrients from food. *Prāṇayāma* strengthens all these organs because, during the practice of *Prāṇayāma*, the chest region, and the abdomen region experience periodic contraction and expansion. This helps strengthen these important organs and increase their capacity to function properly. People whose digestive fire has slowed down, and experiences *vāyu-Vikār* (Kaf, Pitt and Vat), have a fat build-up

or blood stagnation in their liver. To get rid of all these complaints, *Prāṇayāma* happens to be one of the best resources. This is because it helps in getting rid of these imbalances and also helps provide these organs with more life energy. One who incorporates *Prāṇayāma* in his life is not affected by such ailments.

To keep the body healthy, the blood flowing in the arteries must keep receiving a regular and sufficient supply of oxygen. The large amount of oxygen that the blood gets through the practice of *Prāṇayāma* cannot be obtained by any other exercises. During *Prāṇayāma*, a practitioner absorbs a large amount of oxygen, while at the same time engaging in a good chest and related organs exercise. Due to this, the body of the practitioner remains free of lethargy and becomes agile.

People who do not practice *Prāṇayāma* use only about half of their lung area. Other part of their lungs remains inactive. The flow of air to this inactive part of the lungs does not happen effectively. As a result, sometimes, diseases start developing in that region of the lungs and holes of that region start closing. If the entire capacity of the lungs is made use of through the practice of *Prāṇayāma*, each and every lung hole will be washed and cleaned by the flow of pure air every day. As a result, no pathogens would be able to attack the lungs.

Yogis of our country (India), by their research, have given us this tool called *Prāṇayāma* by using which we can suppress or completely uproot all diseases related to the lungs. Sadly, such an invaluable tool is not being used. Thousand and lakhs of people are dying by falling prey to diseases related to breathing. In big cities, many people become sick as a result of pollution. People go to doctors and wait in long queues to get treatment. They waste a lot of their hard-earned money in this treatment, causing problem in providing proper care for their families. However, they do not accept the practice of *Prāṇayāma*, which is available at absolutely no cost to them. They will accept being bedridden and suffering due to these ailments, keep troubling their family members, taking out loans due to lack of

money but do not like to integrate the practice of *Prāṇayāma* in their lives. In leisure time they will waste time by playing cards or gossiping about irrelevant matters, all the while complaining about their ailments, keep gathering information about various doctors, but they do not have time to practice *Prāṇayāma*. One who has committed to a disciplined practice of *Prāṇayāma* since an early age will certainly live an ailment free life. In the past times, sages, hermits, and ascetics lived a healthy life by simply incorporating *Prāṇayāma* in their lives.

The truth is that if the subject of *Prāṇayāma* were taught in the educational institutions of our nation and its intricacies were carefully explained to people; everyone would lead a healthy life. The most significant benefit of this might turn out to be that the massive budget of our country's Health Ministry would be considerably reduced, and the citizens of our nation would lead disease-free lives. No medications or treatments have yet been discovered for many diseases. Such diseases will not threaten our bodies if we practice *Prāṇayāma*. For this to happen, knowledge of *Prāṇayāma* must be part of primary education, so that even small children become aware of the subject.

Bhastrikā Prāṇayāma, in human body, produces vibrations and movement even in the subtlest organs, arteries, and veins, enabling them maintain their efficient function. Subtle *Nāḍīs* and glands remain healthy only when they get the right amount of blood. *Bhastrikā Prāṇayāma* leads to a rapid increase in the blood flow, while at the same time quickly purifying the blood. Through this *Prāṇayāma* the organ groups get pure blood in much more copious amounts than earlier, and as a result, these organs and glands become healthier. Through its practice health of our brain, spine, and related *Nāḍīs* can be ensured.

The human brain is the primary source of the physical energy in the human body, followed by the spine and the related subtle *Nāḍīs*. All the subtle *Nāḍīs*, whether belonging to the brain or the spine, are only the carriers of the energy. In other

words, the energy that is produced in the brain or the spine keeps flowing through these subtle *Nāḍīs*. *Prāṇayāma* has a direct effect on the brain and the spine. While practicing deep breathing, the impure blood that is in the brain is forced out through the veins, and the pure blood enters the brain through the arteries from the heart. That is why it is said that one should concentrate on taking deep inhalations and exhalations during *Prāṇayāma*. Similarly, while practicing *Uḍḍīyān Bandh* (the abdominal energy lock) our body gets a large amount of pure blood. The practice of *Prāṇayāma* instantly provides energy and agility. The blood flow around the spine and the associated *Nāḍīs* is usually slow. *Prāṇayāma* helps to increase the blood flow in these regions.

On applying all the three *Bandhas* simultaneously, the back, the spine related subtle *Nāḍīs* and the muscles experience proper expansion and contraction. As a result, the flow of blood increases in the subtle *Nāḍīs* and muscles associated with this region. If all the three *Bandhas* are not applied during *Prāṇayāma*, then the amount of blood flow will be less than when the three *Bandhas* are used together. That is why to have an acute increase in the blood flow in subtle *Nāḍīs*; it is best to use the three *Bandhas* together.

From time immemorial, *Yogis* and ascetics have been using *Prāṇayāma* as the sole way of keeping all the internal functions of the body at optimum. Many *Yogis* and ascetics considered *Prāṇayāma* so helpful in maintaining the complete health of the body that they did not find the need for any other method. I am writing about *Prāṇayāma* from my own experiences, which have shown that its practice not only helps control internal body functions but also asserts command over each and every activity in our bodies.

Many people think that God has given us life with a pre-determined number of breaths, so why not take all the breaths normally? Why try to exercise control over our breathing? Such ignorant people do not know about the significance of

Prāṇayāma. They speak with ignorance and keep on confusing other people too. Society should avoid such people providing wrong advices because society can never benefit from such people. Such people do not know that terrible diseases like tuberculosis and asthma do not happen when *Prāṇayāma* is practiced. But if anyone gets affected by such conditions, an arduous practice of *Prāṇayāma* can be used to uproot them.

Right from birth to the last moments of life, the process of inhalation and exhalation keeps happening continuously. Inhalation and exhalation do not occur through both nostrils equally at the same time. In other words, an equal amount of breath does not go in through each nostril at the same time, nor does an equal amount of breath come out. The movement of breath is always more in one of the nostrils than the other. When breathing is done through the right nostril, then it is said that the breathing is coming through *Sūryanāḍī*. When breathing is done through the left nostril, it is said that the breathing is occurring through *Chandranāḍī*. When both *Sūryanāḍī* and *Chandranāḍī* are functioning equally, then it is said that *Sushumnā* is working. When one of the nostrils is closed and the other nostril is used to breathe, it becomes clear that breathing through that one nostril is quite easy, while breathing through the other nostril is not that easy. It feels like less breath is coming out through one of the nostrils.

For every ordinary human being, it is natural to have a difference in the amount of breath running through each nostril. The difference in the functioning of *Sūryanāḍī* and *Chandranāḍī* influences the human body. The *Nāḍī* through which more air is entering and leaving is said to be functioning more, and the other *Nāḍī* is working less. The *Nāḍī* that is functioning more has more influence over the body, while the other *Nāḍī* has less influence. *Sūryanāḍī* is associated with heat or warmth, whereas *Chandranāḍī* is associated with cold and calmness. If *Sūryanāḍī* is functioning more, it keeps the body warmer. When *Chandranāḍī* is functioning more, it has a

subtle cooling effect on the body. If the body functions in only one way for many days, certain ailments appear or disappear relevant to that kind of functioning.

A person whose *Suryanāḍī* is functioning more is mostly free of ailments because he has an influence of warmth on him. This also influences the digestive process. The process of digestion keeps working properly because the digestive heat gets help for further intensification. On a personal level, I would say that seekers should try to keep their *Suryanāḍī* functioning as much as possible which helps in the practice of yoga. Several people use the knowledge of *Nāḍī* function while starting something auspicious in life. It is regarded as auspicious if their *Suryanāḍī* is functioning more. Some people use to find out the functioning of their *nāḍīs* before the start of any travel. Many people used to do it in older days. But today, in modern lives, no attention is paid to such things. When starting a trip, the functioning of *Sūryanāḍī* is still considered auspicious. Many people, for such works, used to wait for more functioning of *Sūryanāḍī* or they used to apply techniques for more functioning of *Sūryanāḍī*. The *Sūryanāḍī* should be kept functioning for more extended periods during winter, which will help to decrease the feeling of cold due to the heat that is being generated inside the body. Proper functioning of the *Sūryanāḍī* is also helpful during times of low blood pressure.

When *Chandranāḍī* is functioning more, people face a risk of developing imbalances in their bodies. These imbalances materialize in the form of *Kaf*, *Pitta*, or *Vata*. If such disorders have developed in a person's body, that person should try to keep the *Chandranāḍī* functioning less and the *Sūryanāḍī* more. With more functioning of *Chandranāḍī*, digestive process does not get help leading to possibility of weakened digestive fire. During hot weather, one should try to enhance the functioning of *Chandranāḍī* because it increases the effect of cooling in the body. People with high blood pressure should make the *Chandranāḍī* functional as much as possible since that will, to some extent aid in lowering the

blood pressure. Seekers whose *Kundalini* is aggressive and are feeling the extensive heat in their bodies can find relief with more function of their *Chandranāḍī*.

This was a brief explanation about the functioning of *Sūryanāḍī* and *Chandranāḍī*. Now, let me explain the functioning of the *Sushumnā Nāḍī*, which does not function like these two nāḍīs; it remains closed most of the time. *Sūryanāḍī* and *Chandranāḍī* function as carriers of energy in the bodies of living beings. Both of these *Nāḍīs* primarily provide energy to entire body and it is therefore essential that both of these *Nāḍīs* stay clean and function evenly for a person to remain healthy. The cleaner these two energies- supplying *nāḍīs*, the purer oxygen will reach to the entire body. If all of the organs of the whole body will get pure oxygen in the proper amount, then all the organs will get pure blood too, in proper quantity, which will make organs stay strong and free from any ailments to function efficiently. Then this body will remain healthy and full of energy.

Sūryanāḍī and *Chandranāḍī* will keep functioning differently as long as the *Prāṇa Tattva* flowing in both of them is not completely pure. But when the *Prāṇa Vāyu*, pertaining to all *Nāḍīs*, becomes completely pure, then *Sūryanāḍī* and *Chandranāḍī* will no longer function differently but will now start functioning evenly. There will be an influence on the *Sushumnā Nāḍī* for the amount of time that *Sūryanāḍī* and *Chandranāḍī* will function equally. In such a situation, the *Sushumnā Nāḍī* will try to function or becomes activated. In this fashion, the time when *Sushumnā Nāḍī* is functional is very important in human's life. When *Prāṇa* enters and starts flowing in the *Sushumnā*, the individual turns inward and will no longer be able to function in the gross world. He will appear to be sitting steady and quiet like an idol. Such a state cannot be achieved by ordinary worldly people but only by the seekers. As soon as *Prāṇa* enters and starts flowing in *Sushumnā*, a seeker will experience blows of *Prāṇa* on the *Kundalini* energy situated at the *Mūlādhāra Chakra*. A

seeker can feel this. When such a state is maintained for many days, the *Kundalini* energy will be awakened and starts moving upward.

In normal situations, the *Sushuama Nāḍī* of worldly people is closed. A switch in functioning of *Sūryanāḍī* and *Chandranāḍī* happens through *Sushumnā Nāḍī*, and for that moment, the *Sushumnā Nāḍī* is influenced by *Prāṇa*. This influence is of such short duration as if there were a flash of *Prāṇa*, and at that very moment, the switching occurs between both the *nāḍīs*. This is also called a change of *Swar* because this can be felt through both the nostrils. Thus, it is asked, which *Swar* of nose is functioning less and which *Swar* is functioning more? The right nostril is related to *Sūryanāḍī*, and the left nostril is related to *Chandranāḍī*. When the *Sūryanāḍī* is functioning, it is said that the right *Swar* is running; and when *Chandranāḍī* is functioning, it is said that the left *Swar* is running.

A human body has three main *nāḍīs*: the *Sushumnā Nāḍī*, the *Sūryanāḍī*, and the *Chandranāḍī*. *Sushumnā* is the most important one of these three *nāḍīs*, and it is closed in worldly people. The lower end of this *Nāḍī* lies close to the *Mūlādhāra Chakra* and the upper end lies at the top of the head, the *Sahasrār Chakra*. All the seven major *Chakras* in the human body are connected to this *Sushumnā Nāḍī*. This *Nāḍī* exists from the bottom of the spine at *Mūlādhār Chakra* and through spine goes all the way to the top of the head, the *Sahasrār Chakra*. *Sūryanāḍī* exists on the right of this *Nāḍī* whereas *Chandranāḍī* exists on the left. *Sūryanāḍī* is also said to be positively charged, and *Chandranāḍī* also is said to be negatively charged. *Sushumnā Nāḍī* that exists in between is neutral. That is why this is the most important *Nāḍī*. *Sushumnā* keeps *Sūryanāḍī* and *Chandranāḍī* under its control.

The differential functioning of *Sūryanāḍī* and *Chandranāḍī* influences the *Sushumnā Nāḍī*. Similarly, *Sushumana* influences both *Sūryanāḍī* and *Chandranāḍī*. All the major *Chakras* in our subtle body are connected to *Sushumnā Nāḍī*. Because all the *Chakras* and the *Sushumnā Nāḍī* are interconnected, the

development of the *Chakras* influences *Sushumnā*. When the *Kundalini Shakti* moves upwards, it moves through the *Sushumnā Nāḍī*. Sometimes the *Kundalini Shakti* may choose another path of movement other than the *Sushumnā*. For ordinary people, *Sūryanāḍī* and *Chandranāḍī* always function differently. Neither of these *nāḍīs* functions very differently for seekers who practice a lot of *Prāṇayāma*. However, for seekers who have long practiced the state of *Samādhi*, not only do both their *Swars* run the same but also there is not much difference in both *Swars* during their normal behavior.

A person's nature is oriented towards the gross world when both the *nāḍīs* function differently. In such a situation, the individual keeps trying to obtain and enjoy all the material things due to attachment. In this state, the mind always remains fickle. The focus of the practitioner shifts, for some time, from worldliness to spirituality, when the difference between the functioning of both the *Swars* is minimal through the practice of *Prāṇayāma*. For a short time, the tendency of the mind, instead of going towards worldly objects, becomes stable in itself. For seekers who are practicing the *Samādhi*, their *Swars* become equal with a very reduced breathing rate i.e. both the *Swars* function at equilibrium in the state of *Samādhi*. At that time, their *Prāṇa* would be flowing in the *Sushumnā Nāḍī*. This stage is reached after much practice; hence the *Sushumnā Nāḍī* is known as the divine path. As long as the flow of *vrittis* of *Chitta* is oriented towards the material world, both the *Swars* will function differently. When the *Vrittis* are focused on one single target subject, the *Swars* will try to function evenly on their own, and the speed of breathing will slow down. When the functioning of both the *Swars* comes into equilibrium, *Prāṇa* will begin flowing in the *Sushumnā Nāḍī*.

Let me clarify-The flow of *Prāṇa* in the *Sushumnā Nāḍī* will only be at a level that corresponds to one's practice. When *Prāṇa* starts exerting blows on the lower end or mouth of *Sushumnā*, *Kundalini* will awaken and start moving upwards. One

should not have a misconception that once *Prāṇavāyu* has entered *Sushumnā*, it will keep flowing to the top. This can never happen. The upper part of *Sushumnā Nāḍī* is connected to the *Sahasrāra Chakra*. This *Sahasrār Chakra* blossoms in a *Yogi* only in his last birth. When a *Yogi* practices rigorously for many births, then the final birth will be time for the development of *Sahasrāra Chakra*. The development of *Sahasrār Chakra* keeps happening for many years. In such a state, a *Yogi* acquires *Tattvagyaṇ*, the realization of the true nature and principles of existence and, being the possessor of unlimited powers, keeps working for the welfare of the society. Finally, giving up the gross body, the *Yogi* is set free from the cycle of birth-life-death.

The different functioning of *Swars* can also be changed intentionally. To make use of physical as well as a mental benefit from the operation of *Swars*, one needs to learn the process of how to change the operation of the breath. This process is extremely simple and can be done easily.

1. The nostril opposite to the one from where the most amount of breath is flowing should be pressed with the thumb. The air should be inhaled with a thrust from that nostril which is functioning more. The nostril through which the air was taken in should be closed now, and the air should be blown out of the other nostril. Again, the air should be taken in from this nostril and should be exhaled from the other one. Use one nostril for breathing in and the other one to breathe out. Then use this other nostril for breathing in again and breathe out from the other one. Use this nostril to inhale again and then exhale using the other nostril. In this fashion, one should keep repeating this for some time. Breathe in from one nostril and breathe out from the other. Upon doing this exercise for some time, the *Swar* will change.

2. Use a small, sterilized cotton ball and insert it in the nostril of the *Swar* which is active. The cotton ball should be such that it does not go deep into the nostril and does not harm the nostril in any way. The nostril where the cotton ball is inserted is

thus closed completely, and no air enters through this nostril. Initially, one may have a feeling of restlessness, but then the other *Swar* will easily start functioning soon. People should not try this when they have a common cold.

3. One can lie on the side towards the *Swar* that is active. Keep lying in that position for some time. By this process, the *Swar* will change quite rapidly and easily. This process is useful when one's nostrils are blocked by a common cold.

The *Swar* can also be changed intentionally according to physical requirements to get the benefits.

1. In times of more cold, one should try to keep *Sūryanāḍī* more active.

2. During the hot months (May -June in India), one should keep *Chandranāḍī* active as much as possible.

3. People who have complaints about improper digestion or who are unable to digest food properly should eat when their *Sūryanāḍī* is active or, if needed, activate their *Sūryanāḍī* as described above. Sometimes after eating, lie down towards the left side and keep lying on this side for some time. One will start seeing the results after doing this for a few days.

4. During the process of excretion and urination, the teeth should be pressed together until the discharge continues.

The elders used to say that one should not talk while defecating or urinating. Those elders may have had this knowledge but may not have known the reason behind this practice. However, the knowledge of *Prāṇa Vidyā* is behind this advice. This is because *Apān Vāyu* is exerting much pressure during this time and is going down towards *Adhogati*. *Vyān Vāyu* and *Samān Vāyu* support *Apān Vāyu*. Even though the *Chakras* of ordinary people have not developed, subtly, the *Prāṇa Tattva* in the region of the three lower *Chakras* becomes active in a special manner. During this

time, even the brain is functioning subtly. *Udān Vāyu*, the type of *Prāṇa* which exists in the head region, is functioning in a particular way, and with the help of the brain, is keeping control over various functions.

PART- 2

1. Creation of the universe through Vāyu Tattva

Prakriti manifests itself through the help of *Vāyu Tattva* by becoming established in *Ākāśa Tattva*. *Prakriti* manifests itself, first and foremost in the *Karan Swarūp* (causal form), then in the *Sūkshma Swarūp* (subtle form) and finally in the *Sthūl Swarūp* (gross form). It is clear from this that *Prakriti* (*Aparā Prakriti*) exists in three states - 1) *Karan Avastha* (causal state) 2) *Sūkshma Avastha* (subtle state) 3) *Sthūl Avastha* (gross state). The surface of one's *Chitta* is also created through the prominence of *Vāyu Tattva*. A *Jīva* (living being) experiences joy and sorrow based upon the ripples on their *Chitta*. Due to uneven states of *Guṇas*, the *Chitta* finally acquires a gross form through extroversion. That is why the *Samskārs*, formed due to the *Karmas* (actions) performed by the gross body, keep accumulating on the *Chitta*. This happens because of the longings, attachments, and ignorance towards the gross objects. Till the time ignorance exists in a human being, the *Samskārs* created by his *Karmas* will continue to exist on the surface of his *Chitta* in this manner.

Chitta has been created primarily by *Vāyu Tattva*. The nature of *Vāyu Tattva* is to create *Spandan* or *Kampan* (vibrations). That is why *Spandan* continuously happens on the *Chitta*. The *Karmāśayas* situated on one's *Chitta* are affected by the *Spandan* created by *Vāyu Tattva*. These *Karmāśays* are also called *Vrittis* because they are situated on the *Chitta* in the circular form. This means that due to *Spandan* happening on one's *Chitta*, *Spandan* also occurs in these *Vrittis*, too. Then, these *Vrittis* become extrovert and start emerging out. Finally, they come out of the eyes in the form of *tejas* and spread everywhere. They take the form of gross objects and convey information to the brain about their forms. In this fashion, a human being sees the gross objects.

There are two types of existences on the *Chitta*: 1) *Spandan* of *Vāyu Tattva* in the *Chitta* and 2) Presence of *Vrittis* (*Karmāśay* or *Samskār*). These two (*Vrittis* and *Spandan*) cannot exist without each other, meaning both of these are complementary to each other. *Spandan* of *Prāṇa* continually occurs in the *Chitta* all the time. *Spandan* happens on the *Chitta* of all beings that have a gross body and subtle body. Regardless, these beings are in any state or place; *Spandan* never stops because the *Chitta* is created due to the primacy of *Prāṇa Tattva*. As long as *Chitta* exists, *Spandan* will continue. As long as *Spandan* goes on, the *Samskārs* existing on one's *Chitta* will keep becoming extroverted and manifest accordingly. If control is exerted over any one of the two, then the other one will automatically come under control. Either of these cannot exist without the other because they complement each other.

Prāṇayāma is an easy method to obtain control over *Prāṇa*. One has to practice *Samādhi* to control *Vrittis* because control over *Vrittis* can only be acquired through *Samādhi*. *Prāṇa*, when controlled to work as per wish, with the help of *Prāṇayāma*, causes an effect on the outward-oriented nature of *Vrittis* and, as a result, *Vrittis* will begin to settle.

2. Effect of *Prāṇayāma* on the gross and subtle body

As per *Aṣṭāṅga Yoga*, *Prāṇayāma* is the fourth step. *Prāṇayāma* produces an effect on both the *Sthūl Sharīr* (gross body) and the *Sūkshma Sharīr* (subtle body). That is why *Prāṇayāma* is regarded as a *Bahiranga* (external) and an *Antaranga* (internal) *Sādhanā*. If any *Prāṇayāma*, out of various kinds, is practiced, it produces an effect on the lungs in the gross body, and also on the various organs, glands, subtle *Nāḍīs* in the body. Due to this influence, one's blood becomes purified along with getting rejuvenated. The subtle body that exists within this gross body receives an invisible

positive influence. The density of the subtle body is much less than that of the gross body. The subtle body is not visible by these gross eyes because it is made up of *Sūkshma Panchbhūta* (subtle five elements). The eyes in our gross body cannot see the *Sūkshma Panchbhūta* or anything made out of it. These eyes can only see *Sthūl Panchbhūta* (gross five elements) and things made out of it.

Upon the practice of *Prāṇayāma*, the gross body begins to purify first. The *Sūkshma Sharīr* (subtle body) starts being influenced after a specific time following the regular practice of *Prāṇayāma* for a prolonged period. The *chakras* and the *Kundalini-Shakti* exist in the subtle body. The subtle body keeps becoming purified as the *malintā* (impurity) in the *Chitta* is being destroyed, with the help of *Prāṇayāma*. After that, effect of *Prāṇayāma* starts happening on these *chakras*. Then, the *Malintā* existing on the *chakras* begins to get cleaned, and the development order of the *chakras* begins too. Then the activation of *Kundalini* and process of its upward movement begins. The brain is the connecting link between the gross body and the subtle body. That is why the brain gets significantly affected by *Prāṇayāma*.

3. The omnipresence of Vāyu Tattva in the Universe

I have just described that *Prakriti* creates itself through *Vāyu Tattva*. When this *Vāyu Tattva* becomes extroverted, due to imbalances of its *Guṇas*, *Agni Tattva* manifests. The density of *Agni Tattva* is more than that of *Vāyu Tattva*. When *Agni Tattva* is extroverted, *Jal Tattva* manifests. The density of *Jal Tattva* is more than that of *Agni Tattva*. When *Jal Tattva* is extroverted, *Prithvi Tattva* manifests. The density of *Prithvi Tattva* is extremely high, compared to *Jal Tattva* and, hence, it acquires complete rigidity.

A differential in the *guṇas* of a *Tattva* makes that *Tattva* extroverted and results in the manifestation of another *Tattva*. The later *Tattva* then has an increase in the density and quantity of *Tamoguṇ*, and a decrease in its boundaries or expansion, compared to the former one. There is a decrease in the amount of *Satvaguṇ* and an increase in rigidity. The amount of *Tamoguṇ* keeps increasing in the later *Tattva*, compared to the former. The nature of *Satvaguṇ* is radiance and lightness, while the nature of *Tamoguṇ* is darkness and heaviness.

Vāyu Tattva exists within *Ākāśa Tattva*, *Agni Tattva* exists within *Vāyu Tattva*, *Jal Tattva* exists within *Agni Tattva*, and *Prithvi Tattva* exists within *Jal Tattva*. The emptiness is called *Ākāśa Tattva*. Within this *Ākāśa Tattva*, the creation of all nature has happened through *Vāyu Tattva*. Due to the creation of this universe by *Vāyu Tattva*, it permeates everywhere. Because the entire creation has manifested through *Vāyu Tattva*, the whole functioning is primarily being done by *Vāyu-Tattva*.

4. Engineer Brahma

The three states (*Karan*, *Sūkshma*, *Sthūl*) of *Prakriti* (*Aparā*), i.e. *Karan Jagat* (Causal world), *Sūkshma Jagat* (subtle world) and *Sthūl Jagat* (gross world), the fourteen *Lokas* (realms) within it, the existence and the functioning of all living beings, present there, and their life (birth-life-death) are happening systematically. Lord Brahma is the one who is looking after this arrangement. He keeps this arrangement going through *Vāyu Tattva*. You may think of this as if the whole of creation is like a big factory, and Lord Brahma is the engineer of this big factory, and the factory is running with the help of *Vāyu Tattva* (*Prāṇa Tattva*). Lord Brahma has been regarded as the creator of this entire manifestation. Lord Brahma helps in the creation of *Chitta*, similar to the process in which a lamp is lit from another lamp.

5. Prāṇī

This *Prakriti* in the form of *Brahmanda* is like a larger *Pind* (entity), while the human body is like a smaller entity. That which exists in *Brahmānda* (the larger entity) also exists in the body (smaller entity). As nature exists in three states, so the human body also exists in three states. Higher level seekers experience these three states. Three types of *Jagats* (worlds) have been said owing to three states of *Prakriti*. Similarly, human body is also of three kinds. These three types of bodies maintain their existence according to their density and pervasiveness. All the gods, goddesses and various types of divine powers that exist in this universe, exist in different parts of the body of every living being. These regions in the human body are known as *Shakti-Kendra* (energy centers) or Chakras. These energy centers can be activated by the practice of *Yoga*; then the practitioner can benefit from these divine powers. All the activities in the universe, in the “bigger entity”, are carried on systematically by means of *Vāyu Tattva* (*Prāṇa Tattva*). Similarly, all the functioning in the body (smaller entity) are also carried out by *Prāṇavāyu*. All the functions of the both entities (bigger and the smaller entities) are performed by *Vāyu Tattva* (*Prāṇa Tattva*) only.

All the *Jīvas* that exist in this Universe are also called *Prāṇīs* because their bodies stay alive with the help of *Prāṇa*. Whether they are in *Sthūl Sharīr*, *Sūkshma Sharīr* or *Karan Sharīr*, all of their functions are performed with the help of *Prāṇa*. Whatever their state of *Prakriti*, that state is also maintained with the help of *Prāṇa*. As long as a *Spandan* happens in the *Chitta* of a human being, its existence continues. No matter whether his body exists in *Sthūl Jagat* or *Sūkshma Jagat*, the *Spandan* in the *Chitta* continues.

6. The role of Prāṇa at the time of death

When the body of a person reaches old age, then his gross body becomes very weak and unfit to move around. Finally, it comes closer to attain death. The fear of losing worldly possessions, family, and relatives start troubling him. People with feeble minds experience pain and suffering by thinking about their deaths. The role of *Prāṇa* is vital at the time of death because the *Prāṇa* does the job of separating the subtle body which is pervading the gross body. *Prāṇa* pervades the entire body. At the time of death, *Prāṇa* from the whole body starts gathering and moves towards the heart. After *Prāṇa* gathers in the heart, the subtle body then gathers all the *Prāṇa* within itself and breaks its connection from the gross body. At this time, the subtle body stands separated from the gross body. When the subtle body breaks its connection and is separated from the gross body, it gets separated taking with itself the ten senses, five *Prāṇas*, *man*, *Buddhi* (gross intelligence), *Ahaṃkāra* (ignorance, ego) etc.

When the *Prāṇas* are functioning in the body at the time of death, then the person experiences severe pain. When *Prāṇa* in the entire body is trying to pull itself and gather towards the heart, *Prāṇa-Vāyu* pervading the body brings about feeling of extreme pain. The organs from which *Prāṇavāyu* is pulled out experience severe pain because the feeling of pain is an experience brought about by *Prāṇa*. The pain is so intense that the person becomes unconscious. It happens so because he is unable to tolerate the pain during this process. At that time, he sees - there is extreme darkness, strong winds are blowing along with thunderstorms, and he is caught whirling in that windstorm darkness is spreaded in all directions. At this point, he starts coming back to consciousness because the suction being exerted by *Prāṇa* begins to subside or stops. He feels relief from the pain and gains consciousness. Now he realizes that he was dying and that he was feeling

excruciating pain earlier and feels as if he was flying away into the darkness. A person on the verge of death experiences many such visions. The bodily pain now stops, but the mental suffering starts because he visions that he will lose his wife, son, brother, nephew, and other family members.

The vision of strong winds and thunderstorms at the time of falling unconscious due to the inability to bear the excruciating pain due to pulling action of *Prāṇa*, is actually being seen this way because *Prāṇa* coming out of *Nāḍīs* and going towards the heart is envisioned like storm and brings about experience of pain in *Nāḍīs* (body). When the *Prāṇavāyu* from the gross eyes is pulled away, their ability to see fades. This is because eyes of subtle body pervading the gross eyes is trying to separate out by *Prāṇa*, consequently, extreme darkness appears to him during this state of unconsciousness. Sometimes such a person may regain consciousness, but even in broad daylight, he is unable to see his family members standing right next to him because the ability of his eyes to see has been diminished or lost. Then, sometimes the ability to see may return. He is unable to hear due to the pull of *Prāṇa* from the organs of hearing. He starts feeling restless and anxious as he is unable to hear for some time. As soon as the *Prāṇavāyu* starts functioning again in the ear region, he starts hearing again.

After some time, again, due to the pull of *Prāṇa*, he experiences excruciating pain and becomes unconscious, seeing the sights as he did earlier. There is extreme darkness, strong wind is blowing and whistling sound of wind is audible. At this time, he is unable to understand anything and has forgotten about his family members. He experiences himself flying in the strong winds, disoriented and all alone. He then experiences as if he is stuck in a swamp, and his further path appears obstructed. Such an experience occurs for some people because their windpipe feels blocked with mucus as their *Prāṇa* is exiting their body. Due to this, he feels difficulty in breathing during the time of death. *Prāṇa* projects this experience in

the form of one getting stuck in the swamp. For a prolonged time, such a condition prevails. The experiences of pull and release of Prāṇa continue for a while. Such an activity keeps going on for some time or for a longer time. In the end, with the experience of excruciating pain, the subtle body leaves the gross body and stands separate from it. Now he feels even more pain because now he sees that his relatives are crying in front of his dead body or are exhibiting grief and sorrow. At this time, he cannot do anything for them; he can only see them, but his relatives are unable to see him (his subtle body). Now the further journey of this deceased person begins.

Sometimes it is heard that a particular person was dead. His subtle body was moving onwards. In the further path, he found a tunnel-like structure in which he traveled and saw bright light on the other end of the tunnel. But he again returned to his dead body. During this interval, his relatives had already taken his dead body to the crematorium or had placed his dead body on the funeral pyre and were about to lit the fire. At that very moment, his dead body came to life, and he sat upon the pyre. In such a situation, it is said that the person had died and has come to life again; this was the experience he went through when he had died. Sometimes, similar stories are also heard from foreign countries that a person had been deceased and came to life again after some days. Such a person also describes various experiences after death and the sights he saw. Sometimes it is heard that a person had died and gone to higher realms. He saw an authority figure sitting on a throne in an elevated position and questions, “why is he brought here, he is supposed to live more. Send him back and bring the other person.” Such kind of different incidents comes to hearing.

However, the truth is something different. What is stated by all such people is true, because this is what they experienced at the time of death. When such people are in a state of unconsciousness, their external bodily movements have ceased, but they

are not dead yet. Their family members understand that the person has died. After some time, they gain consciousness again. The family members declare that the person has come to life, after death. Such human beings have not died yet; they remain in the unconscious state (*Karan Avastha*). This happens due to the *Prāṇa*. The heart stops beating because the flow of *Prāṇa* has stopped in the gross and the subtle body. In such a situation, a certain part of the brain is still alive. However, it is considered as dead. Science has not yet advanced enough to correctly understand this state. In such incidents, after a few days, *Prāṇa* begins functioning again in the subtle and the gross body. The truth is that the functioning and flow of *Prāṇa Vāyu* has come to a stop. However, the *Udān Vāyu* in the region of the brain is still actively functioning in a very subtle manner. Such a human being has not died, in reality, but it is assumed dead.

I know of one such real incident, in which the father of a seeker described this, two days after his death. He told his son, “I was not dead. I was still alive. You all considered me dead and cremated my gross body.” This seeker had described this incident, in front of me, in Miraj (Maharashtra) to Shri Mātāji (my *GuruMātā*). This seeker was a resident of Delhi. He also described this incident to me at that time, as we were close friends. I have personally witnessed some incidents in my life. The family members and the neighbors declared a person dead. As per the customs, a priest performed the initial death rites. However, after a few hours, the person got up alive. This person further lived for five to six months. All this happens due to *Prāṇa*, it becomes standstill at one place and stops any type of activity.

7. The further journey according to exit of Prāṇa during death

During the time of death, *Prāṇa* exits from the gross body through different parts. The future realm is guessed depending on from which part of their body *Prāṇa* did

exit. It is the same *Prāṇa* that is functioning in all parts of the human body. However, it is known by different names, depending on the various functions that it performs in different parts of the body. Therefore, it is said that five types of *Prāṇas* exist. They also have different names – 1. *Prāṇa*, 2. *Apāna*, 3. *Vyāna*, 4. *Samāna*, and 5. *Udāna*. These five *Prāṇas* also each have a sub-*Prāṇa*. Their names are – 1. *Kūrm*, 2. *Nag*, 3. *Krikal*, 4. *Devdatt*, and 5. *Dhananjay*. This is how ten types of *Prāṇas* exist. Their functions are also different. Details of these will be described elsewhere.

At the time of death, *Prāṇa* exits the body primarily out of four different doors (exit points) in the body. The names of these four exit points are as follows: 1. *Brahmarandhra Dwār* (exit door of *Prāṇa* at the crown of the head) 2. From the eyes 3. From the mouth 4. From the anus. Depending on these four different points of exits of *Prāṇa Vāyu* of a *Jīvatma* (being), the further journey of this *Jīvatma* differs. *Apān Vāyu* functions in the region of the anus. The discharge of fecal matter and urine occurs with the help of this *Apān Vāyu*. This *Vāyu* is always gets a downward movement. When *Prāṇa* exits from the mouth and the eyes, *Prāṇa Vāyu* and *Vyāna Vāyu* are primarily influential. *Prāṇa Vāyu* functions in the region of the heart. The *Vyāna Vāyu* is spread throughout the entire body and helps all the organs of the body to function properly. When the *Prāṇa Vāyu* exits from the *Brahmarandhra Dwār*, *Udāna Vāyu* is the one which is in action. Since *Udān Vāyu* functions in the head region, it helps the subtle body of the deceased with *Urdhvagati* (upward movement).

The *Jīvatma* of a person whose *Prāṇa Vāyu* exits from the anus at the time of death has to face a downfall. People whose *Prāṇa Vāyu* exits from the anus are the ones who had lived a life full of low-grade bad actions. Such people are always engaged in *karmas*, which are full of *Adharma* (unrighteousness). This category belongs to the people who have always led a life of falsehoods, e.g., lying, cheating, stealing,

dishonest conduct, harassing others, consistently vilifying others, exhibiting undue jealousy, hatred, intoxicated by narcotics, performing adultery, etc. People with such *Karmas* have a lot of *Tamogun* covering their *Chitta*. *Prāṇa* always remains impure in such bodies. Such people with impure *Prāṇa*, upon death, find a journey in the downward realms of existence. The further journey of such people (after death) is full of extreme suffering, and they have to bear many sufferings without any escape. For such *Jīvatmas*, it is difficult to predict if their next birth will be in the human form, or not. This is because the *Jīvatmas*, with such a consequence are usually born as birds, animals or crawling creatures, etc. They continue suffering owing to their *Karmas*.

For people whose *Prāṇa Vāyu* has exited through the mouth or the eyes during their death, their *jīvatmas* go into the *Vāsanā Deh* due to their ignorance and attachment and continue to wander around in the realms of *mrityulok*(earth) for a specific amount of time. At the appropriate time, it ascends to the upper realms. People who fall under this category are those who despite being attached to the world, are interested in performing the right actions and are engaged in the service of others and philanthropy. Performing mixed deeds in the form of righteous and unrighteous deeds, sins and virtuous deeds, they are inclined towards *Ishwara*. The *Chitta* of such human being, filled with righteousness-unrighteousness, sinful and virtuous actions, has impact of *Satvagun*, as well. After death, such *Jīvatmas* bear suffering for some time and then go to *Pitarloka*. There is no feeling of suffering, but only a feeling of pleasure exists there. *Jīvatmas* only experience the fruits of their good deeds there. After the exhaustion of good *Karmas* to certain extent, they are demoted to the lower realm to retake birth. Such *Jīvatmas* receive the body of a human being. As per their *Karmas*, they take birth in either a rich or poor family. That is why some children are equipped with all the facilities, comforts, happiness, and wealth in life right from their birth, whereas some other children are born into

families where they do not even have enough food. All this happens as a result of the influence of one's *Karmas*.

The *Prāṇa* of highly elevated seekers and Yogis leaves from the *Brahmarandhra Dwār*. For ordinary people, *Prāṇa* does not exit from *Brahmarandhra Dwār*. At the time of giving up their gross body, Yogis extract *Prāṇa Vāyu* from their whole body and gather it within *Brahmarandhra*. Then, by a special *Yogic* method, they make their entire *Prāṇa Vāyu* exit from their gross body and move towards their deserved higher realms, and eventually become situated there. They do not have to go through any pain or suffering while separating their *Prāṇa* from the gross body, because they have been practicing gathering of their *Prāṇa* and holding it in the *Brahmarandhra* for many hours during the state of *Samādhi*. While giving up their gross body, they simply feel a slight jerk from their *Prāṇa*, and with this jerk they separate their *Prāṇa* from their gross body. In this state, *Udān Vāyu* is the one which is actively functioning. The nature of *Udān Vāyu* is to take a *Jīvatma* in the upper (higher) realms. That is why in the *Prāṇa Vigyān* (the science of *Prāṇa*), *Udān Vāyu* is given much importance. Thus, *Yogis* maintain control over this *Udān Vāyu*.

At the time of death, the movement of *Prāṇavāyu* is important. Subsequent path is also determined by *Prāṇa Tattva*. This *Prāṇa Tattva* pervades all the subtle *Lokas*. One with mostly impure *Prāṇa* will have to suffer downfall (lower realm) at the time of death. At that time, *Apāna Vāyu* becomes more dominant because such a person has never tried to purify his *Prāṇa Vāyu*. A person's food and his *Karmas* affect his *Chitta*. Along with *Chitta*, *Prāṇa* also gets affected. That is why every person must try to maintain the purity of their *Prāṇa*. *Prāṇa* of people who engage in good *Karmas* gains purity as per their *Karmas*. The *Prāṇa* of a person who practices *Prāṇayāma* as well as *Samādhi*, is purer according to his practice. That is why the *chakras* of practitioners of *Yoga* develop and become active. If the *Prāṇa*

in the body is pure, then the gross body and the subtle body of that person will also have purity. A person's conduct during his life is based on this purity, and in the end, he experiences less pain and suffering at the time of his death. The most important aspect is that the journey after death too, depends on the purity of one's *Prāṇa*. That is why attention should always be paid to the purity of *Prāṇa*.

For most people, *Apāna Vāyu* is actively functioning during their time of death. For people engaged in virtuous *Karmas*, *Prāṇa Vāyu* is functioning during the time of death because their *Prāṇa* leaves their gross body through the mouth or the eyes. These people get *Vāsanā Deh* after giving up their gross body. *Vāsanā Deh* is like a transparent membrane or layer. This *Vāsanā Deh* (body) is the result of desires filled with ignorance. The age of this *Vāsanā Deh* is quite long. Hence, a *Jīvatma* keeps wandering around the realm of this earth for quite a long time. Their desires and attachment towards home, family, relatives, friends, etc. make them experience suffering and grief. Such *Jīvatmas* also keep suffering from hunger and thirst because they experience hunger-thirst. After death, such *Jīvatmas* remain full of attachment and keep watching their homes and families. After their desires do not become fulfilled after wandering for a long time, their attachment towards their family and relatives disappears. Then, such a *Jīvatma* becomes free from the *Vāsanā Deh* and starts their upward journey towards higher realms. This *Jīvatma* first goes to *Bhuvanloka*. After enduring the sufferings of certain *Tamoguṇi Karmas* in *Bhuvanloka*, it goes to *Pitar Loka*. They do not experience any suffering in *Pitar Loka* but only experience pleasure. Here the fruits of *Savtaguṇi Karmas* of these *Jīvatma* are used up, meaning their *Punya* is getting exhausted. Due to the influence of *Punya*, there is no experience of suffering here; and that is why the *Jīva* does not experience hunger and thirst in this realm. After appropriate emaciation of *Punya*, meaning enjoying the fruits of good *karmas*, a *Jīva* comes back to *Bhūloka* (earth) to

take birth. Such *Jīvatma* is born in the human body. As per their *Karmas*, they are born to rich or poor parents.

Prāṇa of the seekers who have opened their *Kanṭha Chakra* (Throat *Chakra*) by practice, but their *Brahmarandhra* has not opened yet, will leave their body with an upward movement, after death. In such a state, the *Udāna Vāyu* is more active. The *Jīvatma* of such seekers does not get *Vāsanā Deh* but quickly finds an upward journey. Such seekers reach *Mahar Lok* or *Janalok* as per their worthiness. They achieve a state of *Samādhi* in these *Lokas*, as this is the routine of those realms.

The *Prāṇa* of seekers who have their *Brahmarandhra* open, and also their *Kundalini* has stabilized after completing its entire journey, leave their body through *Brahmarandhra* at the time of their death. At this time, *Udān Vāyu* is very active. The job of *Udān Vāyu* is to take *Yogis* and seekers to upper realms after death. This *Udān Vāyu* functions mostly for the *Yogis*. The *Yogis* who achieve higher realm keep practicing *Samādhi* out there. At the appropriate time or when *Prakriti* persuades them, they come to *Bhūlok* (earth) to take birth. As per their *Karmas*, they take birth from their mother's womb, and when the appropriate time comes, they start the practice of *Yoga* again.

Fate of people who die accidental death usually comes in the category of the lower realms. The word “usually” is being used here, because if a seeker whose *Kundalini* was ascending up to their *Kanṭha Chakra* during practice and if he meets accidental death, then such a seeker will not go to lower realms. Such a person may go to *Vāsanā Deha* for a short duration, but he will be released from it soon to begin his upward journey. However, a worldly person will keep wandering in the *Vāsanā Deh* for a long time. Then he will continue his further journey according to his *karmas*.

Regardless, through whichever region *Prāṇa* may exit during the death of a small child, they do not get *Vāsanā Deh*, because the feeling of attachment towards worldly objects and desires have not developed much in them. That is why small children of eight to ten years age, get birth, soon after death. Sometimes it has been seen that a human being who has met an accident or premature death also gets birth soon, but this is very uncommon. Animals, birds, etc. do not go into *Vāsana Deh* because their body is meant to endure the fruits of their past *karmas*. After death, their *Jīvatma* finds an upward journey. *Jīvatma* of only human beings enters in *Vāsanā Deh* after death. Movement of a person who leaves his gross body by committing suicide surely goes to an inferior realm. Such *Jīvatma* has to keep wandering in *Vāsanā Deh* for a very long time. That is why a human being should never commit suicide. Whatever problems and sufferings may come, he should continue living while enduring such sufferings because these kinds of sufferings are coming as a result of their past *karmas*. Such *Karmas* should be exhausted by experiencing them. If this is not done, then he will have to bear the fruits of those *karmas* in their coming births. Renouncing one's body in this way is not the solution to obtain freedom from their problems, because *Karmas* can be destroyed only by enduring them. When the proportion of *Tamugūṇi karmas* on one's *Chitta*, as a result of unrighteous actions, accumulates beyond a certain level, then the next birth has to be in the body of a bird or animal to suffer the fruits of such bad *Karmas* in the form of pain and suffering.

8. Dhananjay Prāṇa

Prāṇa has been divided into five parts based on its function in the body. Five different types of *Prāṇa* have been said. Each of these five *Prāṇas* also has a sub-type of *Prāṇa* associated with each. *Dhananjay Prāṇa* is one of these five sub-types of *Prāṇas*. It is a supportive (sub-type) *Prāṇa* of *Udān Prāṇa*. This *Prāṇa* is related

to *Ākāśa Tattva*. *Udān Vāyu* functions in the region inside the head. Yogis make significant use of this *Prāṇa Vāyu*. All the types of *Prāṇa* exit along with the subtle body upon death; however, *Dhananjay Prāṇa* stays in the gross body for some more time. This *Prāṇa* exists in the upper part of the head. That is why we also have a custom of *Kapāla Kriyā* (rites of puncturing the skull to allow exit of *Dhananjay Prāṇa*), which is done when the dead body is cremated with fire during the time of *Dah Saṃskār* (cremation rites). At this time, pressure is applied with a wooden stick to puncture the scalp to provide exit for *Dhananjay Prāṇa*. Most people who perform *Kapāla Kriyā* in these times do not know the reason for conducting such *kriyā* during cremation. After coming out, *Dhananjay Prāṇa* merges with the *Ākāśa Tattva*.

9. The brain remains alive even after the heart beat stops

The subtle body gathers all the *Prāṇa* and the subtle senses within itself at the time of death and then separates itself from the gross body. Then beating of heart due to *Prāṇa*, stops, subsequently, it is said that such a person has died. The determination of one's death is made based upon the stopping of the heartbeat. However, apart from this, there are some other truths, as well. Sometimes it is seen that even though the beating of heart has stopped but the person has not died yet; because his brain is still alive in this state. The connection between the gross body and subtle body does not terminate but remains intact while the brain is still alive, despite no heartbeat. In such a situation, the person is usually presumed dead, and his family ends up cremating his gross body. Such an actual incident happened with one of my acquaintances. In that case, a seeker's father in Delhi was declared dead in a similar way and his family cremated his body. He however, was not dead. Post cremation, his father contacted his son (the seeker) and communicated to him, "You cremated

me while I was alive, I was not dead at that time.” I also know of one more such incident which happened in 1999. I was visiting an acquaintance in the city of Agra (U.P) for certain work. I was contacted by the Jīvatma of a dead girl, while I was there. She was only 9 or 10 years old at the time of her death and she only initiated the contact. She described the events at the time of her death, saying, “I was not dead yet. My family buried me inside earth while I was unconscious, assuming that I was dead.” When I told this to her family, they were initially reluctant to believe. They started believing only after I started describing the whole details around and during the time of her death. The girl had also described to me many details about her home. Then I came back from there.

Many persons say that I was dead and came back to my body again. Some people describe the incidents from that time as follows: “this is how I travelled further after death, this is what I experienced, I saw such sights as bright or a dark tunnel through which I was moving. I saw a bright light ahead or far away, and so on. The *Yamdūt* (angels of death) took me to the upper realm, where I experienced various sights. After that, I was sent back, and I came close to my dead body.” During such incidents, the heartbeat stops or is barely beating, but their brain remains still alive. Then, after some time, the heart starts regularly beating again. He returns back to his normal life. However, in such events it is said by the society that a particular person had died and came back to life again. During such a state, their experiences are based on how their *Prāṇa* is moving, similar to how a seeker experiences during state of meditation. It is important to note that as long as the brain does not stop functioning altogether, death should not be declared.

It is very difficult to determine if the brain is minimally functioning or not. So far, science has not advanced enough to make an accurate judgment about this state of the brain. Only an advanced seeker or a Yogi can understand such a state properly

or can make a proper determination because he has expanded his subtle body through his spiritual practice. That is why, at present, Yogis have more knowledge than scientists on this subject.

10. Non-suffering of a practitioner of Yoga at the time of death

Unlike ordinary people, seekers who practice *Yoga* do not encounter pain and suffering at the time of death. An average person identifies himself with the physical body. He does not accept the existence of the subtle body, beyond the gross body. Even, most people are unaware of such knowledge. They spend their lives in acquiring material objects and enjoying them. Such people have never tried to control their *Prāṇa* and related internal development. They have lived their entire lives being a slave to their senses and *Prāṇa*. Such people will certainly have to face suffering through their *Prāṇa* at the time of death. Meaning, thereby, that they will have to endure the pain and suffering through *Prāṇa*. This is because, at the time of death, *Prāṇa* starts exerting pull throughout the body and gathers in the heart region. The person becomes unconscious due to pain at this time. Then, after some time, he becomes conscious, and he experiences pain through the *Prāṇa* again. This process keeps on going.

One who has practiced *Prāṇayāma* for many years, and continues to practice until their final moments, do not feel a lot of pain or suffering at the time of death. This is because of the practice of *Āntarik Kumbhak* and *Bāhya Kumbhak* for many years. Due to the regular practice of *Prāṇayāma* he is used to the expansion and contraction of his *Prāṇa* and therefore, at the time of death, such a person feels less pain compared to ordinary people. After death, such a person goes to a higher realm compared to an average person. He will spend a shorter time in *Vāsanā Deh*.

Seekers who have attained higher state i.e. their *Kanṭha Chakra* is opened but their state is below *Brahmarandhra*, are in practice of *Savikalp Samādhi*. Depending on the level of their practice, they will go through minimal suffering through *Prāṇa* at the time of their death. Seekers whose *Brahmarandhra* has opened, are practicing *Nirvikalp Samādhi*. Such practitioners feel the sudden jerk of *Prāṇa* at the time of death and the connection between the gross body and their subtle body is terminated. After giving up their gross body, they go to higher realms. Seekers whose *Kundalini* has stabilized after completing its full journey and have progressed further, give up their gross body at the time of death, without any pain or suffering. I want to clarify one thing – regardless of the intensity of a Yogi’s *Sādhanā*, every Yogi certainly experiences a minute jerk of *Prāṇa* at the time of giving up his gross body. There is a subtle connection between the subtle body and the gross body. When this connection is terminated at the time of death, a minute jerk of *Prāṇa* is definitely felt. However, those who have reached the heights of *Sabīj Samādhi* and are practicing *Nirbīj Samādhi* feel as if they are shedding and throwing away a covering off their body, at the time of death.

11. Feeling of hunger and thirst after death

As per the *Karmkāṇḍ* in *Hindu Dharm*, the soul of a deceased is offered water *Tarpaṇ* in a particular way, pouring water towards sun, with a *Sankalp* to send water to the deceased. They also perform the ritual of *Terahavī* (the thirteenth day after death) to bring *Atma-śāntī* to the *soul* by offering which includes feeding the Brahmins etc. In this way, the effort of providing food and water to the deceased is performed through the *Karmkāṇḍ*, is definitely based on truth Ignorant people argue back and forth because they are not aware of how and why such a thing works. The

soul of the deceased is offered food and water to quench their sufferings of hunger and thirst and get satisfied.

Now the question arises, can the *Jīvatma* of a deceased person receive food through *Karmkāṇḍ*? The answer is that the soul can receive food and water only when the medium to deliver such food and water has enough capability to separate the subtle part of the food from the gross and make it reach the soul through his *Yogaabal*. At present, most of the *Brahmins* who perform *Karmkāṇḍ* do not have such ability because they do not have enough *Yogaabal* or *Tapobal*. In such a situation, the soul is not able to receive the food. At present, most *Brahmins* perform *Karmkāṇḍ* for the greed of money, meaning this ritual has become a business completely. Only a person who has performed an arduous practice of *Yoga*, and has evolved internally through spiritual practice can separate the subtle food from its gross form. I believe that anyone having such capability is unlikely to perform such rituals in the present time. Until a competent person is found to offer subtle food to the *Jīvatma*, the soul can't receive the gross food.

Such a ritual of feeding the *Jīvatma* of the deceased can only be performed by *Yogis*, seekers, or devotees, who are in higher states. Such an evolved seeker is capable enough to separate the subtle part of the matter from its gross form and give it to any deceased *Jīvatma*. When such an evolved seeker offers food to a *Jīvatma*, then such a *Jīvatma* can receive the subtle form of food and water, thus satisfying its hunger and thirst. The seeker who tries to perform such ritual needs to have his *Brahmarandhra* open, and only then he is considered capable of performing such ritual. This is so because he also needs, through *Divya Drishti*, to see that *Jīvatma* has received the food or not.

Now, one may question why these *Jīvatmas* feel hunger and thirst now that they are already dead. The answer is – at the time a person is dying, there is the pull and

contraction of *Prāṇa* in his body. Then, after some time, the expansion starts. At the time of contraction and expansion, feeling of hunger begins because the feeling of hunger is also accomplished by *Prāṇa*, itself. After death, this person gets *Vāsanā Deh*, and this *Jīvatma* wanders around feeling hungry and thirsty. Worldly man does not understand this correctly, because he does not have any knowledge or experiences about the subtle world.

Jīvatmas suffering from hunger and thirst start contacting the seekers who are practicing *Yoga*, and their *Kanṭha Chakra* is about to open. When the contact happens, they plead the seeker for providing the food. If the seeker offers food to any such *Jīvatma*, then many other *Jīvatmas* start approaching this seeker. In this way, a hindrance appears in the seeker's practice. Instead, such *Jīvatmas* should be explained and returned. If this is not done, then the seeker's practice start coming to a standstill.

All *Jīvatmas* stay alive with the support of *Prāṇa* and, hence, all *Jīvas* are also called *Prāṇīs*. All the *Prāṇīs* in *Aparā Prakṛiti* feel hunger certainly. Some *Prāṇīs* eat food and excrete every day, like birds, animals, aquatic animals, and crawling creatures. Human beings do the same for their whole life. *Jīvatmas* in upper realms feels hunger only after several days. That is why the scriptures illustrate a procedure to offer *Pinḍ-dan* so that the descendants keep offering food and other offerings to their ancestors at the appropriate intervals. *Brahmins* of the past age used to be very powerful because their entire lives were dedicated to *Tapasyā* (penance) and the practice of *Samādhi*. These rituals were used to happen by mere *Sankalp* of such *Tapasvis* and *Brahmin*.

Even *Jīvatmas* situated in the higher realms feel hunger and thirst after a while, regardless of whether these *Jīvatmas* are from *Swarglok* to *Brahmalok*. Even *Jīvatmas* in *Maharlok*, *Janlok*, *Taplok*, and *Brahmalok* also feel hunger at times.

These *Jīvatamas* consume their own *Yogaabal*. This means that whenever a *Yogi* or a *Bhakt* (devout) feels hungry, they manifest something of their choice to eat using their will power. The substance they manifest is nothing but their own *Yogaabal* because that substance is created through the use of *Yogaabal*. In other words, the substance is a transformation of their *Yogaabal*. However, these *Yogis* do not feel hungry quite as often as human beings do. They feel hungry once in several years, and they use their own *Yogaabal* to manifest something to consume and thus stay satisfied.

In 1995, a seeker once asked Swami Shivānand Ji through the medium of *Dhyān*. “Swami Ji, don’t you ever feel hungry and thirsty? If you do, from where do you get your food?” Swami ji responded with a smile “Yes, we all *Yogis* feel hunger and thirst, but such a feeling arises after a long time. When we feel hungry, our *Samādhi* is interrupted. Then a *Yogi* manifests food, as per his will, and is satisfied after taking that food.”

Seeker asked again, “Swami Ji! How do you manifest these things? I want to witness it.”

Swami Ji said- “Let me manifest it right now.” An apple appeared in his hand, as soon as he so stated. He showed the apple and asked- “Do you see this apple?”

Seeker said- “Yes, Swami Ji.”

Swami Ji said- “It is my own *Yogaabal* that has manifested as an apple. Do you understand now? *Yogis* consume their own *Yogaabal*.” Swami ji thus, very simply, explained to the Seeker.

This Swami Ji is living in *Taplok* currently. His ashram is located in Rishikesh and is known as “Swami Shivānand Ashram.” This Swami Ji, himself, was explaining this to a young seeker. He took Samādhi in 1963. He is also my dada-*Guru* (grand *Guru*), and my *Gurumātā* is a disciple of this Swami Ji. He has blessed me and Trikāḷ with his spiritual guidance. My hut was built with his guidance.

12. Taking birth with the help of *Vāyu Tattva*

When *Jīvatmas* return to the earth to take birth from various *Lokas*, at that time omnipresent *Vāyu Tattva* helps in this process. This means that *Jīvatmas* reach this planet earth according to the movement of *Prāṇa Vāyu* to take birth. They come to know themselves based upon their *Karmas* about where they are supposed to take birth. Alternatively, the *Jīvatma* is inspired by *Prakriti*, to come closer to his would-be mother or start moving encircling her body. Then the *Jīvatma* asks permission from the mother to take birth through her womb. The mother then permits the *Jīvatma*. Then such a *Jīvatma* stays around his mother’s body, as the gross body in the mother’s womb has not yet developed properly. Such communication between the mother and *Jīvatma* happens through their subtle bodies. If the mother is an evolved seeker, then she will know that a particular *Jīvatma* has communicated with her to take birth through her womb. Most worldly mothers are not seekers and, hence, they do not become aware of such things.

Jīvatmas coming from the upper realms come to know that of which woman’s wombs they are about to take birth on this earth. Such *Jīvatmas* are of a *Satvagunī* nature. Some *Jīvatmas* coming from the upper realms may not know where they will take birth. They come to the earth by virtue of their *Karmas* and go to their mother to take birth. This happens as per the natural course of *Prakriti*. A *Jīvatma*

takes birth only where its *Karma* matches with the man and the woman (parents), to some extent, and their *Karmas* are somewhat similar. They do not take birth in places where their *Karmas* conflict. This is the rule of *Prakriti*. However, at certain times, due to some special reasons, a *Jīvatma* takes birth to parents with dissimilar *Karmas*. In such an instance, either the child or the parents are supposed to bear the fruit of some peculiar *Karma*. That is why it is seen that sometimes the parents may have to undergo severe suffering due to their son, or sometimes the son faces much trouble due to his parents. This situation arises as a result of the *Karmāśays* situated on one's *Chitta*.

A *Jīvatma* stays around the mother's body for about five months of creation of gross body and enters the mother's womb after that only. At this time, the organs of its body are not completely developed, and that is why the *Jīvatma* stays calm or dormant. However, movement emerges in the body due to *Prāṇa*. During the time of pregnancy, the body of this *Jīvatma* receives nutrition from the mother's body and stays alive with the support of *Prāṇa Vāyu*. If the *Jīvatma* carries pious *karmas*, then it is influenced or felt by the world outside the womb through *Satvaguṇi Vrittis*. If the mother is an evolved seeker, then she can educate the child in a special way to the child growing in her womb. This means she can exert the effect of Mantras etc. on the child through *Sankalp*. With such practice, the child will maintain interest in chanting mantras in the future.

The influence of *Apān Vāyu* increases significantly in a mother's body at the time of childbirth. The birth of a child is made possible only when *Apān Vāyu* becomes significantly active. A bright *Jīvatma* has a slight knowledge of its last birth while in the womb. However, due to the extreme pressure exerted by *Prāṇa Vāyu* at the time of birth, it forgets the incidents of past lives. Then he remains unaware about his past life. At the time of birth, a child experiences unbearable pain due to the

pressure exerted by *Prāṇa*. This kind of extreme pain is never experienced again by the *Jīvatma* in his whole life time.

Jīvatmas, who are born after coming from *Bhuvanlok*, lose their senses while coming down from *Bhuvanlok*. They are in a state similar to unconsciousness. This is the result of having a lot of *Tamoguṇi Karmas* on their *Chitta*. Such *Jīvatmas* have to take birth in the body of animals, birds, aquatics, or crawling creatures. The bodies of such *Jīvatmas* are created in different ways. Plants and trees are also *Jīvadhārīs*. The subtle body in these *Jīvadhārīs* stays in a state of complete sleep. The life of certain trees is exceptionally long. Such *Jīvatmas* have to remain in this body (tree) on this earth for an extended period. *Prithvi Tattva* is dominant in trees and plants.

13. Creation of some Devtās from Vāyu Tattva

I have written at many places that human beings, animals, birds, aquatic animals, and crawling creatures, etc. take birth with *Jal Tattva* as the dominating element. Meaning, their body has primacy of the water element. Plants and trees are primarily composed of *Prithvi Tattva*, the earth element. There are five types of *Prāṇīs* on this earth. The water element is the primary element in their bodies. *Devtās* (deities) and similar *Prāṇīs* are evolved predominantly from *Agni Tattva*. These *Devtās* are connected to *heaven*, such as *Indradev* (rain god), *Agnidev* (fire god), *Varuṇdev* (water God), *Ashwinikumar* (healing god), etc. The other *Prāṇīs* and *Apsarās*, living here, are also originated from *Agni Tattva*. All of these beings are superior to humankind. *Prāṇīs*, which are formed from *Agni Tattva*, are also *tejasvi* because of the very nature of *Agni Tattva* because it is full of energy and burning power. Such beings are able to grant boons to humankind.

There are only a few *Divya-Shaktis* (Divine Powers) that have evolved from *Vāyu Tattva* and therefore their number is less compared to the *Prāṇīs*, which have evolved from *Agni Tattva*. *Vāyu Tattva* is a representation of Shakti, and that is why such beings are extraordinarily powerful. Some of the *Shaktis* which have evolved from *Vāyu Tattva* are as follows: Lord Gaṇeśa, Lord Kārtikey, Lord Hanumān, and Lord Pavandev, etc. The manifestation of Lord Gaṇeśa has happened through the *Sankalp-Shakti* of mother Parvati, and he is also of prime reverence to all the *Devtās* (who have originated from *Agni Tattva*). That is why Lord Gaṇeśa is worshipped first and foremost in any pious undertaking. Mother Parvati, herself, is an *Ansh* of *Adi-Shakti*. That is why Lord Gaṇeśa is extremely powerful. The entire creation happens with the help of *Vāyu Tattva* and, hence, He exists within the entirety of *Vāyu Tattva*. None of the *Devtās* are equal to Gaṇeśa in terms of divine power. He resides within the *Mūlādhār Chakra* of every *Prāṇī* and is regarded as the Lord of *Mūlādhār Chakra*. He resides in the root of this entire creation. That is why seekers experience the vision of Lord Gaṇeśa upon the development of their *Mūlādhār Chakra*. In my book “*Tattvagyān*”, you will read, I have visualized Lord Gaṇeśa, till end, standing within *Vāyu Tattva* during my experience of *Sākshatkār* of *Vāyu Tattva*, through the *Ritambharā-Pragyā*.

Lord Kārtikey has also manifested primarily through *Vāyu Tattva*, and that is why he is certainly very powerful. He was deputed as army-chief of all *Devtās*. I had his *darshan* many times during my *Sādhanā* however, I have not described about him in my books). I have not been in great touch with him. Individuals of society are very well familiar with Lord Hanumān. He has manifested primarily through *Vāyu Tattva*. He has manifested from the body of the eleventh *Rudra* (of Śankara), and that is why he is also called the *Rudrāvātār*. He was born through the womb of mother Anjani Devi. We all know that His teachings to us are about *Sevā* (selfless service) and *Bhakti* (devotion). On a personal level, I had a lot of association with

Lord Hanumān. I do not find appropriate to write more details about this context. He has guided me in extraordinarily complex subjects and, hence, I regard him as my *Guru*. He has been one of my primary well-wishers. At the time of receiving *Tattvagyān*, I also had a vision of His absolute form.

Vāyu Devtā is the Lord of *Vāyu Tattva*, but he only functions under the direction of his Lord, Indradev, as part of the management of Prakriti. While acquiring *Tattvagyān*, I also experienced His absolute form. At the end of *Dwāpar Yug*, it was with the blessing of *Vāyu Devtā* that Kunti's son Bhīm was born. Despite being in the human body, Bhīm was mighty powerful. This was so because of the blessings of *Vāyu Devtā*. *Vāyu Tattva* always had the prime influence on his body.

Only three *Devtās* have been manifested with *Ākāśa Tattva* as the prime element. That is why these three *Devtās* are the lords of this creation and they keep control of the entire creation (*Apra-Prakriti*). These three are Lord Brahma, Lord Vishnu, and Lord Śankara. Their manifestation is based on *Para-Prakriti*. Lord Brahma and Lord Vishnu have manifested through *Narayan (Ishwar)*. Lord Śankara has manifested from *Param Shiva (Ishwar)*.

14. Prevalence of Vāyu Tattva in the forms of Vrittis

Whenever a human being performs any type of *Karma* (action), then *Karmāśays* of those *Karmas* keep accumulating on the surface of their *Chitta*. These *Karmāśays* keep coming out in the form of *tejas (Parkash)* at the appropriate times. A human being then starts indulging in those *Karmas*, and the new *Karmas* are formed at the time of such indulgence. This cycle continues always i.e. he is caught bearing the fruits of past *karmas*. In his ignorance, when a human being bears the results of his *Karmas*, they keep accumulating on his *Chitta* in the form of *Karmashyas*. When a

person is born, he has *Karmāśays* (*Saṃskārs*) from his past lives that exist on his *Chitta*. These *Karmāśays* (*Saṃskārs*) are in two forms: 1. In *Sanchit* form, 2. In *Prarabdh* form. *Sanchit Karmāśays* do not bear results in this birth; they will show results in the coming births. *Prarabdh Karmāśays* (*Saṃskārs*) are endured in this birth. These *Prarabdh Karmāśays* mainly exist on the upper surface of *Chitta*. These *Karmāśays* exist in a “circular” form and, hence, they are also called *Vrittis*. The third type of *Karmāśay* is called *Kriyāman Karma*. *Karmas* performed in the present time are called *Kriyāman Karma*. The *Karmāśays* of *Kriyāman Karmas* get mixed with *Sanchit Karmas* and *Prarabdh Karmas*. This mixing of *karmas* is determined as per the system of *Prakriti*, as to which part of *Kriyāman Karmas* get mixed with *Sanchit Karma* and which part will join with *Prarabdh Karma*. Those *karmas* which are combined with *Prarabdh Karmas* are endured in this very birth, and those mixed with *Sanchit Karmas* are endured in the coming births.

All the *Karmāśays* (*Prarabdh* and *Sanchit*) exist on the surface of *Chitta*, having primacy of *Vāyu Tattva*. This means that nature of these *Saṃskārs* have primacy of *Vāyu Tattva*. That is why they are extremely subtle and pervasive. The surface of *Chitta* is created primarily with *Vāyu Tattva*. The nature of *Vāyu Tattva* is vibration. That is why due to the constant vibrations (*Spandan*) on the surface of *Chitta*, the *Vrittis* (*Saṃskārs*) laying on the upper surface of *Chitta* start coming out. These *Vrittis* come out in the form of *tejas*. *Agni Tattva* is the prime element in *tejas*. *Vāyu Tattva* was the prime element on the surface of *Chitta*. However, when these *Vrittis* come out being outward-oriented, they maintain primacy of *Agni Tattva*. These *Vrittis* come out through the eyes and spread in all directions, acquiring forms of various objects.

The entire activities, on the *Chitta*, are carried out by *Vāyu Tattva*. Thus, when a seeker practices *Prāṇayāma*; the *Vrittis* (*karmashyas*) on the surface of *Chitta* are

influenced. The longer the duration of *Prāṇayāma*, the longer will be the influence on one's *Chitta*. When the flow of *Prāṇa* is stopped, the *Vrittis* coming out are also stopped and the *Tamoguṇa* present on these *Vrittis* gets burning. The *Malintā* in *Chitta* is due to this *Tamoguṇa*. The *Karmāsāys* come under the influence of *Tamoguṇa* on performing sinful and unrighteous *Karmas*. When such *Vrittis* come out, a person performs unrighteous actions. The result of such *Karmas* is sorrow, and this person experiences various sufferings. However, *such Malintā* gets purified by *Prāṇayāma*. Then *Vrittis* with reduced *Tamoguṇa* do not have much influence while enduring.

Karmāsāy and *Samskārs* are like synonymous words. These *Samskārs* exist on the surface of *Chitta* in a “circular” form and, hence, they are also called *Vrittis*. These *Vrittis* turn outward and start coming out due to the vibrations on the surface of *Chitta*, and they come out through the eyes in the form of *tejas* (radiance).

15. Form of Kundalini Shakti and Vāyu Tattva

When a seeker starts his inner development through his spiritual practices, the *Prāṇa Vāyu* starts rising upward. Then at an appropriate time, the *Kundalini-Shakti* residing in the *Mūlādhār Chakra* starts becoming active. To progress on this path, it is essential to have an experienced *Guru*. Without the help of a *Guru*, it is not possible to move forward on this path. When the *Kundalini Shakti* is activated and starts rising upward in the subtle body of a seeker, he feels it in his gross body. He feels as if the *Kundalini* energy is rising in his gross body. *Kundalini Shakti*, with *Agni Tattva* as the prime element, resides in the bodies of all *Prāṇīs*. Due to its prime element of *Agni Tattva*, a seeker feels as if something warm is rising upward along the spine. As soon as *Kundalini* becomes active, it starts consuming or

burning away the *Prithvi Tattva* and *Jal Tattva* and starts spreading *Agni Tattva* in that region due to its nature. This helps in the purification of a seeker's body and also helps in clarification of further spiritual path.

Based on one's practice, the *Kundalini* energy rises up from the *Mūlādhār Chakra*, opens up the higher *Chakras* and reaches to the *Brahmarandhra Dwār*. Then it opens up the *Brahmarandhra Dwār* and stays in that region for a certain amount of time. After further practice for certain time, the *Kundalini* energy turns around from the *Brahmarandhra Dwār* and comes to *Āgyā Chakra*, going further down by creating a new path towards heart (*Anāhat Chakra*) (heart *Chakra*). Such practice continues. After several years of practice, the *Shakti* gives up its motion and becomes stable. When it becomes stable, it converts itself into *Vāyu Tattva* in the seeker's body because the seeker has already developed *Agni Tattva* element by now. Then he continues development of *Vāyu Tattva* through his practices. When the *Kundalini Shakti* is transformed into *Vāyu Tattva*, then the seeker stops experiencing *darshan* of *Kundalini Shakti*. At this point, such a seeker becomes capable of performing *Shaktipāt* on other seekers. This is called the complete journey of *Kundalini*.

A seeker keeps practicing in this manner for many births. Then he receives *Tattvgyān* in his last birth; and this kind of activity happens then too. After the appearance of *Ritambharā Pragyā*, after continuing the practice for several years, the *Kundalini Shakti* is seen to be on the top end of *Sushumananāḍī*. After that, it is observed destroying the seeds of *Karmāśays*. Finally, it appears in the form of *Sangini* (partner) of the *Jīva*, sitting to its left, at the top of the *Sahasradal Kamal* (thousand petal lotus). Such visualization comes when the *Jīvatva* of that *Jīva* is completely destroyed.

I wish to emphasize an important point to all of you. I have described the complete journey of *Kundalini-Shakti* in very few words here. However, for a seeker to achieve such a state requires rigorous practice for several births. While doing this practice, many sufferings, troubles, and hindrances are thrown in his way by the society in each birth. Every seeker goes through such experiences because the seeker is purifying his *Chitta* with his practices. Due to this, a state of *Vairagya* (reclusion) emerges within him. A seeker has to endure many *klesātma Karmasyas* in his last birth. While enduring such suffering, the seeker starts realizing the reality of this society, home, family, people, and the feeling of *Par-Vairagya* develops in him. During the process of gaining *Tattvagyān* and enduring the sufferings of *Klesātma Karmas*, the existing ignorance on the *Chitta* clears up, and the light of the absolute knowledge starts spreading. This happens only when evolution of *Vāyu Tattva* has started touching its extreme possibility. When he has completely developed *Vāyu Tattva*, then such a seeker goes beyond the *Vigyānmay Kośa*, and he has also gained *Tattvagyān*.

16. Prāṇa Tattva and Shaktipāt

Most of you might have seen or heard that Gurus perform *Shaktipāt* on their disciples at an appropriate time. When a Guru gives *Diksha* to a disciple or a Guru feels the necessity to perform *Shaktipāt* as part of his spiritual guidance, then he performs *Shaktipāt* to clear the path of his disciple. This *Chaitanyamay Shakti* in the form of *Shaktipāt* spreads slowly in the disciple's body in his subtle cells and keeps helping him progress on his spiritual path. *Shaktipāt* can be performed only by *Gurus*, who have achieved a higher spiritual state through arduous practices and have gathered enough *Yogaabal*. A *Guru* makes this *Yogaabal* enter a disciple's body. It is the transformation of pure *Prāṇa Tattva* that always comes out in the form of *tejas* from Guru's fingertips and toes. It can not be stopped. This natural

activity keeps functioning on its own. That is why fingers are used to perform *Shaktipāt*.

The higher the purity of *Prāṇa Tattva* in a person, the better will be his ability to perform *Shaktipāt*. One whose *Prāṇa Tattva* is impure is not able to perform *Shaktipāt*. The purpose of *Shaktipāt* is to transfer one's pure *Prāṇa Tattva* in another person's body. Impure *Prāṇa Tattva* cannot be transferred in another person's body and can not be used as to do task as per will. Pure *Prāṇa Tattva* exists in a large quantity in a person's body who - practice regular *Prāṇayāma*, are on the path of *Bhakti*, practicing the state of *Samādhi*, or are engaged in the practice of some other *Sātvik* form of *Yoga*, and so on. With these kinds of practices, *Nirmalatā* (purity) in one's *Man* and *Chitta* increases. This results in an increase in the amount of *Satvaguṇ* on one's *Chitta*, and slowly *Tamoguṇ* decreases as per practice. To the extent a person's *Chitta* is pure, his *Prāṇa Tattva* will be equally pure.

One who has achieved spiritual excellence with the practice of *Samādhi* will also have much purity in his *Prāṇa Tattva*. This results in the purification of *Vrittis* on their *Chitta*. For that reason, such a seeker has an immensely powerful *sankalp shakti*. Chanting of mantras also increases *Nirmalatā* (purity) in one's *Chitta* and *Yogaabal*, as well. Internal development is based on the *Nirmalatā* of one's *Chitta*. The greater the internal development of a seeker, the higher will be his internal *Vyapaktā* (inner expansion). The meaning of *Vyapaktā* is that less *Tamoguṇ* exists on his *Chitta*. Based on his practices, as *Tamoguṇ* keeps decreasing, quantity of *Satvaguṇ* increases accordingly. The greater the amount of *Satvaguṇ*, the greater will be the purity of his *Prāṇa Tattva*.

To purify *Prāṇa Tattva*, *Sātvik* food, fasting, charity, social service, *Bhakti*, rigorous *Prāṇayāma*, *Mantra* chanting, *Trāṭak*, and truthfulness, etc. are extremely helpful. By observing the above disciplines, a seeker will quickly progress in his spiritual

path of *Yoga*. The higher is the purity of *Prāṇa*, the stronger a seeker is. When such a *Yogi* performs *Shaktipāt* on his disciple, then disciple's body is affected according to *Yogi's Sankalp* because of the purity in his *Sankalp*. This entire creation has manifested through the power of *Sankalp*. Thus, based on the strength of *Sankalp*, various activities are occurring in the present time.

There is so much power in *sankalp shakti* that it can be used to help seeker in his spiritual practice. With the help of a *sankalp shakti*, *Chakras* of a seeker can be purified and opened expeditiously, and his *Kundalini Shakti* activated and made to rise upward. He can be made to progress rapidly and attain *Savikalp Samādhi* quickly. These kinds of examples were seen often in past times. When necessary, I also do the same with my *Sadhaks*. However, a *Guru* has to absorb the *Karmas* of a seeker in such a situation. For example, if a particular seeker's *Kundalini* is supposed to rise upward after a year, requiring this *Sadhak* to engage in arduous practice for a year. A spiritual guide (*Guru*) may activate his *Kundalini* instantly, but, in such a situation, the spiritual guide has to absorb one year's worth of *Karma* of the seeker, because someone has to perform the required *Karmas* of one-year worth of practice, who will do those *Karmas*!

This can only happen when the spiritual guide is extremely powerful and understands all the spiritual intricacies in minute details. If this is not true, then such actions cannot be performed. There will be a delusion only that such work has been done. This is precisely what is going on in the present era. Most of the spiritual guides keep deceiving, and the seekers also remain in delusion. That is why *Yoga* is in a bad state these days and finding capable *Gurus* and spiritual guides is hardly possible. These days, many people are running around like crazies, trying to find a *Guru* who would activate their *Kundalini*, give them *Siddhis*, *Mantra*, to make them super- rich without having to perform any practices. Such people always get fooled

and cheated because these days it is easy to find many people dressed up as *Gurus* and *Bābās*. They put on such attire to deceive society.

Shaktipāt is done in three different ways: 1) Through contact (touch) 2) Through the eyes, and 3) Through a *Sankalp*.

1. Through contact (touch) – *Shaktipāt* is mainly performed through the thumb, by touching the *Āgyā Chakra* (third eye *Chakra*) of a seeker. While performing *Shaktipāt* in this way, Guru's energy emitted by his *Sankalp* is made to enter a seeker's body. A *Guru* should perform *Shaktipāt* with the help of touch (contact) if he is somewhat weak in performing *Shaktipāt*. This is because all the energy emitted by a *Guru* with this method enters a seeker's body. The *Guru's* energy does not scatter away with this method.

2. Through the eyes – *Shaktipāt* can also be performed through the eyes. However, one needs to be adept in the practice of *Trāṭak* to perform *Shaktipāt* using this method. The practice of *Trāṭak* should be systematic, starting from a dot to the concentrating on the Sun. The practice of *Trāṭak* on the Sun must be for continuous one hour at least and *Kundalini* has become steady after completing its full journey with the help of *Samādhi*. This kind of *Shaktipāt* should be performed by such guides only. Otherwise, it may be difficult to achieve success. All seekers are not able to perform *Shaktipāt* using this method, because it is imperative to engage in arduous practice before accepting *Guru* Status. One of the benefits of performing *Shaktipāt* in this way is that a *Guru* can perform *Shaktipāt* on a seeker from a distance and he does not have to wander around between seekers.

3. Through a *Sankalp* – A *Guru* should significantly purify his *Chitta* through his practice in order to perform *Shaktipāt* through *Sankalp*. The purer his *Chitta*, the larger will be the pervasiveness of his *Vritis*. Until *Chitta* and *Man* are purified, this

type of *Shaktipāt* cannot be performed. This is because one's *sankalp shakti* is powerful based on the purity of *Chitta*. *Shaktipāt* should be performed using this method only after the *Kundalini* has become stable after completing its full journey. After achieving this state, the arduous practice should continue for several years, because the *Ichha Shakti* has to develop considerably while performing *Shaktipāt*. With the help of *Shaktipāt* using this method, a *Guru* can guide his disciples remotely by sitting in any corner of this planet earth.

The *Sankalp* that is made while performing *Shaktipāt* is nothing but a group of *Vrittis*. These *Vrittis* are manifested with the primacy of *Vāyu Tattva* (*Prāṇa Tattva*). The purity and impurity of *Prāṇa Tattva* directly affect the purity (*Satvagun*) and the impurity (*Tamogun*) of these *Vrittis* as well as *Man* and *Chitta*. *Man*, itself, is an extremely subtle *Vritti*. That is why to succeed in the spiritual path and to offer guidance, purity of *Prāṇa Tattva* is a must. That is why it is said that no penance is as great as *Prāṇayāma*.

17. Achieving Siddhis through Prāṇa Tattva

A seeker's *Prāṇa Vāyu* needs to be pure for success in the spiritual path. The purity of *Prāṇa Vāyu* is the key to this success. When *Prāṇa Vāyu* becomes purified, success will start following. That is why the purity of *Prāṇa* is essential in every spiritual progress. Similarly, to obtain *Siddhis* it is essential to be able to control and regulate one's *Prāṇa*. By achieving control over *Prāṇa*, one's *Antahkarana* also starts purifying. This influences the seeker's subtle body and subtle world. I have written in my second book, “How to do *Yoga*” that *Siddhis* are related to the *Vyutthān* state and, hence, all seekers should stay away from them, as they are obstructions to the spiritual path. That is why one should always be alert about them. They deceive the seeker, and, for that reason, one should always try to avoid

them. An intelligent seeker always stays away from these *Siddhis*. Let me also clarify that every seeker can not obtain these *Siddhis*. This is due to the existence of *Karmāsays* on their *Chitta*.

Some *Siddhis* automatically come to seekers during their practice. Such seekers are Yogis from past lives. Those who have not practiced *Yoga* in their previous births are not able to obtain such *Siddhis*, despite their efforts. There is a difference between the *Siddhis*, as well: 1. Due to the practice of *yogaa*, they are attained on their own after achieving appropriate state. 2. To obtain certain *Siddhis*, an arduous practice of special types of *Sādhanā* has to be practiced for a long time. To achieve such *Siddhis*, it is essential to have guidance. Only then, one may be able to obtain such *Siddhis*, otherwise not.

During the practice of *Yoga*, seekers who get *Siddhis* on their own are the ones who have done arduous practice in their past births and have attained higher spiritual states. While practicing on the first state of *Chitta*'s surface, the seekers cannot get *Siddhis*. When the seeker's practice is occurring on the second state of *Chitta*'s surface, then these *Siddhis* appear and lure him. A seeker should not fall for such temptations. If a seeker falls for these *Siddhis*, then it is guaranteed that his *Sādhanā* will see a stoppage or downfall. These *Siddhis* only work based on *Yogaabal*. As long as the seeker has *Yogabal*, these *Siddhis* function. When the *Yogaabal* gets depleted, the *Siddhis* stop functioning. The seeker loses all he had earned. Even I had gained such *Siddhis* during the time of my *Sādhanā*, got curious, and did some work through such *Siddhis*. Then, upon the advice of my Guru, Shri Mātāji, I started to move away from these *Siddhis*. These *Siddhis* start manifesting from the time of the opening of *Kanṭha Chakra* to the opening of *Brahmarandhra Dwār*. As the practice of a seeker deepens, the power of these *Siddhis* increases. From this, it is clear that these *Siddhis* function only based on a seeker's capability.

I am writing the names of some of these *Siddhis*. Let me repeat this that all the seekers do not attain these *Siddhis*, and it is not even possible for everyone to attain them, regardless of how hard a seeker tries. During the period of *Sādhanā*, *Siddhis* like *Dur-Darshan* (distant paranormal vision), *Dur-Shravan* (distant paranormal hearing), *Vāchā Siddhi* (power of words), *Pūrvābhās* (knowledge of future), etc. come on their own. No special effort is required to obtain them. *Divya Drishti* also works like a *Siddhi*. Visual capability of *Divya Drishti* is not like what other seekers have. The difference in the ability to use *Divya Drishti* comes based on the practice of *Yoga* in past births, and that is why there exists a difference in the ability of various *Gurus* to impart guidance. Certain *Siddhis* can also be obtained through one's efforts. For that, a special kind of arduous *Sādhanā* is required. I have also wasted a lot of time to attain certain *Siddhis*. For that very reason, I am trying to explain these facts to you. You may not be able to find a spiritual guide these days to help you attain such *Siddhis*. A *Divya Shakti* helped me to explain about these *Siddhis*, and for that reason I also consider that *Divya Shakti* as my *Guru*.

I want to share one thing about myself – some *Divya Shaktis* has also granted me some boons. I will not give details about this topic here. I had tried to make use of these boons in 1996 on some seekers of Jalgaon and Pune city in Maharashtra. Then I gave up these boons forever. I am writing a bit about one *Siddhi* – There is a special kind of *nāḍī* in the throat region which is connected to *Prāṇa Vāyu* in such a way that controlling this *nāḍī* controls hunger and thirst. This does not mean that a seeker will never feel hungry. However, the necessity to eat gets considerably reduced. The structure of this *nāḍī* is of special types. The expert practitioners of *Khecharī Mudrā* also get control over their hunger. I have not practiced *Khecharī Mudrā*. However, one of my friends used to practice *Khecharī*. During the state of *Samādhi*, one has to roll his tongue inside the mouth and places towards upper side of hole of the throat. A special kind of dense and sweet substance that excretes from

the upper part of the head is taken on the tip of the tongue. Due to this dense and sweet substance, one does not feel hungry for long periods.

I don't consider it appropriate to write about *Siddhis*. I do have a lot to write about this topic. However, society will neither benefit nor get the right message. I have written some articles about this subject. This article was written during my *Sādhanā* from 1995 to 1996. In the present time, this society is not yet ready for such secret knowledge. I am saying so based on my experiences and research conducted by living in the society, among people. During my research, I was ridiculed by society. Thus, I understood that this special *Vidyā* (knowledge) will be buried with me. This is reasonable because seekers of my level usually prefer to stay quiet. However, I have still tried to write a bit about *Ritambharā Pragyā* in my book “*Tattvagyān.*”

The duration of *Āntarik Kumbhak* has to be increased significantly during the practice of *Prāṇayāma*. To increase the duration of *Kumbhak*, often, one has to reduce his food intake. The *Karmas* situated on the *Chitta* also stand as barriers in attaining such *Siddhis*. That is why a seeker should only try to attempt such *Siddhis* after attaining the advanced state of *Samādhi* because *Siddhis* of higher class can only be attained with control over *Vāyu Tattva* and *Ākāśa Tattva*. For this, the amount of *Samskārs* on the *Chitta* should be negligible. There are only a handful of such seekers in this world, and that is why these *Vidyās* are extremely secret and rare. Many ignorant people do not have the basic knowledge about these *Vidyās*, and they consider them as false statements. Moreover, people knowledgeable about such *Vidyās* are not available these days. Even those who have such knowledge on this earth prefer to stay secret.

18. Prāṇa Pratiṣṭhā in idols

It is customary in our society that whenever a new idol is installed in any temple the ritual of *Prāṇa Pratiṣṭhā* is also done. *Purohits* (priests), other *Brahmins*, and even non-*Purohits* keep on performing this *Prāṇa Pratiṣṭhā*. In certain regions, it is common practice to bring new idols in their homes every year. It is common for the head of the household to perform such *Prāṇa Pratiṣṭhā*. In our society, the ritual of *Prāṇa Pratiṣṭhā* is being performed since ancient times.

Prāṇa Pratiṣṭhā means transmitting *Prāṇa* into the idol. Transmission of *Prāṇa* is done in the new stone idol that is being installed into the house or temple to make it *Chaitanyamaya*. This is done by transmitting *Prāṇa* (*Prāṇa Tattva*) into this stone idol. Then, such an idol is called a *Jāgrit Mūrti* (awakened) idol, meaning that despite being made of stone or clay, it has now been given divinity. The point to be understood is - is the ritual performed by such people completely true? Does the idol have *Prāṇa* flowing in it? My understanding is that everyone can not effectively perform such a special ritual.

The ritual (Karmakand) of *Prāṇa Pratiṣṭhā* was performed by our ancestors, including *Rishis*, *Munis*, *Yogis*, *Tapasvis*, *Brahmins*, etc. When they completed this ritual, the idol would have *Prāṇa* flowing in it. The reason behind their success was that such great men had developed their inner selves through *Tapasyā* or *Yoga*, and due to their knowledge of *Prāṇa-Vigyān*, transmission of *Prāṇa* was a simple task for them. The *Brahmins* of the past were men of high spiritual caliber because they devoted their entire lives performing *Tapasyā*. They do *Yoga* to achieve such higher states. They lived a life of truthfulness and discipline. Such great men possessed the ability to accomplish such tasks and were successful in performing the ritual of *Prāṇa Pratiṣṭhā*. Thus, scriptures describe some incidents that while worshipping

an idol in a particular place, the same deity appeared, gave blessings, and then merged back into the idol again. That particular deity manifested from that idol due to the *Prāṇa* flowing in it. The truth is that the deity would manifest by the help of the *Prāṇa Tattva* that was flowing in the idol.

These days human beings are not able to transmit flow of *Prāṇa* in their bodies but are trying transferring it to a stone idol. When someone does not possess the ability to manage the proper flow of *Prāṇa* in a living body made up of flesh and blood, then how can one make *Prāṇa* enter and flow in a non-living idol made of stone? This is because such a person has never observed *Yam-Niyam*, has never practiced *Prāṇayāma*, *Tapasyā*, and *Yoga*, and thus has not developed his inner self. Then how can such a person have control over *Prāṇa Tattva*? Just for the sake of showing off, they keep performing such rituals. No changes happen in that idol. The worldly man understands this, is not so naive that they do not understand this simple truth, but they still keep performing *Prāṇa Pratiṣṭhā* with a lot of hilarity. They feed the Brahmins, offer *Dakṣiṇā* and keep spending a lot of money.

Certainly, one who is full of ignorance and has devoted his life to acquiring and enjoying worldly things and has never followed the spiritual path cannot perform such a ritual. Such a ritual can only be performed by a highly devoted *Bhakat*, an accomplished seeker and a *Yogi*. Only such people are capable enough to make *Prāṇa* enter and flow into a stone idol. Only people of such high spiritual caliber are suitable to perform *Prāṇa Pratiṣṭhā*. The idols where *Yogis* have performed *Prāṇa Pratiṣṭhā* are still active with *Prāṇa*, even today, despite the passing of a long period. Such idols are called *Jāgrit* idols. If worship, prayer or *Dhyān* is performed near such *Jāgrit* idols, then certainly appropriate benefits are obtained. Such *Jāgrit* idols are suitable for worship. Even in the present time, there are many such *Jāgrit* idols in our country. Wise people visit such places for *darshan*.

19. Importance of diet in purity of Prāṇa

Food plays a significant role in a seeker's life during the period of his *Sādhanā*. The kind of food that a seeker eats has a direct influence on his body because the food taken by him also influences his subtle body and subtle *nāḍīs*. More precisely, the food also influences his *Valay* (aura). This is because one's *Valay* will be of same type as is the type of his subtle body, *Man* and *Chitta*. Besides protecting our subtle body, *Valay*, also prevents our physical body from the influence of external evil powers.

A seeker should always take *Sātvik* food. This keeps his body and subtle *nāḍīs* pure. Here the purity means the purity of one's *Prāṇa*. There is more flow of pure blood in a body with pure *Prāṇa Vāyu*. This is because the *Prāṇa Vāyu* created from food, being pure, provides more vitality to *Suksham nāḍīs*. The reason for the flow of more energy in the *nāḍīs* is due to the increased capacity of glands to perform. Then the gross body of a seeker will remain disease-free. Due to the influence of *Sātvik* food on one's *Man*, a person with *Sātvik man* will also have *Sātvik* and excellent thoughts. One who has pure *Chitta* will also lead a pure life. Thoughts become impure and narrow-minded on taking *Tamoguṇi* food. A person with such *Man* is prone to have an irritable and angry nature and will lean towards unrighteous tendencies. Upon increase of impurity in one's *Chitta*, a person with impure *Chitta* tends always to lead sinful life. This happens because *Tamoguṇ* in his body keeps increasing due to consumption of *Tāmasik* food. This *Tamoguṇ* acts like an obstacle in the spiritual path of a seeker. Hence, it is better for everyone, not just the seeker, to have *Sātvik* food.

As per *Gyān mārg*, there are five *Kośas* (sheaths) – 1) *Annamay Koś* (material body), 2) *Prāṇamay Koś* (*Prāṇic* body), 3) *Manomay Koś* (mental body), 4) *Vigyānmay Koś* (knowledge body), and 5) *Ānandmay Koś* (Bliss body). *Prāṇa Koś*

is created based on *Annamay Koś*. *Prāṇamay Koś* is pure if *Annamay Koś* is pure because *Prāṇamay Koś* is dependent on the purity or impurity of *Annamay Koś*. That is why a seeker should keep his *Annamay Koś* pure. If the *Prāṇamay Koś*, influenced by the *Annamay Kośa*, is pure, then the further spiritual progress of a seeker is expedited. If the *Prāṇamay Koś* is impure, then his further spiritual path will not be clear because subtle body remains under complete influence of the *Prāṇamay Koś* and subtle world too, gets influenced by *Vāyu-Tattva*. That is why it is compulsory for a seeker to pay special attention to his diet to keep his *Prāṇa* pure. The subtle body stays pure, based on the purity of *Prāṇa*. *man* is dependent on the purity of the subtle body. That is why there is a saying, “*Jaisa Khoage Ann, waisa Banega Man*” (As is the quality of food consumed, so will be the quality of *man*).

A seeker should avoid eating outside food. Restaurant food is extremely impure because we do not know the nature of the cook; what kind of *Karma* he has, and what kind of thought he is carrying while preparing this food. All of these things have their impact. Whoever takes this food will be influenced by the *Samskārs* of the cook. These *Samskārs* influence a seeker. As a result, *Samskārs* of the person consuming such food becomes impure and his *Chitta* too starts becoming impure.

A seeker should make sure that the person preparing his food is of *Sātvik* nature and keeps good thoughts while preparing food. That is why it is better if a person chants *Mantras* while cooking food. This has a positive influence on food. Such food helps in the spiritual practices of a seeker. The food cooked by a seeker himself is the best. The food cooked by a seeker himself is extremely pure and his *Prāṇa* is purified quickly. If a seeker wants to practice serious *Sādhanā*, then he should cook his own food. If an ordinary person starts eating food prepared by an accomplished seeker, then his thoughts will also start changing.

20. Getting rid of ailments through Prāṇa

When *Prāṇa* in a human body starts becoming impure or becomes impure due to any reason, then the body starts developing various diseases. Upon *Prāṇa* becoming impure, the operating capacity of various organs to function is perturbed or they are unable to function efficiently. In such conditions, erratic functioning start happening in the body followed by development of ailments. That is why it is always important for *Prāṇa* to remain pure; it maintains a healthy body. When the organs inside the body are not able to function properly, then ailments related to those organs develop. Then one has to visit a doctor for curing it. This results in wastage of money, and the body also has to suffer pain. Instead, it is much better to keep one's *Prāṇa* pure.

The seeker should avoid intoxicants and should also learn method of doing *Prāṇayāma*. He should practice *Prāṇayāma* regularly for some time. It keeps body healthy. We all know that the even allopathic medicines that are prescribed by doctors to treat ailments are harmful for our health. It cures the ailment at that time but the medicines have long-term adverse effects subtly. Human beings should strive to keep their bodies more and more healthy to avoid suffering and loss of money.

Some ailments can be cured with the help of *Prāṇa*, whereas other illnesses cannot be cured with that. Such illnesses are usually life-threatening and their removal is not possible through *Prāṇa*. Some diseases are such that their *Karmāśays* exist on the *Chitta*, and one has to suffer through them to exhaust them. Even doctors can not cure these ailments, treatment only remains continued. While treating ailments using *Prāṇa*, there is no expenditure of money etc. A *Guru*, a *Bhakta*, a seeker of higher state, a great practitioner of *Prāṇayāma*, or a person with a flow of pure *Prāṇa Vāyu* can treat ailments of other people. Because people with illnesses have

more impure *Prāṇa Vāyu* flowing in their bodies, making certain organs disfunction. If pure *Prāṇa Vāyu* is injected in the body of a sick person, it cures him slowly.

The following procedure should be followed to cure a patient by using pure *Prāṇa*. First of all, spread a mat or a cotton carpet on flat ground or a floor. Then spread a white sheet of cloth on top of it. Make the patient lie flat on his back. Posture of his gross body should be like *Shavāsan*. Ask the patient to close his eyes, stay calm, and focus his *Man* in *Ishwara* or imagining that his ailment is being cured or will be cured after some time. Now, you bring your right-hand palm to about less than a foot distance from your mouth. Look at it while concentrating and give it a message: “Let a lot of pure *Prāṇa Vāyu* come out from you.” Now, bring the palm near the patient's mouth. Your palm should be about three to four inches from the patient's body. Do not touch the patient's body. Now, slowly move your palm from the patient's mouth to his feet. While letting the pure *Prāṇa Vāyu* come out from your palm, making it enter the patient's body and keep saying this within you: “Oh ailment! Go away, leave this patient's body. You are a form of *Brahm-Shakti*.” Move your palm to the patient's feet and then take it a little away from his body and jerk your palm to the side. Keep repeating this procedure several times. Perform this procedure for about five to seven minutes in the beginning and take a break then. In this way, continue the treatment for a few days. After a few days, you will notice a slow and steady recovery in the patient's body.

The person who is working on removing the disease should see that while helping the patient, this disease does not enter his body or affect him. For this reason, the person offering the treatment should form a *Kavach* (protective layer) around him by chanting the *Mrutyunjay Mantra*. By using this procedure, mild ailments can be cured quickly, but more serious diseases may need such treatment for many days. Only then effect will be seen after some days.

21. No destruction of Sūkshma Sharīr made up of Vāyu Tattva

The *Prakriti* manifests this creation in three states. These three states are 1) *Karan Avastha*, 2) *Sūkshma Avastha*, and 3) *Sthūl Avastha*. *Prakriti (Aparā)* manifests initially in the *Karan Avastha*. Then, with the increase of *Tamoguṇ*, the *Prakriti*, being in extroversion, manifests into the *Sūkshma Avastha* and creates the subtle world. Then, upon further outward orientation and increase of *Tamoguṇ*, *Prakriti* manifests into *Sthūl Avastha* and creates the gross world. All activities of the gross world have primacy of *Tamoguṇ*. We all human beings live and function in this *Sthūl Jagat*.

The human body is also of three types: 1. *Karan Sharīr*, 2. *Sūkshma Sharīr*, and 3. *Sthūl Sharīr*. First and foremost, *Karan Sharīr* came in existence. This *Sharīr* is related to *Karan Jagat*. Then, *Sūkshma Sharīr* was created. This one is related to *Sūkshma Jagat*. *Sūkshma Sharīr* is created from *Sūkshma Panchbhūtas*. *Karmāśays* exist in *Sūkshma Sharīr*. Upon *Sūkshma Panchbhūtas* becoming outward-oriented, *Sthūl Panchbhūtas* (five gross elements) are manifested. *Sthūl Sharīr* has been created from *Sthūl Panchbhūtas* and *Sthūl Jagat* has also been created from *Sthūl Panchbhūtas*. That is why the activities of *Sthūl Sharīr* occur in *Sthūl Jagat*. The activities of *Sūkshma Sharīr* occur in *Sūkshma Jagat* because both have been created (*Sharīr* and *Jagat*) from *Sūkshma Panchbhūtas*. The density of both of these is similar to each other.

In *Prakriti*, the manifestation of *Sūkshma Jagat* from *Karan Jagat* and *Sthūl Jagat* from *Sūkshma Jagat* happens due to disbalanced state of the *Guṇas*. These three *Guṇas* keep on functioning among themselves. When extroversion increases, *Tamoguṇa* increases. Due to the rise in *Tamoguṇ*, pervasiveness decreases because

of the increase in density. That is why the *Sūkshma Sharīr* is less pervasive than the *Karan Sharīr*, and its density is higher. Similarly, *Sthūl Sharīr* has more density compared to *Sūkshma Sharīr*, it (*Sthūl Sharīr*) achieves solidness, and pervasiveness of *Sthūl Sharīr* is almost nil, it occupies a small space only. *Sūkshma Sharīr* exists inside the *Sthūl Sharīr*, because it is less dense and more pervasive. Therefore, this *Sthūl Sharīr* is merely an instrument. The *Sūkshma Sharīr* makes it function and also experiences through it. Due to the subtle body pervading the gross body, it seems as if *Sthūl Sharīr* is doing everything.

If parts of the gross body are chopped up, they become separated from the body. After a few moments, the separated part becomes lifeless. If the cut-out part flutters for a bit, then such activity is happening because of the *Prāṇa Tattva* existing there. After the *Prāṇa* exits, that part becomes only a lump of flesh. However, this does not happen in the subtle body. If the subtle body gets a cut, then, unlike the gross body, its separated part does not become lifeless but is reconnected to the body again. This happens due to *Vāyu Tattva* (*Prāṇa Tattva*) because of pervasiveness of *Vāyu Tattva* and also because the subtle body is created primarily from *Vāyu Tattva*. That is why the subtle body cannot be chopped up. However, sufferings can be imposed upon *Sūkshma Sharīr*., These sufferings are experienced through the *Prāṇa Tattva*.

Just as the gross body becomes old and dies at a particular time, similar activity does not take place in the subtle body. The subtle body does not die, because as long as *Karmāśays* exist in the subtle body, it continues to exist. That is why the subtle body is born, time and again. In the end, at the time of *Pralay* (annihilation), then *Chitta* of all the *Jīvas* is absorbed in *Aparā Prakriti* in the *Bīj* (seed) form. Then *Aparā Prakriti*, itself, becomes established in *Para Prakriti* in the *Bīj* form. After an eternity, when the time for the manifestation of creation comes, *Aparā Prakriti* that is in the *Bīj* form becomes outward-oriented and gets manifested,

again. Also, *Chitta* of the *Jīvas* also start manifesting at the appropriate time. Then the same subtle body is moves away to take a birth. This cycle continues, as long as the *Karmāśays* exist.

You may be wondering whether this subtle body ever ends? The answer is that it ends too after a specific time. Any human being, after performing arduous spiritual practice for many births, and finally, during his last birth, he attains *Tattvagyan*. When a *Tattvagyani* person gives up his gross body, then, at the same time, his subtle body is also burned to ashes through his *Yogāgni*. This is because there is no reason for his subtle body to exist anymore. A *Tattvagyani Yogi* has already destroyed, completely, all the *Karmāśays* on his *Chitta* through the practice of *Nirbīj Samādhi*. The light of the knowledge of *Ritambharā-Pragyā* fully enlightens his *Chitta*. In such a state, the *Bīj* of *Sansār* (gross world) on the *Chitta* is completely destroyed from its very roots. A person free from the cycle of life and death (*Jīvanmukta*) remains in *Para Prakriti* upon giving up his gross body.

When an ordinary person dies, the connection between his gross body and his subtle body is completely broken. Then, the subtle body gathers, within itself, the senses, *man*, *Buddhi*, etc. and moves on. After wandering around in the *Vāsanā Sharīr* for a long time, he goes to *Bhuvarlok*, based on his *Karmas*. There, he has to go through extreme suffering, according to his *Karmas*. I have researched this subject for many years. The kind of knowledge that I got there is not appropriate to describe here, because nobody will believe it after reading. I used to do all this work with the help of my *Divya-Drishti*. I am writing a few words in that context – I noticed the subtle bodies of some *Jīvatmas*. Their subtle body parts were being chopped up to pieces during punishment. Those body parts were terribly fluttering due to the *Prāṇa Tattva* and were producing screaming sound in pain. However, after some time,

these separated body parts would reconnect with each other, again. I observed this way many times.

After a few days, I asked a *Divya-Shakti*, “Why do the parts of a subtle body reconnect with each other, despite being severed repeatedly?” The *Divya-Shakti* replied:

“This is due to *Prāṇa Tattva*. *Prāṇa* cannot be cut into pieces because it exists everywhere. The existence of a subtle body is based on *Prāṇa Tattva*. Even if the subtle body is set to burn or throw in a fire pit, it will not be destroyed because how come *Agni Tattva* would destroy *Vāyu Tattva*! The *Agni Tattva* has manifested from *Vāyu Tattva*, and that is why *Agni Tattva* exists within *Vāyu Tattva*. The basis of the subtle body and the subtle world is *Vāyu Tattva*. That is why the parts of a subtle body cannot be destroyed by chopping them up, the way it can be done by cutting out parts of a gross body.”

In *Bhuvar Loka*, even after subjecting severe punishment to the subtle body, it is not damaged. Rather, its *tamoguṇi karmashyas* are destroyed after enduring such punishment. Then, after a certain time, it comes down to the earth to take birth.

22. Different functions of Prāṇa

Keeping alive a body is done by the *Prāṇa-Vāyu*. *Prāṇa Vāyu* functions by pervading throughout the entire body and keeps the body alive. As I have described earlier, at many places, the whole universe is created using *Prāṇa Tattva (Vāyu Tattva)*. It is the same *Prāṇa Vāyu*, which is spread throughout the entire body and is performing different functions. The *Prāṇa* is called by various names, based on these functions. This *Prāṇa Tattva* is mostly performing five type of functions and,

hence, this one *Prāṇa Tattva* is known by five different names – 1) *Prāṇa*, 2) *Apān*, 3) *Vyān*, 4) *Samāna*, and 5) *Udān*. All these *Prāṇas* have one supportive (sub-type) *Prāṇa*, as well. Their names are: 1) *Nag*, 2) *Kūrma*, 3) *Krikal*, 4) *Devdatt*, and 5) *Dhananjay*. These ten *Prāṇas* carry out different functions in primary or supportive forms.

1. *Prāṇa* – It functions in the area of the heart. The beating of the heart happens with the help of this *Prāṇa*. At the end of old age, when the time of death comes, this *Prāṇa* primarily performs important tasks.

2. *Apān* – *Apān Vāyu* functions in the lower part of the body. It is mainly active during the excretion. At the time of birth of a child, this *Apān* does primary function.

3. *Vyān* – This *Prāṇa Vāyu*, being spread equally through out the entire body, is functioning in the growth of different parts of the body. It pervades the subtle organs and the glands and helps in making them healthy.

4. *Samāna* – This *Prāṇa Vāyu* resides in the abdomen region to maintain its function and helps in the process of digestion.

5. *Udān* – *Udān Vāyu* functions within the head region above the neck. Seekers or *Yogis* are those who make use of *Udān Vāyu* the most. After a seeker's *Kanṭh Chakra* opens, *Udān Vāyu* becomes active in a particular way, and also when *Yogis* give up their gross bodies, they take the help of *Udān Vāyu* to move up to higher realms (*lokas*).

6. *Nag* – This *Prāṇa Vāyu* performs the function of vomiting.

7. Kūrma – This *Prāṇa Vāyu* helps with the function of opening and closing of eyes, meaning it functions in the eyelids.

8. Krikal – This *Prāṇa* performs a function of sneezing.

9. Devdatt – During yawning, this *Prāṇa Vāyu* is functional.

10. Dhananjay – This *Prāṇa* is spread throughout the entire body, and even after death, it remains in the body.

We know that *Apān Vāyu* always has a downward and outward orientation movement. During the time of birth this *Vāyu* functions primarily and it also does the process of excretion. The most important fact is that when a seeker practices *Yoga*, or when he starts to practice *Dhyān*, then it is this *Prāṇa Vāyu* that first changes its original nature, starts moving upward and becomes active in the area of *Mūlādhāra Chakra*. Also, during the time of *Mulbandh* and *Siddhāsan*, this *Apān Vāyu*, changes its original nature of moving downward and starts moving inward (*Antarmukhī*). During the practice of all types of *Prāṇayāma*, this *Prāṇa Vāyu*, gets more influence. During the practice of *Bhastrikā Prāṇayāma*, this *Prāṇa Vāyu* is more influenced. During the practice of *Kapālbhati* and *Uḍḍīyān Bandh*, *Samāna Vāyu* starts becoming more active. Due to this, the digestion process starts working fast. During the practice of *Āntarik Kumbhak* and *Bāhya Kumbhak*, *Vyān Vāyu* is starts getting functional in a fast maner. After the opening of *Kanṭha Chakra*, during the practice of *Savikalpa Samādhi*, *Udān Vāyu* is more active. When the subtle body rises upward, it is this *Udān Vāyu*, which helps in taking it to the upper *Lokas* (higher realms).

23. Actions happening due to impure Prāṇa Vāyu

Impurity of *Prāṇa* not only influences the gross body but also influences the subtle body. When *Prāṇa* is impure in the gross body, then due to impure *Prāṇa*, the body slowly starts becoming sick after some time. This is what happens with ordinary human beings. Impurity of *Prāṇa* affects seekers, as well. In such a situation, some sort of hindrances comes in the path of *Sādhanā*. A seeker needs to have pure *Prāṇa* to succeed in their practice. That is why the seeker should pay special attention for purification of his *Prāṇa*. The reality is that even many spiritual guides (*Gurus*) do not have a deep understanding of this subject and, hence, are not able to properly guide their disciples on the spiritual path.

When a seeker starts practicing *Yoga*, in the beginning, he may not experience any *Kriyās* (involuntary movements) during his state of *Dhyān* for many months or years. However, after some time, when he sits for *Dhyān*, he starts experiencing various *Kriyās*. While he is sitting in this state, the *Kriyās* keep on happening. The seeker thinks of such *Kriyās* as his *Yoga* practice. Simultaneously, he thinks that such *Kriyās* are a sign of his success. Therefore, he feels happy because of the *Kriyās* anticipating some success soon. Sometimes, during the state of *Dhyān*, a seeker starts experiencing many unusual *Kriyās*. Sometimes, he shakes his hands, sometimes he screams and does strange acts. When his body becomes tired after some time, he then calms down and sits quietly. After the body finds some rest, these *Kriyās* start again. This happens back and forth, and he assumes that this is a part of the *Yoga* practice.

Many ignorant people mistakenly consider such *Kriyās* as the awakening of *Kundalini Shakti*. However, nothing like this happens. This is the responsibility of

the spiritual guide (*Guru*) to explain to the seeker that this is not awakening of *Kundalini Shakti*. How can a guide explain, he himself does not have knowledge of the subject! Many ignorant spiritual guides keep saying that such abnormal *Kriyās* happen during the activation of *Kundalini*, and therefore one should not try for awakening of *Kundalini* because she does brain damages and seeker becomes like mad. Such guides have given a bad name to the science of *Kundalini Shakti*. How can they guide the others when they, themselves, are in the darkness of ignorance?

I know that the reason behind such unwanted *Kriyās*, experienced by some seekers is due to impurity of *Prāṇa*. That is why this is the duty of the spiritual guide to explain to the seeker that he should purify his *Prāṇa*, or the guide should perform *Shaktipāt* to stop the *Kriyās*. However, to accomplish this, the guide should have a deep understanding as well as enough Yogabal. Only then such work could happen. I am writing my own experience - the seekers who are under my guidance will never experience such unwanted *Kriyās*. I take this responsibility. If *Kriyās* start happening due to the impurity of *Prāṇa* in a seeker, then I stop such *Kriyās* to clear his further spiritual path. Let me also clarify that there is nothing wrong with *Mudrās* (Yogic postures), and they are beneficial. These *Mudrās* have some meaning associated with them, and these *Mudrās* will eventually stop happening in the future by themselves.

Why such *Kriyās* happen, I am going to say it with more clarity. The *Karmas* from eternity have accumulated on the surface of the *Chitta*. Due to the existence of *Tamogun* in these *Karmāśays*, the influence of *Malintā* (impurity) becomes significant. This *Tamoguni Malintā* exists within the subtle *Nāḍīs* in the subtle body. As a result, the subtle body also becomes impure. This *Tamogun* in the subtle *Nāḍīs* works as obstruction for a seeker. Pure *Prāṇa Vāyu* should be flowing in these subtle *Nāḍīs* but, instead, impure *Prāṇa Vāyu* starts flowing in these *Nāḍīs*

due to *Tamoguṇi Karmas*. This impurity starts obstructing the subtle *Nāḍīs*. Similarly, this impurity also gets filled in subtle cells of the brain. When a seeker practices *Dhyān*, then these *nāḍīs* start becoming active or try to become active. At that time, due to *Malintā*, these unusual *Kriyās* are experienced due to the mixture of impurity in the *Prāṇa*. In such a situation, a seeker is unable to stop himself, he is helpless because of *Prāṇa*. When a seeker becomes exhausted due to such *Kriyās*, then he calms down and sits silently.

The simple ways to stop these *Kriyās* are the seeker should take *Sātvik* food, recite *Mantras* and perform arduous *Prāṇayāma* thrice a day. Plenty of *Bhastrikā Prāṇayāma* should be done to get rid of such *Malintā*. When the seeker gets tired of doing *Prāṇayāma*, he can stop and rest for a bit so that his blood pressure returns to normal. Then he should practice *Anulom-Vilom Prāṇayāma*, which is hugely beneficial. Here, *Āntarik Kumbhak* is more important. In this way, he should arduously follow this discipline, and these *Kriyās* will stop. A *Guru* should also help a seeker by performing *Shaktipāt* to prevent such unwanted *Kriyās*.

24. Effect of Prāṇa-regulation on death

A person feels extreme pain when he is dying. This can be obvious from looking at his gross body. A person does not die at once; he gets close to the verge of death several times and comes back again. This happens because of the *Prāṇa* present in his body. The *Prāṇa* is unable to gather within the body all at once, and one starts sensing when death is about to come. At that time, his worldly attachments increase even more. He thinks about his family “Now I will lose all my people. It would have been better if I had completed this or that task, I wish I had provided more comforts for my son.”. Such attachment overpowers him to such an extent that a hindrance for some moments occurs in death process. This happens as a result of *Ichha Shakti* (will power). In this condition, *Prāṇa* is not able to gather itself by

exerting a proper pull. One feels the excruciating physical pain due to *Prāṇa* in such a state, as well as mental agony due to his worldly attachments.

It has been observed that some people die quickly, whereas death process continues for a long time for others. A person who has more worldly attachments experiences extreme pain for longer durations during death time. I have seen a few older adults who kept suffering a lot at the time of their death, and later they were declared dead. The Brahmins performed the special rites and rituals of Karmkāṇḍ, but after some time, they came to life again and lived a comfortable life for two more months and dies thereafter. One lady kept expressing a strong desire to see her son at the time of her death. Her *Icchha Shakti* was so strong that she came close to death, but continued to live. This happened to her twice. Her death occurred quite easily when her son arrived after few days. This incident dates back to 1991-1992, and at that time, I was in *Miraj Ashram* (Maharashtra). Within me one *Siddhi* was working sharply, I saw this incident through that *Siddhis*, while this incident was happening about 2000 kilometers away in a place that was familiar to me.

This kind of suffering is experienced during the time of death due to *Prāṇa* and worldly attachments. A human being can escape from such suffering, during his life, by practicing control over his *Prāṇa*. Truth is, in the present times, most people do not know about the benefits of controlling *Prāṇa*, and hence they do not pay attention. If human being practices *Prāṇayāma*, in a stringent and correct way, from a young age to his last moments, then he will definitely receive great mental and physical benefits.

A person who has continuously maintained an arduous practice of *Prāṇayāma* in his life finds that *Prāṇa* comes under his control upon maturity of his practice. This does not mean that a seeker will no longer need to breathe to live. He will breathe like any normal human being. However, his body will become accustomed remain

healthy in low oxygen. During the practice, pure *Vāyu* in his entire body works efficiently. One feels at peace due to the purity of his *man* and worldly attachment start diminishing. Before dying, such a person remains pleāsant about death. He knows that death is inevitable; hence, then what is the matter of pain here. For such a person, *Prāṇa* starts gathering very easily towards the heart. There is no remorse or pain in his *man*. Family members may be expressing sorrow. However, the person who is about to die after some time may not be experiencing grief. He will make his family members understand. He may feel slight pain during the final moments of his death. At that very moment, his subtle body breaks the connection from his gross body. Such people do not stay in the *Vāsanā Deh* for a long time. Very soon, they find an upward journey. The purity of *Prāṇa* has a lot of influence on the body and the mind, both at the time of death and after.

Seekers who practice *Prāṇayāma* prodigiously will have not only pure *Prāṇa* but also various organs in their body functions properly. Because of this, the body does not age fast, and they are also able to push their death further back for some limited time. Such a seeker should also have practice of *Samādhi*, and, only then, this is possible. With the practice of *Prāṇayāma* and *Samādhi*, the stage comes when he is not able to experience his *Man* within his body. Rather, he feels as if his *man* is separate and about two to three feet away from his gross body. Very few seekers achieve this state. This state is called *Mahāvidehāvasthā*. He feels as if his gross body is not his body. He also feels as if he is not in the body, but exists away from the body. While walking, he feels as if he is tied to his gross body and walking about one meter away from his gross body. At that time, it is clearly experienced that the gross body is nothing but a lump of flesh. It feels as if the body, which is like a toy made of clay, is walking by itself. Such a seeker loses attachment towards his gross body.

A seeker who has achieved such a state does not have any kind of fear about death because of a lack of attachment towards his gross body. Even if death comes to him, his death can not be like an ordinary person, because he considers himself separate from his gross body. He only feels that he is connected to his gross body. This state is certainly one of the highest and great spiritual states. I achieved this state in 1996-97, that is why I have a deep understanding of this state. This state is achieved due to practice of *Prāṇayāma* to its uppermost limit. Death cannot exert its influence on such a seeker, as it does to an ordinary person. Such a seeker will deceive the death. This does not mean that he will not die. The human body has to die. When the end of such a seeker will come, then during death his indirect consents will be there.

A seeker who has achieved such a state will not experience suffering similar to a normal human being at the time of death. With a slight discomfort, he breaks the connection from his gross body. Through the subtle body, he then moves on to further journey towards his predestined *Loka* (realm). This means that such seekers can delay death for a short period of time if needed. This is due to the control of *Prāṇa*. In the ancient times, *Rishi- Munis* were able to burn down their gross bodies to ashes, with the help of *Yogāgni* (yogic fire), by controlling their *Prāṇa*. The knowledge of achieving such a control or hold over *Prāṇa* was known to *Tapasvis*, *Rishis*, *Munis*, and *Yogis* in the past times. I do not know who may have such knowledge in the present. Due to being secret, this *Vidyā* (knowledge) has disappeared.

An old incident comes to mind. For the welfare of the *Devtās*, *Rishi Dadhichi* gave up his gross body by stopping the flow of his *Prāṇa*, because the *Devtās* needed bones of his body. Rather, his bones were not like those of ordinary human beings. His bones were full of a special kind of divine luminosity. It is not appropriate to

write here about why it was so. This incident can be found on reading the *Puranas* (ancient Sanskrit texts). For a short time, death can be conquered, meaning one can do so only for a limited period. This Kriyā only works with people who are about to die natural death. If someone dies due to an accident, fire, or by their body being hurt in some other way, then such a person cannot be saved.

25. Absence of the feeling of cold and heat through Prāṇayāma

One starts feeling the heat within his body upon practicing more *Prāṇayāma*. While practicing *Prāṇayāma* during the summer, it becomes quite bothersome because one feels more heat during those days. While practicing *Āntarik Kumbhak* in *Prāṇayāma*, one feels uncomfortable holding the breath due to excessive heat within the body and wants to stop *Kumbhak*. This is why the duration of *Āntarik Kumbhak* becomes shorter during the summer. Practicing *Prāṇayāma* during winter makes one feel comfortable because it reduces the effect of cold on the body. During winter days, one does not feel the same uneasiness, like summer days, doing *Āntarik Kumbhak*. Rather the duration of *Kumbhak* increases. It is also the natural law of *Vāyu Tattva* that wherever the air is withheld and pressurized, temperature will keep increasing according to pressure.

Now I am writing something which will be difficult to believe after reading. If a seeker has been practicing *Prāṇayāma* for many years, and the duration of his *Āntarik Kumbhak* is three minutes or more, and he achieves *Mahāvidehāvasthā* (one of the greatest states of the body) then he reaches a state such that he will not feel the heat, even in the months of May-June. In *Mahāvidehāvasthā*, a seeker does not feel himself in his gross body but experiences himself at a distance of 2-3 feet

away. It feels as if he is not in his gross body. He feels as if his gross body is walking and functioning by itself, separate from him etc.

Such a seeker, when he is walking in the sun even in May-June, will not be influenced by the intense sunlight. The truth is that he is unable to feel this intense sunlight. He will not feel the hot-winds blowing over his body even when it is blowing. The reason is that, by doing the extensive practice of *Prāṇayāma*, the internal body temperature rises to such an extent that the outside higher temperature does not have an impact. The head region also becomes hot. Seekers do not feel like talking much during such time. He becomes inward-oriented and maintains silence. His skin loses a sense of touch. That is why he is not able to sense the air touching his body. This means the sense of touch also becomes introvert and does not feel touch. Due to the state of *Mahvidehavastha*, the seeker is not able to feel experiences related to gross body. He guesses the presence of wind by looking at the trees. This state is very unusual. He forgets many things. He fails to notice events happening even in his presence. This is from my personal experience.

I remembered an incident in 1997-1998 when I was engaged in an arduous practice of *Sādhanā*. I used to practice *Prāṇayāma* very intensely, five times a day during that time. My *Kumbhak* used to extend more than three minutes, and I used to practice twelve cycles of *Prāṇayāma* in one sitting. I used to eat dry *Roti* (Indian flatbread) and did not take any salt, jaggery, sugar, vegetables, lentils etc., with *Roti*. I ate only once at noontime and kept practicing *Dhyān* all the time. I achieved such a state in those days. I used to be surprised and had a feeling that my gross body is a lump of flesh, and it is walking by itself. My skin started turning dark due to the loss of feeling of intense sunlight. I also lost the sense of blowing winds. I would realize the blowing wind by observing the movement of tree branches. I used to feel as if this gross body is not mine. I stayed silent whenever someone would try

talking. I used to feel agitated if I was pushed to speak. I remained in such a state for a long time. Then I reduced my practice a bit and started eating. This state started weakening slowly, after I reduced my practice and started eating, due to the impurity and inertness associated with food. With the intense practice of *Prāṇayāma* for many years, then the effect of heat and cold on the body starts reducing. A seeker achieves this state after he has excelled in his spiritual practice. All seekers do not reach this state. Very few realize this state.

PART- 3

1. How to keep Prāṇa Pure

Every human being has the question that how he can keep his *Prāṇa* pure or how can he purify his *Prāṇa*. I have already explained that when impurity increases in *Prāṇa*, they start functioning in an irregular fashion. Because of that, various problems start developing in the body, i.e. body starts suffering from some sort of ailments and old age onsets before time. It is said that a disease-free healthy body is the biggest happiness for a man. In other words, a man with disease free body has been considered as happy. To keep the body ailment-free, one certainly has to observe a specific discipline, and only then this body will be free of disease. If we go to the root cause of any disease, then we will find that a particular part or body organ is not functioning properly, or that part or organ has been damaged. To keep such unfit organs healthy and to nourish them, it is the *Prāṇa Vāyu* that maintains this function. That is why it is essential to keep *Prāṇa Vāyu* pure.

Food plays an important role in the process of keeping this *Prāṇa Vāyu* pure or impure. The quality of *Prāṇa*, of a person, will be similar to that of food consumed by him. If the food is pure and *sātvik*, then due to the effect of such food, the *Prāṇa* will start becoming pure. If the food is *tāmasik*, then there is a negative effect of such food on the *Prāṇa*, and *Prāṇa* will start becoming impure due to *tamogun*. That is why all human beings should pay attention to their diet. Most people get used to eating tasty food and start taking anything whatsoever, including fried and hot spicy food. Such food takes more time to digest, and due to being fried, it produces obstructions in the process of digestion. It becomes difficult for the intestines to absorb the nutritious liquid i.e. intestines are unable to absorb healthy nutrients efficiently. As a result, nutritious substances are also excreted. Due to having fried foods for a long time, the internal layer of the intestines develops a peculiar coating, and intestines stop functioning efficiently in the future. Then, one

start having trouble digesting the food. It also affects *Prāṇa*. That is why everyone should take *Sātvik* and easily digestible food to help the intestines function efficiently. That is why one should always avoid food full of *tamoguṇa*. Such food provides nothing but harm to the body.

People should avoid consuming narcotics. Nowadays, many people smoke *bidi*-cigarettes. Such people think: “What’s wrong if I smoked *bidi*-cigarette? Look at that person; he has been smoking for so many years. Nothing has happened to him. Smoking *bidi*-cigarette brings agility to the body and gets rid of tiredness.” However, this is not true. The truth is that the nicotine molecules get mixed in the bloodstream through smoke produced by tobacco. Then a kind of stimulation comes into the blood. At that time, the cigarette smoker feels fresh. In this way, the body is adversely affected. Not only the lungs become damaged, but the *Prāṇa Vāyu* also becomes impure, creating hindrance in the seeker’s practice by all means. These days various narcotics are available in the market. These substances should never be consumed. Many *bābās* have a habit of smoking *chillum* and saying, “Even Lord *Śankara* used to smoke this. Smoking this helps in achieving the state of *Samādhi* quickly.” The truth is that smoking *chillum* is extremely dangerous. Its intoxication has an extremely adverse effect on the brain. Such people mistakenly assume the state of intoxication as the state of *Samādhi*. One should stay away from such *bābās* because the smoke of *chillum* also pollutes the environment. Whoever breathes this polluted air will be affected. Such people keep spreading the filth of intoxication in society.

It is a matter of great sadness that many people keep on saying for Lord *Śankara*—“Lord *Śankara* is used to smoke *chilam*, used to eat *dhatūrā* and *bhāṅg*, used to apply ash on his body, and used to live in cremation grounds, etc.” *Yogis* like me feel particularly bad because these people do not know correctly about Lord *Śankara*. People saying so use narcotics and have *Tāmasik Pravriti*. No wise or a

Sātvik person will say that the use of narcotics is good. Many good people of the society do not accept the use of narcotics. To avoid to be criticized as wrong, group of certain people has connected the use of narcotics with religion. They use this tactic to protect themselves. Similarly, such people have falsely propagated in society that Lord Śāṅkara used to consume *dhaturā*. *Dhaturā* was very dear to him and therefore, *dhaturā* is offered at the Śivling during worship by some people. People, who believe and offer *dhaturā* in their worship, if asked, “Can you also eat *dhaturā*? Why do you offer to your *Iṣṭa*, what you can not eat yourself? You like to eat apples, mangoes, banana, and other fruits, but *Lord Śāṅkara* who is the director of this entire universe, whose manifestation has happened through *Param Shiva* (the ultimate *Shiva* Shakti), therefore, whose *Chitta* is one of the purest, filled with primacy of *sattvaguna*. How could *Shiva*, then, consume such filthy things and intoxicating substances? He has manifested through primacy of *Ākāśaa Tattva* and help in management work of this entire creation.” I do not know when such a foolish trend emerged in our society to portray *Lord Śāṅkara* with *tāmasik guṇas*. However, I know that many books have such misrepresentations.

It is a custom in our society that whenever we meet someone, we shake hands and keep holding hands for a few moments. We also hug our close ones or loved ones and stay close to them for a few moments. These gestures show a mutual feeling of love and respect. Greeting in such a way is an expression of mutual respect and love recognized by society. However, from the spiritual point of view, meeting people of impure character in such a way leaves a negative effect as well. Thus, to maintain purity, such behavior should be avoided. This is very essential for a seeker. I am not saying that we do not show our respect to others. We definitely should respect others, because we have inherited such teachings from our ancestors, and this is the best thing to do. However, such contacts leave an impact on each other.

Whenever a person shakes hands or exchanges a hug with another, then the effect of each other's *Prāṇa Vāyu* enters the body. I have already written about the particular kind of rays keep on emerging from the fingertips of all human beings. The types of rays that come out are based on the nature of the person and his *karmāśayas*. If a person is engaged in unrighteous *karmas*, i.e. lying, stealing, cheating, bad-mouthing others without any reason, making a living through wicked means, is characterless or takes *tāmasik* food, etc. then the *Prāṇa Vāyu* in such a person's body is always impure. From the person with such impure *Prāṇa Vāyu*, only contaminated rays continue to emerge. If a person is of *satogūṇi karma*, is of a spiritual nature, makes a living through his hard work, speaks truth, is of high character, does not steal, always takes *sātvik* food, avoids *Tāmasik* food, respects others, etc., such person always carry pure *Prāṇa Vāyu*. The rays emerging out from such a person's body are always pure and bright. Life style of such a people is of very good quality.

During a handshake, the rays emerging out of the bodies enter each other. In such a situation, a person living a low-grade life has a benefit. However, the person living a superior life bears a loss. The loss is such that the impurity of the other person's body enters this person, whereas the pure and superior quality of *Prāṇa Vāyu* of good person's body enters the other person's body. Thus, the bad person benefits from this exchange. However, the other person does not understand this. This makes a big difference in human lives because the *Karmashyas* of people with evil nature enters the other person in this way and starts to show influence, after some time. The most important thing is that one should not meet a diseased person in such a way. Otherwise, some of the *karmāśayas* of that diseased person will enter the healthy person's body too. One should avoid such interactions.

A seeker should not show interest in such behavior and should not intentionally touch others. While in a market or a crowd or during travel, if another person's

body touches you, then one should keep chanting *mantras* or focus on remembering *Ishwar* at that time. Because one has to bear with such adversity, while being in society, and no one can altogether avoid it. One should try avoiding this as much as possible. Seekers, whose *Kundalini* is getting *urdhav* (*upward*), must follow this discipline because an extensive amount of energy emerges from seekers whose *Kundalini* is being *urdhav*. That is why they should greet and offer respect to others from a distance (with folded hands). If such a seeker shakes hands with others, he will clearly feel that impurity is entering his body from the other person's hand. But an ordinary human being is not able to understand this.

Purity and impurity of *Prāṇa* affect human lives. The purity of *Prāṇa* brings purity in *man* too, and purity also begins to increase in *Chitta*. Upon the increasing of purity of *man*, the seeker's fickleness, narrow mindedness, and laziness start diminishing. In impure *man*, fickleness and laziness grow. A person with impure *man* will have unrighteous thoughts always because these kinds of thoughts arise in the mind of such a person. He finds errors in others and goodness in himself, while engrossed in the material world. On the contrary, a person with pure *man* does not have such thoughts. He always remains associated with righteousness and superior thoughts because his *Chitta* is pure. That is why such a person takes an interest in spirituality and is devoted to *Ishwar*. A person with impure *man* always remains disinclined towards spirituality and hostile towards *Ishwar*. He cannot think well of others. He keeps considering himself better in his own view, while criticizing others considering the wrong. Rather, he himself is condemnable.

People with pure *Prāṇa* start easily succeeding in the spiritual path. The reason for the success is the *karmāśayas* existing on the *Chitta*. People with virtuous *karmāśayas* usually succeed in any work because the purer is one's *Prāṇa*; the more is the purity of his *Chitta*. As a result, the impurity of one's *Chitta* keeps getting burnt and does not stick. At the time of impurity in *Prāṇa*, filthiness of *Chitta*

increases. A person with a defiled *Chitta* does not believe in performing good *karmas*, because he remains engrossed in unrighteousness. That is why all human beings should pay attention to the purity of their *Prāṇa*.

To purify *Prāṇa*, one should practice *Prāṇayāma*. *Prāṇayāma* is a practice that has a direct effect on *Prāṇa*. Impure *Prāṇa* starts becoming pure quickly. *Prāṇayāma* is practiced in many different ways. The method of practice should be learnt from a skilled spiritual guide. In the beginning, one should practice *Prāṇayāma* in the presence of the guide. Then you can also practice *Prāṇayāma* at home. Upon practicing *Prāṇayāma* correctly, depending on one's practice, slowly and gradually, his *Prāṇa* becomes pure. The practice of *Prāṇayāma* should be continued throughout one's life. One should not think that he has practiced *Prāṇayāma* for so many years and, hence, his *Prāṇa* has become pure and now there is no need for him to continue anymore. Let me clarify. If *Prāṇa* is not purified regularly, it will become impure because impurity continues entering the *Prāṇa* through food, pollution, visiting crowded places, through impurities, from shaking hands, through body contact (during the travel), and so on.

In recent times, many incidents have been reported that a particular person engaged in indecent behavior towards a girl. Sometimes, some young men form a group to misbehave with girls. This sends a wrong message to society. Many youngsters are suffering from sexual desires. The reason behind this is that the *Chitta* of such youngsters is filthy. The youngsters with defiled *Chitta* are full of lust. Such youngsters can control over their sensual desires, to a certain extent, by controlling their *Prāṇa*. The effect of *tamoguṇa* and *rajoguṇa* on *Samskāras* related to libido is reduced with the help of the rigorous practice of *Prāṇayāma*. Upon the decrease of *tamoguṇa*, purity starts to develop in *samaskaras*, i.e. upon decreasing *tamoguṇa*, the amount of *sattvagūṇa* begins to increase and the amount of *rajoguṇa* also begins to decrease. This results in a decrease in the aggressiveness of such *samaskaras*.

People who have more influence of libido should continue maintaining control over their *Prāṇa*. Upon purification of *Prāṇa*, such types of negative thoughts no longer arise. By the way, the *samaskaras* of sensual desires continue influencing until old age because these *Samaskaras* remain present within the depth of *Chitta*. They cannot be destroyed entirely with the help of *Prāṇayāma* but certainly can be weakened.

Every person must purify his *Prāṇa Vāyu* regularly. This will help in stopping the emergence of sexual thoughts. One who has an unnecessary desire to satisfy his sexual desires, and some people who start trying to fulfil the desire, such people with lower-grade thoughts should keep practicing *antrika kumbhaka* and *bāhya kumbhaka* with stringency. This method should be learned from a skilled practitioner and they should also practice applying *udḍīyān bandh*. One should read spiritual books and always keep a good company. The food they eat should be completely *Sātvik*, and they should regularly practice *Prāṇayāma*, with stringency, five times a day. The purer the *Prāṇa*, the lesser will be evil thoughts. It will also help them lead a better life because human beings live their lives according to their thoughts.

To keep the *Prāṇa* pure, the practice of observing celibacy should also be followed, along with *Prāṇayāma*. Celibacy helps in keeping the *Prāṇa* pure in a human being because the *man* of a person observing celibacy also remains strong. One who does not remain celibate will find that his thoughts are of lower nature. The *man* of such people remains very weak. A person with weak *man* may appear strong in appearance but can not take strong decisions owing to his internal weakness because he is somewhat scared from within. He does not have self-confidence about his ability that he could complete a particular task or not. The more a person will observe celibacy, the more his mind will become stronger and determined. A person who has stronger *man* succeeds in life. You might wonder how celibacy is

concerned with *Prāṇa*? Celibacy has a direct relation with *Prāṇa*. The motion of the *Prāṇa* of a *Brahmachārī* is slow and deep. Due to deep breathing, a larger portion of the lungs of such a practitioner remains active. As a result, blood, after becoming pure, reaches to end destination easily. This brings more agility in *Prāṇa*. His memory also is much better than an ordinary person. Most people who do not observe celibacy are usually filled with distracting thoughts. Who knows what they keep thinking? Subsequently, keep watching women and girls from a distance. Such people live a lower-grade life. People with dirty thoughts breathe shallow. This not only affects their lives but also adversely impact their bodies. So long as they are young, they body appear to be like younger due to their youth. However, after 40, they age faster, from externally and internally showing signs of age and wrinkles on the face. A *Brahmachārī* appears like a youth even at the age of sixty and remains healthy because the brain of an *urdhvaretā* person remains perfectly active. He is of stable *man* and is in control. That is why such a person keeps on achieving success on his spiritual path. One who does not have control over his senses is a person who keeps living a lower-grade life while being a slave of his senses.

For purity of the *Prāṇa*, do *Prāṇayāma* in the morning at a location where there are more plants and trees, or in an open area, where there is plenty of oxygen. One should never perform *Prāṇayāma*, where there is no fresh air. Do not practice *Prāṇayāma* in a closed environment where there is suffocation. Any place where there is much-polluted air should be avoided for the practice of *Prāṇayāma*. There is less pollution in the atmosphere during the morning, so this time is better for the practice of *Prāṇayāma*. Do not practice *Prāṇayāma* late at night.

The practitioners who observe *yama-niyama*, the purity of *Prāṇa Vāyu* in their body, is more than normal. Because in the discipline of following *yama-niyama*, all controls to reach towards excellence has been prescribed. This has a direct effect on *man* and *Chitta*. With this, the man and *Chitta* begin to become pure quickly. These

days, it is challenging to observe *yama-niyama*. It is even more difficult for householders to follow these principles. However, it is not that one cannot follow these principles. In these times, there is a race to have all kinds of comforts, facilities. Everyone wants to be wealthy and most of the people are trying to earn money using unfair means to do so. It is difficult to be extremely rich without sacrificing honesty. People also use untruthful means for this. Occasionally they also use force upon others for no reason because they have no sense of satisfaction. They become so engrossed in gathering mundane things that they do not have time to chant God's name. They ask, "where is God, has anyone seen Him? If someone can show me, God, then I will believe that He exists, even if He exists, he is not going to feed me". These people keep making fun of seekers who are following a spiritual path. Such behavior is often seen in many human beings. How can those people achieve excellence whose thinking is so low? The amount of *tamoguna* and *rajoguna* remains predominant in these kinds of people, and hence their *Chittas* remain impure. *Prāṇa Vāyu* of people with defiled *man* is also impure. Those who observe *yama-niyama* are certainly excellent people. Only such human beings are qualified to move on the path of spirituality. The spiritual path of such seekers is paved for them, and they attain heights of spiritual excellence. That is why all human beings should follow *yama-niyama*.

Some practitioners practice *Prāṇayāma* a lot. They claim that they have been practicing *Prāṇayāma* for a long time, but they did not receive any benefit. For such practitioners, I can only say that there must be some flaw in their practice. This can not happen that *Prāṇayāma* has no impact on *Prāṇa*. The practitioners who have a lot of impurity on their *Chitta*, for them its effect occurs only after practicing many days. In such a situation, the impact of *Prāṇayāma* is on the *Chitta*, but the effect is not noticed due to a strong layer of impurity. This happens only when the practitioner has performed unrighteous *karmas* in the past or previous births, has

strong attachments towards gross objects, and is leading a life full of craving or hatred. In such a situation, it is natural for the *Chitta* to have accumulated much impurity. In the present birth, as well, he might have performed *tamoguṇi karmas* under the influence of ignorance and attachments. In such a situation, *karmashyas* also remain associated with *tamoguṇa*. The *Sattvagūṇa* is minimal, and hence it would take a lot of time to clean up his *Chitta*. Such a practitioner should keep practicing patiently. He should not think that his *Prāṇa* is not being purified. Purity is certainly coming slowly and steadily, and one should not compare himself with others. He will receive appropriate benefits, though it may take time.

While practicing *Prāṇayāma*, one should remain happy at that time, because if he lives blissfully, his life span increases, he contracts fewer illnesses, and his *Prāṇa* remains pure, as well. Happiness and blissfulness are the nature of *Sattvagūṇa*. When he adopts spirituality, success starts coming fast. A practitioner should not stay stressed and worried. As far as possible, one should try to feel happy, even in an artificial way, and perform *Sātvik karmas*.

When a practitioner feels that he is not achieving adequate success, he is facing problems and obstacles, then he should perform charitable work and philanthropy, to the extent he can. Charity and service bring purity in *Prāṇa* and *Chitta* quickly. Therefore, every practitioner should adopt such works. Charity and service are extremely powerful, it comes in *Bhakti Yogaa*.

One of the biggest reasons for the impurity of *Prāṇa* in the human body is that they do not have control over their senses. One whose senses are outwardly-oriented for worldly things and are busy gathering those things, result in the impurity in *Prāṇa* owing to attachments to senses. The reason is that the action of *man* engaged in the pursuit of gross objects is actually that of *tamoguṇa* only. That is why it is usual for the *Prāṇa* to become impure. It is duty of every human being to make efforts to

control these unbridled senses. Each sense should be kept in discipline in their own ways i.e. senses should undergo rigorous practice. The senses, which have been disciplined, become inwardly-oriented, leaving their natural tendencies. After making the senses introverted, *Prāṇa* automatically becomes pure, steadily and slowly. That is why in the past, *tapasvis* used to make their senses introspective through discipline, first. After that, they used to practice *Samādhi*. Those whose senses are properly restrained have certainly attained the biggest successes in life. The *Prāṇa*, *man*, and *Chitta* of such a practitioner start becoming pure quickly.

Some people in society are in the habit of telling lies. They have imbibed falsehoods in their lives. They keep using lies without any reason in every context. They have no regrets over telling lies. If you ask them- why have you lied, their answer is, “what happened if I lied?” Such people never succeed in the spiritual path because their *Chitta* becomes impure due to this. One whose *Chitta* is impure not only lies, but his thoughts also become unrighteous. Such people keep engaging in antisocial actions somehow and do not think anything wrong in doing so. Their subtle bodies become so impure that even after a stringent practice of *Yoga*; their internal development does not begin. Then, they get disappointed. Speaking untruths is such a big sin that it is not wrong if we call it as father of all sins. Because, such a person keeps deceiving everyone, and should never be trusted. Such a person also brings impurity in individuals of society through his aura.

One should always follow the truth. Being truthful is the highest penances. Such a person should certainly practice *Yoga*. A truthful person has extremely strong mental strength. The society may cause problems for him, but his path cannot be stopped. All the *Yogis* and *Bhaktis* in our society had to face many troubles. However, such great men never compromised their integrity. Such people achieve progress in their spiritual path because their *Prāṇa*, *man*, and *Chitta* are pure. *Prāṇayāma* shows fast results on people who observe truthfulness. Purity is already

present in such persons. However, on the contrary, the impact of *Prāṇayāma* on a person who lies does not happen quickly because his *Chitta*, *man*, and *Prāṇa* are filled with excess impurities already. Many years of hard practice with discipline, to bring purity, leads to somewhat experience of impact. Such people start thinking, “So and so practitioner has started to achieve quick success. I have been practicing for many years, without success.” Then they start thinking towards their *Sadguru*. “Why is *Guruji* not bestowing me with his grace, while he is bestowing his grace on other seekers.” What else can such a practitioner think? This is his impurity that he puts a question mark on his well-wisher *Sadguru*. The *man* of such a person is always distracted and are wandering around. That is why people should observe truthfulness, not just to achieve success in their spiritual lives, but also to improve their behavior in life. The effect of lying also affects children in their family. Children observe that their parents keep on lying every day and, hence, say, “why we should abstain from lying”? Slowly and gradually, children also learn to lie. No one may point this out to them upfront, but behind their back, the community starts to say do not trust that person or family, because everyone lies there.

Prāṇa also becomes purified through *mantras*. *Mantra* is a science in itself. When a *mantra* is chanted rhythmically, then apart from the purity of the body, *Prāṇa*, and *man*, it also affects the environment. With the influence of *mantra*, *Prāṇa* becomes pure expeditiously. A *mantra* is chanted by producing a specific sound. Only an experienced *Guru* can teach the proper recitation and frequency of sound. There are many ways of chanting a *mantra*. Many people or seekers begin to chant the *mantra* as per their will, which cannot bring the desired benefits. To purify *Prāṇa*, a *mantra* should be chanted by producing a special sound. Through this sound, particular types of sound waves emerge. These waves are first in the gross form, and then become subtler and pervasive upon being purified. Under the influence of these purified waves, purity starts to manifest in a practitioner because these subtle sound

waves have a direct nexus with *Vāyu Tattva*. If a mantra is chanted in excess, then purity also manifests in that particular region of environment. The effect of this purity also benefits the *Prāṇīs* who come in that region.

When *Prāṇayāma* purifies *Prāṇa*, then at first, the body feels warm. All practitioners know this. It is due to an increase in body heat that the practitioner exhales *Prāṇa* (*rechaka*), because body heat and discomfort compel the seeker to do so. Many seekers complain that during practice *dhyāna*, they feel tickling in their heads, and also *Prāṇa Vāyu* exerts pressure. Sometimes, the pressure of *Prāṇa* increases so much in the head that the practitioner becomes uneasy. He assumes that his *Prāṇa* has reached the *Brahmarandra Dwār* and is exerting pressure at that region, and now the door of *Brahmāṇḍra* is going to open. Sometimes the seeker begins to assume that his *Sahastrār Chakra* is opening. Occasionally, during practice, he may feel a t pain in his head, and sometimes this pain grows so much that his *dhyāna* is interrupted. He holds his head and sits. All of these actions are caused because of *Prāṇa*. A practitioner is unable to understand its correct meaning, and mistakenly considers himself as an evolved seeker.

The reason for such actions in his head is that, initially, the subtle *nāḍīs* of his brain are closed; they do not function in a normal state. With the practice of *Prāṇayāma* and *dhyāna*, these subtle *nāḍīs* start becoming active. But they are filled with impurities and they remain closed due to impurities. Then, on becoming active, *Prāṇa* begins to enter these subtle *nāḍīs*. At that time, the purity of *Prāṇa* increases in the subtle *nāḍīs* that were blocked due to *tamogun*. When impure *Prāṇa* is replaced with pure *Prāṇa* in the *nāḍīs* by removing impurities, then the practitioner feels slight pain. Sometimes *Prāṇa* moves in these subtle *nāḍīs*, and then the seeker feels the sensation of tickling in that region of the head. Due to ignorance, practitioner assumes that one of their *chakras* has become active i.e. opened up. So many seekers have understood themselves that their *chakras* have become active.

When *Prāṇa* cannot move properly in these subtle *nāḍīs*, then the pressure of *Prāṇa* increases in that region, which a seeker cannot understand properly. That is why an experienced *Guru* is needed to help understand the meaning of these things properly.

When a seeker faces such troubles, then *Prāṇayāma* is the only solution to all these problems. When the *Prāṇa Vāyu* starts to become pure with the practice of *Prāṇayāma*, then for some time, the headache or the pain caused by the pressure of *Prāṇa* subsides. However, again in future the experience of such pain may come back. The practitioner engaged in intense practice feels more sensation in his head because in *Suksham nāḍīs* activities happen based on the intensity of practice. In such a scenario, one should pay more attention to food and *Prāṇayāma* to increase the purity of *Prāṇa*. Increasing the chanting of *mantra* should also be done.

2. Upon purification of Prāṇa

In a normal state, *Prāṇa* in the body of every human being contains impurities. A human being who is engrossed in attaining worldly objects, and enjoyment, considering this gross world as his own, the *Prāṇa* of such a human being will be categorized as impure. This is because all worldly affairs are activities of *tamoguṇa* only. *Tamoguṇa*, itself, is called the impurity, and *Sattvagūṇa* is called purity. The person having thoughts of charity, philanthropy, service, devotion, and other such *karmas* and acting accordingly, purity starts coming within him according to his *karmas*. However, when internal development happens due to the practice of *Prāṇayāma* and *dhyāna*, his *Prāṇa* start becoming pure. Due to his internal developments and purity of *Prāṇa*, he starts developing particular qualities (*Guṇas*). As a result, the seeker stays healthy, and he is less affected by ailments, compared to ordinary people. The purity of the *Prāṇa* cures all diseases. Impurity of *Prāṇa* invites diseases quite often. *Prāṇa* has significant importance in any illness. In some cases, if pure *Prāṇa* is infused in a patient's body through *Shaktipāt*, the patient is cured. That is why *Prāṇa* is of supreme importance in both worldly and spiritual life.

In present times, most people are affected by pollution in our country. There is lot of pollution in big cities. Due to excessive vehicle, smokes coming out of them causes increase in pollution. A big quantity of pollution also comes from Industrial areas which has a terrible impact on the inhabitants of those areas. Consequently, many people suffer from breathing-related ailments and asthma. The diseases caused due to this pollution can be cured through the practice of *Prāṇayāma*. One should avoid visiting such polluted places or tie a cloth over the nose and must perform *Prāṇayāma* three times a day. Thus, the lungs will keep functioning properly. Otherwise, the lower portion of the lungs will become clogged. These

pores of lungs need to be opened so that enough oxygen reaches the heart, and pureblood circulates in the body to the appropriate location.

Sātvik food and *Prāṇayāma* have a direct impact on *Prāṇa*. Pure *Prāṇa* is formed by eating pure food. Not only does *Prāṇa* become purified with the practice of *Prāṇayāma*, but it also affects the subtle body. When *Prāṇa* becomes pure, it impacts the *man*, because both of them have a deep connection with each other. Upon these two becoming pure, *Chitta* starts becoming pure. A person should also have one more goal, that he should make his *man* and *Chitta* pure. This happens when *Prāṇa* is pure. A human being with pure *Chitta* also carries good (pure) thoughts. *Yogis* used to purify their *Chitta* by concentrating their *vrittis* through *tapas* and *Samādhi*.

When the *Prāṇa* of a seeker becomes pure, his *man* begins to be stable. Some people are fickle by nature, and some others are filthy by nature and have bad thoughts. The reason behind all this is that their *mana* are very impure (*tamogūṇi*). They are destined to inferiority due to the impurity of their *man*. When *Prāṇa* is purified with the practice of *Prāṇayāma*, or when *Prāṇa* becomes pure, then it has a direct influence on *man*. The purer the *mana*, the stable it becomes. Stability of *mana* is very essential. After a lot of effort and practice, one slowly succeeds in stabilizing the *man*. For this, one should not solely rely on *Prāṇayāma* but should also get help of *trāṭak* and chanting of *mantra*. This brings stability in the *man* at a faster pace. *Samādhi* is the most effective way of stabilizing one's *man*. *Man* achieves stability based on the purity of *Prāṇa* because *man* gains power through *Prāṇa*. That is why one should purify their *Prāṇa*, first. If the *Prāṇa* is pure, then *man* will certainly become pure. The more the *man* will be purified, the more expanded it will become. For a seeker, it is essential to have an expanded *mana*.

All disciples might have seen that their *Sadguru* performs *shaktipāt* at the time of *diksha* (initiation). They continue to use *shaktipāt* on their disciples at appropriate times while guiding them. It is extremely pure and serene *Prāṇa Tattva* that is transferred in the form of *Shaktipāt*. *Yogaabal* is an extremely pure form of this *Prāṇa Tattva*. *Sadguru* transfers this *Yogaabala (Prāṇa tattva)* in the body of a disciple, then that energy continues to function as per the *Sankalpa* of *Guru*. *Shaktipāt* is possible based on the purity of this *Prāṇa* only. It has been seen that some *Gurus* keep applying *shaktipāt* on their disciples to expedite the clearance of their spiritual path. Some *Gurus* apply *shaktipāt* only at the time of *diksha*, and they do not do *shaktipāt* again because of the large number of disciples, and it is not possible to repeat *shaktipāt* on all of them. Some *Gurus* do not apply *shaktipāt* on their disciples by touch; instead they recite the words, “you all chant so and so *mantra*,” by causing hundreds of disciples to sit before them collectively and then teach the *mantra*, while standing on a high stage. Their disciples take this *mantra* as the *Gurumantra* and start reciting. Hard to tell how much spiritual progress these seekers will make, but I have met many such disciples of these types of *Gurus*. Such seekers have spent up to fifteen years performing *sādhanā*, but have made no progress. This is so because all of us can understand that what amount of *Guru*’s *Yogaabal* would transfer through such *shaktipāt*. As the *Guru*, so is the disciple. Both of them are satisfied with each other. This only is not enough, the *Yogaabal* that enters the body of a disciple induced by the *Guru* keeps functioning in his subtle body. This *Yogaabal* keeps paving a spiritual path for the disciple, becoming his guide and helper. When *shaktipāt* is not even applied on a disciple or he is advised from a distance to chant a particular *mantra*, then such a disciple will receive limited benefits based only on the *mantra* he has chanted. Such disciples should not expect to achieve a higher spiritual state. The great men, who are on *Guru-pad*, also have different capabilities. How much spiritual practice they themselves have done, is of great importance. Only having the disguise of a saint is

not sufficient. Instead, what stage he has achieved through his practice is very important. His *Chitta* becomes pure according to that stage. Purere the *Chitta* of someone, greater the pervasiveness will be. The impact of *shaktipāt* depends upon the expansion of *Chitta*. That is why depending on the capability of a *Guru*; there is a difference in the effect of *shaktipāt*, i.e. *shaktipāt* of some *Gurus* will be more effective than others. Some *Gurus* can perform *shaktipāt* on many disciples continuously. The *Prāṇa* energy (*Yogaabal*) of some *Gurus* starts to fade after applying *shaktipāt* on just two to three disciples. Even though *shaktipāt* has been used, the amount of energy (*Yogaabal*) that enters a disciple will determine the success that seeker will have in his *sādhanā* (practice).

Disciples of some *Gurus* who themselves have achieved heights of spirituality are always superior. This is because the *Sankalp* made by that *Guru* is so strong that there is a sure advancement of spiritual path of disciples. Such seekers also have great *karmas* to get such a great *Guru*. The *Gurus*, who are in the *Jīvanmukta state* (free from the cycle of birth), usually do not guide because they prefer to stay secluded from the world. Such great Yogis keep functioning secretly. They move on after helping the one they want to. They don't necessarily meet again. Some *Jīvanmukt Gurus* work towards the welfare of society for some time and then sit quietly, remaining tranquil forever. The fundamental rules of *Prakriti* do not apply to such *Gurus* because they are completely free. Such *Jīvanmukt* people do not have any scarcity of *Yogaabal* because they had *Sākshatkār* of all the five *tattvas*. The purity of their *Prāṇa* is beyond any measure because they have completely destroyed the surface of *Chitta* and, therefore, have destroyed the ignorance of their *Chitta* completely. Now, the light of wisdom has enlightened their *Chitta* through *Ritamharā-Pragyā*. They keep a control over the *Prāṇa Tattva*.

3. Chakras

Aparā-Prakriti creates itself in three forms - 1. *Karan Jagat*, 2. *Sūkshma Jagat*, and 3. *Sthūl Jagat*. Similarly, the human body is also made up of three bodies - 1. *Karan Sharīr*, 2. *Sūkshma Sharīr*, and 3. *Sthūl Sharīr*. The creation of the gross body and the gross world has manifested from five gross elements (*sthūl panch bhūtas*). Due to their creation from similar substances, there exists a harmony between the two. The creation of the subtle body and the subtle world has manifested from five subtle elements (*suksham panch bhūtas*). That is why there is a harmony between the subtle body and the subtle world. The same is true about the causal body and the causal world. That is why it is said that the bigger unit of existence is the Universe (big module), and a smaller unit of existence is the body (small module), both exists in harmony. That what exists in the bigger module, the cosmos; the same exists in the smaller module the body. If a practitioner develops his inner-self (subtle) self, then the development of *Brahmāṇḍa* automatically happens or will begin to happen.

When the subtle world is manifested from the causal world, then the amount of *tamoguṇa* in the subtle world increases compared to the causal world. That is why the boundaries and pervasiveness of the subtle world decreases compared to the causal world and the density of the subtle world increases. This subtle body and the subtle world are made up of five subtle elements (*bhūtas*). The manifestation of the gross-world is due to the extroversion of *tamoguṇa* in the subtle world, i.e., the manifestation of gross five *bhūtas* is due to the outward-orientation of *tamoguṇa* in the subtle five *bhūtas*. The gross body and the gross world are composed of these five gross elements (*bhūtas*). That is why there is a harmony between the gross body and the gross world. The amount of *tamoguṇa* in the gross world increases so much that all the activities in this gross world are of *tamoguṇa* and solidness is achieved. In this creation, the amount of *sattvagūṇa* keeps decreasing slowly and

gradually, while the *tamoguṇa* keeps increasing. Finally, *sattvagūṇa* is only visible in the form of light in the gross world. The pervasiveness and the boundaries of the gross world are much smaller and limited than that of the subtle world. A human being starts identifying himself as a gross body. Similarly, the density of the subtle world is more than that of the causal world. The density of the gross world is very high, compared to the subtle world, and it finally manifests in solid form. All three *guṇas* play a significant role in pervasiveness, narrowness, subtleness, and solidity. The density of the subtle body is more than that of the causal body. The density of the gross body is much more than that of the subtle body, and hence this body is conforming to a solid-state, i.e. its pervasiveness decreases slowly and gradually.

The powers that are present in the cosmic body are the same in the physical body. There are special energy centers of these powers located in the human body. These are also called *chakras* or *padmas*. Mainly, seven chakras have been considered in the body. Though, there are also other smaller *chakras*, but here the seven major *chakras* are being described. There is a difference in density and pervasiveness in these seven *chakras*. Just as there is a difference in the subtle world on the level of density, in the same way, there is a difference in pervasiveness during the sequence of their development.

All these *chakras* remain present in the subtle body of a human being. The *tamoguṇa* increases while acting in the gross world with this gross body. That is why the *Chitta* of the human being is covered with *tamoguṇa*. In such a state, *tamoguṇa* keeps increasing in the subtle body too. A human being does not feel about his own subtle body. He sees himself as only a gross body. An ignorant human being is not even ready to accept the existence of his subtle body. Thus, due to lack of perception about the subtle world, he is not prepared to accept anything about the subtle world. The reason behind all this is the ignorance that has originated due to *tamoguṇa*. Due to not having an experience of a subtle body in a

normal state, there is no experience of *chakras* as well. There is a layer of impurity on all these *chakras* in the form of *tamoguṇa*. That is why these *chakras* remain in a dormant state and undeveloped because the human being has never tried to activate these *chakras* through spiritual practice. That is why it is said, a human being keeps wandering around in this world to acquire money and wealth, while the most valuable treasure is hidden in his own body. He has locked externally this treasure chest and is sitting on it, while yelling and banging his head here and there saying, “I am poor, I am poor.” “Know that you are not poor. You are wealthier than *Kuber* (the god of wealth). First, open up your internal eyes and walk holding the finger of a *Sadguru*, unlock your treasure chest with the grace of Guru, and then you will see that in reality, you are the king of kings, a *maharaja*. Why are you groveling like beggars here and there? Even if you get a little bit of money and wealth, then how long will you be able to enjoy it here? Many great kings came and went away, all their wealth was left behind, and that wealth was not useful at all, as they could not take it with them. When you discover the treasure that is lying hidden within you, then you will be able to make use of it here, as well and this will go with you even after leaving this gross body. It will be useful for you in the *urdhav lokas* (higher realms).”

The names of seven major *chakras* in the body are as follows: 1. *Mūlādhāra Chakra*, 2. *Svādhiṣṭhāna Chakra*, 3. *Nabhi Chakra*, 4. *Hriday Chakra*, 5. *Kanṭha Chakra*, 6. *Āgyā Chakra*, and 7. *Sahastrāra Chakra*.

1. *Mūlādhāra chakra* – This *chakra* is slightly above the bottom-most pointed part of the spine. It is near anus towards back side.

2. *Svādhiṣṭhāna chakra* – This *chakra* remains present slightly above the *Mūlādhāra chakra* and behind the genitals.

3. Nabhi chakra – This *chakra* remains present in the region of the spine behind the navel.

4. Hriday chakra – This *chakra* exists in the region of the spine behind the heart.

5. Kanṭha chakra – This *chakra* exists in the area of the neck.

6. Āgyā chakra – This *chakra* exists in the region slightly above the center of both eyebrows.

7. Sahastrār chakra – This *chakra* exists in the uppermost part of the head.

All of these *chakras* remain connected to the *Sushumnā nāḍī*, and the deities of these *chakras* are different. So long as a human being leads an ordinary life, then the *chakras* present in his body remain dormant, i.e., they are not yet developed. An impurity remains in the region of these *chakras*. That is why such a person cannot receive benefits from these *chakras*. Finally, his gross body is destroyed, and he did not take full advantage of this invaluable human birth. As these *chakras* become active, the inner development of a practitioner begins, and divinity arises in him based on his development. A layer of impurity that has mounted on these *chakras* begins to diminish slowly and gradually or diminishes by being burnt upon purification of *Prāṇa*. Upon reduction of impurities (*tamoguna*) to a certain amount, the inner development starts from the *Mūlādhāra chakra* and begins to unfold while developing. When the *chakra* is opened, the qualities related to that *chakra* start manifesting in the practitioner.

All of these *chakras* develop and open with the purification of *Prāṇa*. Some seekers experience and feel the development and opening of *chakras*, while others do not feel at all. Some seekers feel this process clearly, and it is also visible to them how a particular *chakra* is developing. These *chakras* are visible in the form of a lotus

flower. The process of opening of the petals of that lotus is visible. As the *Prāṇa* is purified through practice, the development of *chakras* starts slowly and gradually. For seekers who have been practicing *Yoga* from previous births, the process of development of these *chakras* is visible to them. For those seekers who have not practiced *Yogaa* in their previous births, this process is not visible to them. However, they feel it.

At the initial stage of practice, when the seeker sits in *Sahajāsana* or *padmāsana* by keeping his spine straight and tries to focus his mind on the *Āgyā Chakra* while keeping both of his palms in his lap and closing his eyes, then initially his mind does not focus for some time. When he patiently continues this practice, his mind starts to become stable. To fix the *man*, he should try to concentrate it on imaginary form of his *Isht* on *Āgyā chakra*, further, practice of *Prāṇayāma* is also required. After regular practice for some time, *man* starts to be stable for a few moments, and then the outward-oriented senses turn inward. In such a state, the *Apāna Vāyu* that usually had a downward orientation start becoming *urdhavamukhī*, leaving its normal nature. It should be understood that *dhyāna* starts from here. First, *Apāna Vāyu* becomes stable by stopping its downward movement. Then, it slowly and gradually tries to become *urdhav* (*upward*). After practicing for a few days, *Apāna Vāyu* begins moving upward. Upon further increase in practice, the region of *Mūlādhāra chakra* that was impure as a result of *tamoguṇa* gradually starts becoming pure. Due to a decrease in the impurity of that *chakra*, development of that *chakra* starts. It takes some time for this *chakra* to develop completely. When this *chakra* gradually develops, then the *Apāna Vāyu* becomes *urdhav* (*upward*) from the *Mūlādhāra Chakra*.

When the *Mūlādhāra chakra* is undeveloped, it appears to the seekers as a small unblossomed rose bud, which is bending downwards (mouth facing below) as if just now small shape of bud has been created. In ordinary people, this *Mūlādhāra*

chakra appears in the form of the rose bud. All the *chakras* that have yet to blossom are visible in the same form due to a layer of *tamoguṇa* (*malintā*) on these *chakras*. But, when *Apāna Vāyu* starts *urdhavgati* by giving up its downward nature through the practice, then the *Apāna Vāyu* of the *Mūlādhāra* region starts destroying the impurity of this region. In the beginning, even if the seeker's *man* is stable for just two to three minutes, this impurity starts destroying quickly. In this state, however, the *man* of a seeker does not remain focused for a long time and keeps wandering around. In the same way, with the gradual reduction of impurity, the purity begins to manifest.

When a seeker is destroying the impurity of *Mūlādhāra chakra* through his practice, and the *Prāṇa Vāyu* starts stabilizing at the *Mūlādhāra chakra*, then the development of *Mūlādhāra chakra* starts. The downward faced, small, and unblossomed bud starts to become thicker and rising upward, gradually. This activity continues according to practice. After an appropriate time, this bud comes up and becomes straight, and the development of this bud also continues. By the time this bud is straight, it also grows in thickness. Then this bud is ready to blossom into a flower. Now it is visible to the seeker that the petals of this fully developed bud are about to unfold. This bud has four petals. Slowly and gradually, the petals of this bud unfold one by one, and all four petals open at the appropriate time, according to one's practice. The unfolding of all four petals of this lotus is called the opening or development of *Mūlādhāra chakra*. *Apāna Vāyu* keeps playing a vital role in this development.

To quickly open this *chakra*, a practitioner must practice *Prāṇayāma* two to three times a day. There is a triangle in the middle of this *Mūlādhāra chakra*. A *Shiva-Linga* exists in the middle of this triangle. The *Kundalini Shakti* is present around that *Shiva-Linga*, making three and a half coils. At that time, this *Kundalini Shakti* remains in a dormant state. The *Kundalini Shakti* does not become awakened in the

beginning of *sāadhanā*. Initially, some of the lower *chakras* get developed by *Prāṇa*, and then comes the time for awakening of *Kundalini Shakti*. By that time, the seeker has some internal development through his practice. When the time of *Kundalini* awakening comes, then the jerks of *Prāṇa* are felt on the *Kundalini Shakti*, then she starts awakening slowly. Alternatively, jerks of pure *Prāṇa*, due to practice, on the *Sushumana nāḍī*, starts or *Prāṇa* starting to enter the *Sushumana nāḍī* or enters. Initially, the *Kundalini Shakti* starts opening its eyes slowly and then spits out its tail from the mouth. After a few days, the *Kundalini Shakti* begins to rise (*urdhav*). This intricate sight is not visible to all practitioners. Such a clear view is visible to only those seekers who have been practicing *Yogaa* from many past births. This is because their *Chitta* was purified in previous births due to practice, and their *Chitta* is not full of *tamoguṇi karmāśayas*. These seekers have destroyed the *karmas* in past births through their practice. The seekers who have recently started their practice will not be able to envision clearly. Excessive impurity remains on their *Chitta*. In this way, the visual experiences of all seekers vary. The same should be understood regarding success, as well. The *samaskaras* of the past either support or create hindrances in the practice of *Yoga*.

Upon development of *Mūlādhāra chakra*, *Prāṇa Vāyu* becomes *urdhav* gradually, and then it reaches *Svadhīsthan Chakra*. The same process is repeated here, like the *Mūlādhāra Chakra*. In the same way, the seeker keeps purifying and developing this *chakra* according to his practice. It is not certain as to how many days the process of development of this *chakra* will take. Based upon one's practice, the sooner the *Prāṇa Vāyu* destroys the impurity of the *chakra*, the sooner the *chakra* develops. This *chakra* needs to be purified and developed because the *Svādhiṣṭhāna chakra* exists at the genital region. That is why the influence of this *chakra* is on reproductive organs. During the development of this *chakra*, the practitioner may encounter thoughts related to sexual urges. But, after the development of this

chakra, *man* starts becoming pure. There is a six-petal lotus at the *Svādhiṣṭhāna chakra*. This is the abode of *Lord Brahma*. No special experiences are noticed during the development of *Mūlādhāra* and *Svādhiṣṭhāna chakras*. However, movement of *Prāṇa Vāyu* is experienced at this stage. When the *Svādhiṣṭhāna chakra* is fully developed, *Prāṇa Vāyu* starts further rising gradually.

When *Prāṇa Vāyu* comes on *Nabhi chakra*, the process similar to that of previous *chakras* begins, the same way *Mūlādhāra* and *Svādhiṣṭhāna chakras* had developed. The same way, this *chakra* develops. A practitioner starts envisioning some experiences at this *chakra*. For example, a fire burning far away may be visible to him. It appears as if huge flames of fire are rising on front far away. Sometimes, a seeker sees himself, advancing towards that fire. Such experiences are visible because digestive fire exists in the navel region. That digestive fire becomes even stronger, and there is a feeling of *Prāṇa Vāyu* moving or stagnant in this region. The navel region starts feeling like warm. The lotus on this *chakra* has ten petals and the deity of this *chakra* is *Lord Vishnu*. The process of development at this *chakra* continues for some days. The *Prāṇa Vāyu* starts rising slowly when this *chakra* is fully developed. Within a few days, *Prāṇa Vāyu* reaches the *Hriday chakra*.

When the *Prāṇa Vāyu* comes to *Hriday Chakra*, then the seeker's *man* remains quite excited to sit on *dhyāna*. The reason for this is that the *man* becomes blissful here. A practitioner not only feels the *Prāṇa* but also visualizes many experiences such as green hills, high trees on the mountains, winds blowing fast, trees moving due to the wind, clear flowing water, waterfalls, the rising sun, snow-clad mountains spreading all around moonlit night, the seeker is walking in it, there is a village trail, green farms are there, clear sky is there, and pieces of white clouds are wandering here and there in the sky etc. These types of many experiences do come. The seeker feels that *Hriday Chakra* is very good, there are so many good

experiences in this. The most important thing is that practitioner visualizes his *Iṣṭa* here. Some seekers get such experiences several times. If the practitioner has a strong devotion towards his *Guru*, he starts seeing visions of his *Guru* also. A practitioner may have never experienced such bliss in his life, as he is experiencing at this time. The heart comes in the region of *Hriday Chakra*. This is the region of activity of vibration. There is an extremely subtle vibration in the *Chitta*, and the same is happening in heart in gross form. The seeker does not remain blissful for a long time, because after the development of *Hriday Chakra*, *Prāṇa Vāyu* starts trying to move upward. There is a reference in the *Bhagwat Gita*, “Some *Yogis* perform *Havan* of *Apāna* in *Prāṇa*.” This is that region. When *Apāna Vāyu* comes to *Hriday Chakra* after rising, then they merge. Some other *Prāṇa* also joins with *Apāna*. For example, *Samāna Vāyu*, present in the navel region, also rises (*urdhav*) by mixing with *Apāna Vāyu*. Then, both *Apāna* and *Samāna Prāṇa Vāyus* mix with *Prāṇa Vāyu* after reaching *Hriday Chakra*. From here, all three types of *Prāṇa Vāyu* rise upwards collectively.

There is a lotus of twelve petals in the *Hriday Chakra*. The deity of this *chakra* is *Lord Rudra* (*Lord Śankara*). After the complete development of this *chakra* through the *Prāṇa Vāyu*, it starts rising upward (*urdhav*). After a few days, it approaches the *Kanṭha chakra*.

Prāṇa Vāyu reaches the *Kanṭha chakra*, usually after a practice of only a few months, but due to the path ahead being restricted, it stops at this region. Many practitioners keep practicing for many years, but remain nil with respect to spiritual progress. This is because such practitioners do not observe the rules of *Yoga*, they have faults in their practice, and their conduct is not suitable for *sādhanā*. That is why they do not find success. The *Prāṇa Vāyu* stopped at *Kanṭha chakra* can rise upward only after the practice of many years. Some people’s *Kanṭha chakra* does not open, but life comes to an end. The reason is because upcoming state is very

subtle and pervasive in nature. Until a practitioner's cravings, temptations, and attachment towards the gross world ceases to exist, the time for his *Kanṭha chakra* to open is not ripe. Until his internal impurity is not reduced to a certain extent, the seeker's *Kanṭha chakra* does not open, and he will remain stuck here.

When a seeker's spiritual practice reaches the stage of *Kanṭha chakra*, he must practice for at least three to four hours a day. He should also perform *Prāṇayāma* to the maximum possible extent so that his inner purity keeps growing. After a rigorous practice of several months, the seeker's neck starts to bend backward. Sometimes he feels as if the backside of the head will stick to the back. This happens because of the *Prāṇa*, which is stopped at the throat, starts to exert upward pressure and the path ahead is blocked. Due to *Prāṇa's* upward pressure, the neck begins to bend backward. When neck goes back, pain starts there. Sometimes the seeker also falls backward. *Prāṇa* is the reason behind it. The seeker should spread something on the floor behind his back to avoid any injury by falling backward.

Prāṇa remains obstructed in the *Kanṭha chakra* because of a particular *granthi* (knot) in this region which blocks the path. The *Prāṇa* cannot move further due to this knot. As long as this knot does not open, further path can not be advanced. It takes a lot of time for this knot to open. Usually, it takes a few years for sure. Many seekers are not able to open this knot in this life and they remain stuck in this *Kanṭha chakra*. It depends on the intensity of the practice of a seeker that in how many years he can open this *chakra*. This *chakra* is a difficult one for the seeker. If the seeker has immense devotion towards his *Guru*, *Brahm*, and truthfulness, he may succeed sooner. This is also the abode of some *siddhis*. All seekers do not attain these *siddhis*. Only the seekers who have been *Sadhakas* of higher category in their past lives can achieve these *siddhis*. There are sixteen petals in the lotus of this *chakra*. The deity of this *chakra* is *Jīva*. The abode of *devs* is in these sixteen petals who remain present here. This is also the region of lust. Sometimes the seeker may

have the vision of his desires in the form of girl or a woman. That is why a seeker should always be cautious.

After a lot of rigorous practice, when *Kanṭha chakra* opens a bit, it starts with the opening of one or two petals of that lotus. Initially, a small portion of *Kanṭha chakra* opens. As a result, some part of *Prāṇa* that was obstructed at *Kanṭha chakra* rises upward during *dhyāna*. Then this *Prāṇa* reaches *Āgyā chakra*, and he feels perhaps his *Kanṭha chakra* has opened. But then he thinks that his *Prāṇa* is also stuck at *Kanṭha chakra*. In such a situation, one should consult his spiritual guide. The important thing is that at this stage the *Kundalini* of the seeker starts rising (*urdhav* after being awakened), or his *Gurudev* awakens his *Kundalini*. Then, at the time when *Kundalini* reaches the *Kanṭha chakra* after rising (*urdhav*), it helps in the opening of the *Kanṭha chakra*. With the help of *Kundalini Shakti*, *Kanṭha chakra* opens faster.

When the seeker's practice continues at *Kanṭha chakra*, then he sees a peculiar kind of vision quite often. He sees a tunnel-like structure. He is moving inside that tunnel. Then the experience ends. He thinks, why am I seeing a tunnel, time and again? I am also going inside the tunnel. He keeps having these types of different experiences often. Initially, he sees that he is staying in that tunnel, and then he sees slight darkness towards front. As the purity begins to increase in a seeker, the vision of darkness inside the tunnel disappears. Then, a yellow light becomes visible to him in that tunnel, instead of darkness. It appears as if the yellow light is emitting out of the spherical walls of the tunnel. Now he sees himself moving forward in that tunnel. The tunnel remains closed ahead, and he watches the closed end of the tunnel. After a rigorous practice, he sees that the closed end is vibrating, as if an earthquake has taken place. The closed-end begins to appear as broken, and a lot of similar experiences are visualized.

When a seeker's practice reaches *Kanṭha chakra*, he should perform *Bramari Prāṇayāma* as much as possible. The *Bramari Prāṇayāma* helps open this *chakra* because a vibration takes place in the region of *Kanṭha chakra* through *Bramari Prāṇayāma*. The same vibration affects the knot present here. The knot begins to open due to the vibrations because this knot consists of a bunch of *nāḍīs*. These *nāḍīs*, being nourished, start opening with the vibrations, slowly and gradually. The *Sarvangāsan* also helps in opening this *chakra*. A practitioner must regularly practice this *āsana* in the correct way. When the *Kanṭha chakra* is about to open, the practitioner feels some pain in this region. A little bit of pain has to be endured at the time of the unfolding of this collection of *nāḍīs*. Sometimes, an eye is visible to the seeker, either in horizontal or vertical shape. Sometimes, it is visible by its own.

After the opening of the *Kanṭha chakra*, the whole obstructed *Prāṇa Vāyu* rises upward. Now the seeker feels as if the region of the throat has become hollow. The *Prāṇa Vāyu* reaches the *Āgyā Chakra* by rising upward, and one gets a feeling that *Āgyā chakra* has been filled with a lot of *Prāṇa*. In this state, he experiences a slight sensation of tickling in the region above the center of the eyebrows. He has never experienced such feelings in his life. He begins to be happy with himself. *Prāṇa* starts development after reaching *Āgyā chakra*. There is another knot in this region. This knot becomes robust first according to practice and then start trying to be active. When this knot becomes active in subtle way, the practitioner feels as if this knot is being ripped out by someone.

The divine sight present here also starts becoming sharp (powerful), viz. ability for vision increases. The divine vision of some seekers opens at the time of the opening of *Kanṭha chakra*, but it does not have capability to visualize yet. The divine vision of a seeker opens when the *Prāṇa Vāyu* reaches *Āgyā chakra*. I want to clarify that the divine vision of some of the seekers is not able to see. For some seekers it works

with a fast pace and can see minute details. Such seekers are qualified to hold the position of a *Guru* because they have followed the rigorous practice in their past births. The seekers who have not practiced *sādhanā* in their previous births are not able to see clearly through their divine vision, even after it is open. This happens due to the *karmāśayas* present on their *Chitta*. The ability of the divine vision of different seekers in the same spiritual stage remains different. That is why all seekers are not capable of holding to be at the position of a *Guru*.

When the *sādhanā* of a seeker is moving onto the *Āgyā chakra*, at that time, he feels like paining in his forehead due to the pressure of *Prāṇa*, or sometimes there is a ticklish feeling by itself. Also, there is a sensation of being fractured of the region in the center of the eyebrows. It usually happens with people who follow arduous practices. There are two petals on the lotus of this *chakra*. Lord *Shiva* is the deity of this *chakra*. During the development of this *chakra*, a seeker often feels that this region is being ripped, or sometimes during *dhyāna*, one feels as if both eyes are being pulled inside the head. It appears like both eyes will detach and go towards back of the head.

After some time, when the *Āgyā chakra* opens, the *Prāṇa Vāyu* moves towards the *Brahmarandhra*. Yes, let me tell you that when *Kanṭha chakra* opens, three different paths (routes) lead to the *Brahmarandhra Dwār* (door) – 1. The straight path, 2. Eastern path, and 3. Western path.

Straight path – It reaches straight up to the door of *Brahmarandhra* from the *Kanṭha chakra*, making an angle of ninety degrees.

Eastern path – This route takes to the *Āgyā chakra* via the front (mouth) of the *Kanṭha chakra* and then reaches *Brahmarandhra Dwār* through slightly above the *Āgyā Chakra*.

Western path – This path reaches *Brahmandhra Dwār* from inside of *laghu-mashtishk*, from *Kanṭha chakra*, going through the backside of the head. Ultimately, all three paths join together at the *Brahmandhra Dwār*. *Prāṇa Vāyu* reaches the *Brahmandhra Dwār* by moving through these three routes.

When the *Kanṭha chakra* opens, *Prāṇa Vāyu* moves through the straight path and the eastern path easily. But, due to the western path being closed, *Prāṇa Vāyu* does not pass through that path. The Kundalini paves the way of the western path and then *Prāṇa Vāyu* smoothly goes through this path. Then after opening up of *Āgyā chakra*, *Prāṇa Vāyu* passes through all three paths smoothly and becomes accumulated at the *Brahmandhra Dwār*. The *Brahmandhra* exists in the uppermost part of the head. In this state, a seeker achieves *Savikalpa Samādhi*. Now *Udāna Vāyu* becomes more active. When *Prāṇa Vāyu* reaches *Brahmandhra Dwār*, the seeker feels tickling in the upper part of the head, or he feels the pressure of *Prāṇa*. In this state, the duration of *Samādhi* of the seeker is prolonged due to *Prāṇa*. He feels like sitting in *Samādhi*. That is why the practitioner's time to sit still is greatly enhanced. The practice of a seeker continues at the *Brahmandhra Dwār* for many years. At that time, *Prāṇa Vāyu* cannot open the *Brahmandhra Dwār*. The formation of the *Brahmandhra Dwār* is very peculiar.

Different types of *nadas* (sounds) are heard during the practice at this place. I have also heard many *nadas* during my practice here. Mainly, there are ten types of *nadas*. The *Meghnād* is the last amongst all *nadas*. During *Samādhi*, a seeker hears the thundering clouds. This *nada* sounds more like the rumbling clouds during rains. It appears to him as if a blazing sun has risen in the sky. This is region inside the *Brahmandhra* which appears like a dazzling Sun. When *Kundalini* opens the *Brahmandhra Dwār*, the entire *Prāṇa Vāyu*, which was obstructed at the *Dwār*, enters the *Brahmandhra*. One whose *sādhana* is quite rigorous becomes unconscious for a while. One whose practice is continuing at a slower pace does not

feel so and remains sitting quietly. After the opening of *Brahmarandhra*, the *nada* of the roaring clouds (*Meghanad*) stops.

A practitioner attains *Nirvikalpa Samādhi* after *Prāṇa* enters the *Brahmarandhra Dwār*. The *Nirvikalpa Samādhi* continues until *Prāṇa* remains inside the *Brahmarandhra*. When *Prāṇa* comes out of the *Brahmarandhra*, the practitioner experiences *savikalpa Samādhi*. This is because, initially, *Prāṇa* can stay in the *Brahmarandhra* for only a short duration, and after that, it comes downward. As the practice keeps growing, *Prāṇa* stays longer and longer inside the *Brahmarandhra*. The capacity of a practitioner to sit in *Samādhi* increases significantly after the opening of the *Brahmarandhra Dwār*. When the seeker attains the state of *nirvikalpa Samādhi*, the awareness of time disappears and two to three hours seem to pass very quickly. Then time keep on increasing.

I am stating an important fact— When the *Brahmarandhra Dwār* is opened, then the *Prāṇa* enters inside the *Braharandhra* completely. At that time, the seeker experiences exceptionally bright light has spread everywhere, and he sees himself standing in that light or bathing in that light. He has never seen such a light before. It appears as if millions of Suns have exploded, or millions of Suns are shining together, and he is standing in that light. Many practitioners become confused in this state. They think they have realized *Brahm*, His form is like millions of Suns and they are standing inside the *Brahm*. They consider this vision as *Brahm* due to ignorance. Then they make another mistake of considering themselves complete and think that they have realized *Brahm*, so now they don't need to practice anymore. Let me respond to this— this misunderstanding of *Brahm*, due to ignorance, is nothing but an extremely *sātvik* and *sashakt vritti* of *ahaṅkāra*, which is visible in this form. This is the same *vritti* that was visible like a dazzling sun during the opening of the *Brahmarandhra Dwār*. The form of the same *vritti* that

was appearing at that time is visible now because this *vritti* is extremely pure and pervasive. Currently, some practitioners are in similar confusion.

Kundalini Shakti does not keep its mouth in the *Brahmarandhra Dwār* for a longer duration. After some time, it turns around and comes back. Then it passes the *Āgyā chakra* and comes downward, opening up a new path through the palate, gradually entering the heart (*Anāhata*) *chakra*. After much practice by the seeker, *Kundalini* eventually becomes stable, leaving its movement. After discarding its original nature of *Agni Tattva*, it transforms into *Vāyu Tattva* and permeates everywhere in the practitioner's body because it has completed its development related to *Agni Tattva*. After that, it starts its development related to *Vāyu Tattva* and pervades as *Vāyu Tattva* in the practitioner's body. When *Kundalini* reaches *Anāhata chakra* (heart), it begins to absorb the *Vāyu* of that region. At that time, the seeker experiences a strange feeling. It happens only a few times. After *Kundalini* stabilizes, this sensation also stops.

When the *Kundalini* of a practitioner has stabilized after completing its journey, at that time, a practitioner becomes capable of holding the position of a *Guru*. He can also guide others and can perform *shaktipāt*. In this stage, *Shaktipāt* can be applied to a large number of disciples. If the *Kundalini* has not stabilized, the effect of *shaktipāt* is lesser and *Yogaabal* of doer of *shaktipāt* decreases rapidly if he performs *shaktipāt* on multiple disciples. In this state, there is a capacity to emit a large amount of pure *Prāṇa Tattva* while performing *shaktipāt*. However, these days, anybody can become a *Guru* of large number of disciples. Hard to say what will be the ability of disciples of such *Gurus* in the future.

4. Sahastrār Chakra

When the *Kundalini* of a practitioner becomes stable after completing its full journey, even then, he continues to practice *Yoga* until the end of his life. At that time, the *karmāśayas* on his *Chitta* continue to exhaust. If such a seeker leads his life as a *Guru*, his *karmāśayas* get exhausted to a lesser extent. If he does not hold the position of a *Guru* and keeps performing a rigorous practice, then larger amounts of his *karmāśayas* will be destroyed. Many practitioners start considering themselves “complete” only after the stabilization of their *Kundalini*, but that is not the case. He still has a long way to go. It should be considered that the time to destroy the *karmāśayas* on one’s *Chitta* has come. Yet the seeker will need to have many more births, and in all those births he will have to perform more rigorous practice to make his *Kundalini* stable after completing its full course. Then in his last birth, his *Sahastrār Chakra* opens. Many seekers mistakenly assume the mere opening of *Brahmarandhra Dwār* as the opening of *Sahastrār Chakra*. It is a big mistake of life. In his last birth, when the development of the *Sahastar Chakra* has continued after its opening, then all five *Tattva* are finally realized, as per his practice. With the realization of these five *tattvas*, he starts attaining wisdom about the reality of *Apra-Prakriti*. This process continues for many years.

When the development of *Sahastrār chakra* starts, at the same time, the manifestation of *Ritambharā Pragyā* happens on a seeker’s *Chitta*. This *Ritambharā Pragyā* is the filler of truth, i.e. it keeps annihilating the ignorance present on *Chitta*, steadily based on one’s practice. After practicing for many years, ignorance is completely destroyed. The *Ritambharā Pragyā* removes the ignorance right from its very roots and spreads the light of wisdom on *Chitta*. Finally, *Chitta* is filled with the light of knowledge. This process takes many years to complete and is called a state of *jīvanmukta*. A person in the *jīvanmukta* state remains absorbed in

his Self or, he only loves *Ishwar*. A seeker becomes extremely powerful after development of *Sahasrār Chakra*. At this point, no other *Yogi* can compete with his subtle Yogic strength.

The last birth, in which the *Sahasrār chakra* must be developed, the seeker has to bear *kleśātmak karmāśayas* (karmas of extreme suffering) in that life because such *kleśātmak karmāśayas* are present on his *Chitta*. These *kleśātmak karmāśayas* make one realize the reality of this gross world. The seeker has to bear extreme humiliation and suffering from his family members, community, villagers and relatives. The society also delivers pain in various ways. The time comes when he loses everything, and then the seeker realizes the reality of this gross world, that none of the relations are mine. I am also going through such experiences and endurance for many years. It is only after that I have acquired this knowledge. The *kleśātmak karmas* are destroyed by suffering such pain, and only then one attains the state of *par-vairagya*. When he is enduring such *kleśātmak karmas*, he goes through a state of mental agony. He still keeps remembering *Ishwar* or keeps remembering his own *Swarūp* (self). However, from a worldly point of view, it appears as if the *Yogi* is suffering. However, the experience of suffering for the *Yogi* is momentary, and then his *Chitta* becomes tranquil. When *Tattvagyān* is achieved, the seeker does not feel any sense of suffering because his thinking gets changed. He understands that whatever treatment, good or bad, is offered to him by the world is endured by his gross body, not by him. He realizes, "I am not the gross body."

The development of *Sahasrār chakra* happens in the last birth of a seeker. I do not wish to write how many living *Yogis* in this world have their *Sahasrār Chakra* opened. Before *Sahasrār chakra* is about to open, his intellect (Vivek) becomes active, which shows him the difference between *Atma* and *Chitta*. Then there is a merging of *aparā prakriti* and *para Prakriti*. Based on his practice, after a specific

time, the state of *Ritambharā Pragyā* dawns on his *Chitta*. A seeker visualizes a massive flower bud, like a rose-bud in the sky. He has never seen such a big bud. This bud is developing, and its development is visible in the state of *Samādhi*. During *Samādhi*, he sometimes visualizes that he is walking on the petals of a gigantic flower. At this time, his *Samādhi* is disturbed, and his eyes open. What he experienced is that he is walking on top of *Sahastra Dal Kamal* (thousand-petal lotus). This means, the development of *Sahastrār chakra* has commenced. A seeker experiences many such visions like he is walking on the flower petals. After practicing for a few more months, he visualizes *Shiv* and *Shakti* sitting in the center of that flower. Upon the complete development, this flower spreads throughout the entire sky (space). At that time, the sky is not visible, but to the end of his vision (*divya-drishti*), he sees the petals of this flower everywhere, and this flower is omnipresent. After practicing for a long time, he sees himself sitting on that fully developed flower. In the beginning, he sees himself sitting alone on the flower. After some time, he sees an uniquely graceful female sitting on his left side. In this state the seeker achieves the title of *Jiveshwar*.

The seeker reaches the above-described state in the coming future. First, he visualizes this experience, and then after a few years of practice, this ability is achieved by him. That means the state described above has not yet been achieved, but it will be achieved after a few years. This is just a momentary glimpse of that state. There is a difference between a momentary state and achieving that state. Momentary state means, being there but coming back. The achieving of such a state means that a seeker remains constant in the same state without making any effort. The *Yogis* take different amounts of time to achieve this state. For example, Saint *Gyāneshwar*, *Adi Guru Śankaracharya*, Lord *Gautam Buddha* etc. I have been practicing for the last stage of development of *Sahastrār chakra* for the past nineteen years, since 2001, and also serving the society in one form or the other. All

the public service and spiritual guidance I am providing to the society is part of my practice. That is why, whenever, and whomever I am inspired to guide, I am ready to guide and serve. I do not do anything under some influence or pressure from anybody.

Seekers! There is a great difference between the structure of *Saharastrar chakra* and other *chakras*. That is why it takes many years to complete the development of this particular *chakra*. The reason is that the realization of all five *tattvas* occurs, respectively, along with the manifestation of *Ritambharā Pragyā*. Then one has to destroy the ignorance present in his *Chitta* with the help of the light of wisdom. Nobody can count the number of petals on this *chakra* because it has numerous petals. A seeker finds himself walking over petals of the lotus. The *Sahastrār chakra* is the volume of wisdom. Until the development of *Sahastrār chakra*, ignorance remains within a seeker or a *Yogi*. After the development of this *chakra*, the seeker finds the destruction of all attachments towards this whole *Prakriti*. A *Yogi* full of *vairagya* now becomes tranquil and continues working for the welfare of the society, due to the inspiration of *Ishwar*. He is no longer attached to the world. Some *jīvanmukta Yogis* start living their lives quietly and away from society. Some *Yogis* are living and serving according to the will of *Ishwar*. A seeker practices for *niruddhavastha* in such a state, i.e., keep advancing their *niruddhavastha* (desolation). This state keeps steadily advancing with regular practice. *Saharstar chakra* has a thousand-petal lotus. The lord of this *chakra* is Nirguṇ *Brahm, himself*.

5. Description of chakras

1. *Mūlādhāra chakra* (root *chakra*)

1. **Location of *chakra*** - This *chakra* is situated slightly above the anus region (*guda dwār*) and somewhat above the bottom-most pointed part of the spinal column.
2. **Lotus** - This *chakra* has a four-petal lotus.
3. **Tattva** – This *chakra* primarily has *Prithvi Tattva* present in it.
4. **Location of *Vāyu*** – This is the main region of *Apāna Vāyu*.
5. **Devatā** – This *chakra* is the dwelling place of *Lord Ganesh*.

2. *Svādhiṣṭhāna chakra* (Sacral *chakra*)

1. **Location of *chakra*** – This *chakra* is located slightly above (two-finger width) the *Mūlādhāra chakra* and in the area behind the genital region.
2. **Lotus** – This *chakra* has a six-petal lotus.
3. **Tattva** – This *chakra* primarily has *Jal Tattva* in it.
4. **Location of *Vāyu*** – This *chakra* is the main center of *Vyāna Vāyu*.
5. **Devatā** – *Lord Brahma* is the deity of this *chakra*.

3. *Nabhi chakra* (solar plexus *chakra*)

1. **Location of *Chakra*** - This *chakra* is located in the area behind the navel region.
2. **Lotus** – This *chakra* has a ten-petal lotus.

3. **Tattva** – This *chakra* primarily has *Agni Tattva*.

4. **Location of Vāyu** – This *chakra* is the main place for *Samāna Vāyu*.

5. **Devatā** - *Lord Vishnu* is the deity of this *chakra*.

4. **Hriday chakra (Heart Chakra)**

1. **Location of chakra** – This *chakra* is located in the area behind the heart.

2. **Lotus** – – This *chakra* has a twelve-petal lotus.

3. **Tattva** – This *chakra* primarily has *Vāyu Tattva*.

4. **Location of Vāyu** – *Prāṇa Vāyu* remains present in this *chakra*.

5. **Devatā** – *Lord Rudra* is the deity of this *chakra*.

5. **Kanṭha chakra (Throat Chakra)**

1. **Location of chakra** - This *chakra* is located in the throat region.

2. **Lotus** – This *chakra* has a sixteen-petal lotus.

3. **Tattva** – This *chakra* is the primary region for *Ākāśaa Tattva*.

4. **Location of Vāyu** – *Udāna Vāyu* remains present in this *chakra* which works in head region.

5. **Devatā** - *Jīva* is considered the deity of this *chakra*.

6. *Āgyā chakra*

1. **Location of *chakra*** – This *chakra* is located in the region slightly above the center of the eyebrows.
2. **Lotus** – This *chakra* has two-petal lotus.
3. ***Devtā*** – Lord *Shiva* remains seated in this *chakra*.

7. *Sahastrār chakra* (Crown *chakra*)

1. **Location of *chakra*** – This *chakra* is located above the *Brahmarandhra Dwār* in the uppermost crown region of the head.
2. **Lotus** – This *chakra* has a thousand-petal lotus.
3. ***Devtā*** – *Nirguṇ Brahm* itself is considered as the deity of this *chakra*.

When practicing *dhyāna*, even after an appropriate time, many seekers do not have the feeling of their *Apāna Vāyu* rising upward. When all of their four lower *chakras*, i.e. *Mūlādhāra*, *Swadhisthan*, *Nabhi*, and *Hriday Chakra*, are open, even then they do not see the opening of *chakras* or opened *chakras*. The reason for this is due to excess impurity (*tamoguṇa*) on their *Chitta* because such seekers have not practiced *Yoga* in their previous births. The seekers who have followed the practice of *Yoga* in past lives, their *sāadhanā* in the current birth also goes smoothly, and purity of their *Chitta* is also up to appropriate extent. Also, they have *samaskaras* of *sāadhanā* from prior births. Then, they are also able to see the development and opening of their *chakras* during *dhyāna*. That is why all such seekers need to maintain purity in their *antah-karana* through rigorous practice of *Prāṇayāma* so that the internal development of their body is visible to them. This is the reason that many seekers are unable to feel their *Prāṇa Vāyu* and are also unable to see the

opening of their *chakras* during *dhyāna*. Then the seeker wonders why he is not progressing in his *sādhana*, but, in reality, his progress is going on.

On the other hand, there are many seekers whose practice might not have yet started, but they begin to think that their state in *Yoga* has reached the such-and-such level, while it is not so. I have already written that the subtle *nāḍīs* in the body of a human being remain blocked or inactive due to impure *Prāṇa Vāyu*. This is similar to the subtle *nāḍīs* of the brain, which remain mostly inactive. When a practitioner starts practicing *Prāṇayāma* and *dhyāna*, the subtle *nāḍīs* that are usually inactive start becoming active because of pure *Prāṇa Vāyu*. When these subtle *nāḍīs* become active, a seeker starts thinking as if a particular *chakra* has opened. However, in reality, it is not so. A seeker becomes confused in such a state. In this state it is better to consult a capable *Guru*, as he will make him aware of the truth. Most of the subtle *nāḍīs* emerge from the spinal area, and a net of multiple subtle *nāḍīs* remain spread out in the brain. One can experience these *nāḍīs*, upon activation due to *Prāṇa Vāyu*, in one's body. When a seeker sits on *Dhyāna*, chants mantra and practices *trāṭak*, a bustling of *Prāṇa Vāyu* is felt in these subtle *nāḍīs*. When *man* becomes focused by any method, *Prāṇa* also becomes active in the subtle *nāḍīs*.

In such a situation, a sensation of the movement of the *Prāṇa* is felt in *nāḍīs* within the head. Sometimes, the *Prāṇa* is felt to be active in the upper region of the head or other random areas. While practicing *dhyāna*, *man* is focused on the *Āgyā chakra*. The *Prāṇa Vāyu* starts functioning in the *nāḍīs* of that region resulting in a sensation of heaviness, pain, a tickle, or itching in the forehead (*Āgyā chakra*). The practitioner thinks his *Āgyā chakra* has opened. Similarly, activation of *Prāṇa Vāyu* in the subtle *nāḍīs* starts in the upper part of the head. In such a situation, many seekers start to assume that their *Sahasrār chakra* has opened. More than ten seekers have told me that their *Sahasrār* is open. Many men and women have said

by sending messages to me and some directly told me that all of their seven *chakras* are open or their *Sahastrār chakra* is open. When I explained the fact to them that their *Sahastrār chakra* is not yet open and they are confused about it, most of these seekers got disconnected to me. All these people did not like my explanation. One gentleman became so angry over this that he started opposing me after cutting the contact with me. I had told him that his wife has not yet reached that elevated stage, she is confused, such success does not come so quickly, and the sensation she is describing is because of *Prāṇa Vāyu*.

Seekers! Many are confused these days, thinking that their *Sahastrār* is open. I have already written in my book that *Sahastrār chakra* only opens in the last birth, and the practitioner possesses many spiritual powers at that stage. The way of living of a practitioner who has achieved such high state changes entirely, because he has achieved *Tattvagyān* (realization of the true nature of existence). A small number of such *Yogis* exist on the entire planet Earth. It is almost impossible to recognize such *Yogis* because they hide away themselves somehow, or look like an ordinary worldly man. At the same time, many people who have not even started *sādhanā* but start talking about the opening of their *Sahastrār chakra*. If their *Sahastrār chakra* were open, the related abilities should also come in them. In the past, *Rishis*, *Munis*, and *Tapasvis* used to perform rigorous practice in the forest for many years; still, their *Sahastrār chakra* would not open. Despite years of *sādhanā* the *Sahastrār chakra* of only a very few *Yogis* was open. *Karmāśayas* of infinite births remain on the *Chitta*, and those *karmas* have to be destroyed entirely to reach that stage. After this, the *Sahastrār chakra* opens in the last birth. There are also some rules of *prakriti*. All people or practitioners have to follow those rules. Upon full development of *Sahastrār chakra*, one becomes free from the cycle of birth, life, and death. Then he does not have to come on *Bhūloka* (the realm of earth) to be born again.

6. Kundalini Shakti

I have elaborated on the *Kundalini Shakti* in my first book ‘*Sahaj Dhyāna Yogaa*’, and my third book ‘*Tattvagyan.*’ My own experiences are written in the second book ‘*Yoga Kaise Karen.*’ Everything is written about *Kundalini* in that book. You will be able to read the detailed description from the time my *Kundalini* was awakened to the completion of *Kundalini*’s complete journey and till its stabilization. This book is related to *Vāyu Tattva*. That is why I have to write about *Kundalini* in the context of *Prāṇa Vāyu* because both are closely related to each other. Many seekers and curious people keep on asking different kind of questions about *Kundalini* and from India and abroad people send me queries about *Kundalini* through facebook and email. Most of these people say: “*Guruji*, I also want to have my *Kundalini Shakti* awakened.” I want to reply to all such people that *Kundalini Shakti*, of all these people, cannot be awakened in this way. To awaken *Kundalini Shakti*, a practitioner has to go through enough internal development through intensive *sādhanā*, and it is only then *Kundalini* is awakened. The *Kundalini Shakti* does not awaken merely by uttering words.

These days, many videos regarding the awakening of *Kundalini* are found on Youtube. Only very few amongst them are reliable. There are some videos on Youtube that are nothing but a joke on the name of *Kundalini*. If the producers of those videos are asked how many years of spiritual practices do they have or have they written anywhere clearly about their *sādhanā*? This is the reason it is difficult to say that to what extent understanding of ordinary people is correct about the real practitioners. I have come across many seekers who think that their *Kundalini* has awakened, but it was not so. The *Prāṇa Vāyu* was functioning in their body, but they were mistaking the activity of *Prāṇa Vāyu* as the awakening of *Kundalini*. I tried to explain to them that their *Kundalini Shakti* has not awakened yet, and you

are mistaken. I advised them that it will be good to consult a competent spiritual guide. But, they did not like my statement and became annoyed. At one place, someone even asked me, “First of all, you tell me that your own *Kundalini Shakti* is awakened. You should get your *Kundalini Shakti* awakened, and then talk about awakening the *Kundalini Shakti* for others.” I responded with a smile. What could have I replied to such a person? I chose to remain silent.

Some newcomers argue a lot. They also call themselves seekers. I have observed that a few people sitting with closed eyes, for two to four months, without reaching out to a proper Guru, as they do not see any importance of a *Guru* or guide. They have not even learned the basics of *Yoga*, yet they think of themselves as *Yogis*. Such people begin to find faults in others and start guiding others by saying it happens this way, that way, you are wrong etc. I want to say to such people that they should first perform rigorous practice under the guidance of a capable *Guru*. When you become somewhat able after years of rigorous practice, only then you should say something about someone. There is no greatness in saying baseless things about others. Excellence means helping other seekers progress on the spiritual path. Certain people are found in society who starts pointing out the shortcomings of other people as soon as they see something remarkable in them. They tend to find faults in others. Such people always remain unhappy, because they can't bear the excellence achieved by other people. Thus, if a practitioner comes across such experience, he should not mind such encounters. Do not bother about such condemnation because such people have a tendency to consider themselves great and others as low. This is due to a layer of impurity on their *Chitta*. Such people do not change easily.

I have written about such people because we encounter such people in society, somewhere or the other. That is why we should maintain a safe distance from such people, and concentrate on our *sāadhanā* with patience to avoid hindrances in our

practice. Some people have nothing to do with spiritual practices, follow a little bit of practice, but keep claiming that their *Kundalini* is awakened. I have noticed some people who are suffering from some diseases, such as high blood pressure or mental health issues, who also claim that their *Kundalini* is awakened. I have also met some other people who had some ailments or other troubles, but they think that their *Kundalini* is awakened, and their problems are related to *Kundalini*. In such situations, I prefer to remain silent. What can I say when they are not willing to accept the truth? I want to clarify one more thing – I have also met with some seekers, who follow the regular practice, and their *Prāṇa Vāyu* is rising (*urdhav*), but they think that their *Kundalini* is rising (*urdhav*). They are mistaking the *Prāṇas* as *Kundalini Shakti*. If truth is told, they are not willing to accept. That is why such seekers are driven to similar kinds of *Gurus*. I would rather say that such *Gurus* are of great value to these seekers because they tell them that their *Kundalini* is rising when the *Prāṇa* is *urdhav*. For the person who does not wish to accept the truth, he finds a *Guru* to support his confusion.

There is indeed no scarcity of competent *Gurus* in our society. However, what can we do, since the fake *Gurus* also blend in with the mass of good *Gurus*, because these days the business of such so-called *Gurus* is rapidly flourishing. These so-called *Gurus* live comfortably using the *Guru* business by making a lot of disciples, whereas they can't gather such facilities by their own. They also get a lot of name and fame. Ignorant people trust such *Gurus* a lot and keep practicing some instructions taught by them with full faith. If such seekers are asked what they gained over the many years, they will reply that their *Guru* is Ishwar. Such people are not ready to listen to anyone rather, they become angry while answering. Some disciples think that there is no need for them to practice any *Yoga* as their *Guru* is going to bless them with everything at the end because he is very powerful. Sadly, that never happens, and life passes away. These ignorant seekers keep believing that by

merely being the disciple of such a famous *Guru*, who is like *Ishwar* will shower his grace, sooner or later.

Many ignorant people begin to question the existence of *Kundalini Shakti*, itself, and question which scripture mentions about *Kundalini*. I want to ask such people – “If *Kundalini Shakti* does not exist in the human body, then why millions of practitioners are engaged in this path?” Many saints have written about their own experiences about *Kundalini Shakti*, and I have read about those experiences. I have also personally seen that *Kundalini Shakti* of many of my *Guru-brothers* and *Guru-sisters* was awakened (urdhav), a long time ago. If some saint has not followed the path of *Kundalini*, does it mean that the existence of *Kundalini Shakti* has ended in the human body? Many videos on Youtube are available in the present times, where people are describing their experiences about *Kundalini*. Sometime people connect the subject of *Kundalini* with other religions. Many have asked me, “The word *Kundalini* is not described in the *Buddhist* religion, and *Gautam Buddha* never used the word *Kundalini*.” My response is that *Buddha* may not have adopted the path of *Kundalini Shakti* and may not have addressed his disciples by using the words *Kundalini Shakti*. Moreover, it is heard that *Buddha* has not mentioned anything related to *Ishwar* either. Does this mean that *Ishwar* does not exist? Many people say that there is no description of *Kundalini Shakti* in the *Aṣṭāṅga Yogaa*. My answer is that if a particular path does not describe the *Kundalini Shakti*, that does not mean that *Kundalini Shakti* can not be awakened in followers of that path. It must be awakened, regardless of whether the practitioner pays attention to it or not.

This development is definitely within the body; people usually pay attention to only the path they are following and not towards other things. A seeker will have experiences and feelings during meditation, based upon his devotion. That is why some *Yogis* have described *Kundalini*, while others have not. Also, there are other

particular paths to realize *Ishwar* or to get established in Self. Each has his personal preference to choose his path. Those people who habitually find faults with others often ask such questions. Such people can never become adept seekers who are busy finding faults with others. The truth is that they are full of weaknesses of their own because their *Chittas* are impure.

The description of *Kundalini* can be found in many books published by *Geeta Press* (*Gorakhpur, Uttar Pradesh*). Upon reading those books, it will become clear which other books have described *Kundalini* in the past. About a hundred years ago, a great saint from *Maharashtra*, *Gyāneshwar Ji* has written about *Kundalini* in “*Gyāneśwarī*.” Many articles about *Kundalini* can be found in many books these days. I have also met many saints many years ago whose *Kundalini Shakti* was awakened and was in steady-state after completing the full journey. I have noticed that, in society, some people with very limited knowledge keep asking these kinds of questions due to their habit. In olden times, many secret things related to *Yoga* were not written in books. Such secretive knowledge was often imparted in person in the tradition of *Guru* and *Shishya* (disciple). *Gurus* used to impart such knowledge only to those disciples who were considered deserving. The description of such secret knowledge will never be found in books. Even though I have clarified many details in my writings, but there are so many other spiritual secrets that I have not yet made public in any of my writings and I will never do so. I have mentioned a very limited part of such deep knowledge to some serious seekers in-person but cannot elaborate more because they are not eligible for more than this. There is much more profound knowledge in *Yoga*, which will always remain secret. Such knowledge cannot be divulged at this time because seekers are not yet ready and because of *Kaliyuga*. There are only a very few *Yogis* on this planet earth who possess such knowledge, and they guard it by remaining quiet, as well. Until today, I have not come across such a person who loves only *Ishwar* and who only wants to

achieve *Ishwar*. I have met many seekers and found out that they all have some hidden selfishness.

In today's times, there is a scarcity of capable *Gurus*. However, the bitter truth is also that there is a scarcity of deserving disciples, as well. If a disciple becomes capable, then it is the responsibility of *Prakriti* to introduce a capable Guru to the seeker. I tried to make some of my disciples capable, but it could not happen because the *karmas* of those disciples got in the way of spiritual progress. These disciples could not progress further as their desires for material things surfaced and they wanted to gratify their desires. I became quiet because nothing could be said about how, why and when *Samskāras* on Chitta will emerge out.

To answer the questions of those who have incomplete knowledge and keep asking why so and so saint has not mentioned *Kundalini*. The answer is- only that saint can answer as to why he has not said about Kundalini, and some of those saints are not in this gross world anymore. I remember that *Yajurveda* has a description of *Kundalini Shakti*, which I have read. Apart from this, its description can also be found in *Saundarya Lehri*, *Yogaa Kundalyupanishad*, *Lalita Sahastranam*, *Yogaa Shikhopanisad*, *Shatachakra Nirupanam*, *Gherand Sahita*, *HathYogaa Pradipika*, and many books related to *Tantra* and in many other books printed by *Geeta Press Gorakhpur, Uttar Pradesh*. Saint *Gyāneshwar Ji* has also described it very nicely in “*Gyāneśwarī*.”

The experiences, that the *Yogis* and saints had in the past about *Kundalini Shakti*, have been described similarly by them. The *Kundalini Shakti* of many seekers has become *urdhav* in the present times, and they are experiencing it in their own ways. I, myself, have awakened the *Kundalini Shakti* of many seekers. I have been doing so since 1992 until today. Every seeker, whose *Kundalini* has been awakened, is experiencing *Kundalini Shakti* in different ways, based on their practice and

samaskaras. That is why it cannot be stated that everyone will have the same kind of experience. Some people have nothing to do with the awakening of *Kundalini* consciously, yet their *Kundalini* has awakened. They did not even know that their *Kundalini* was awake. I wrote about this in my first book, *Sahaj Dhyāna Yogaa*. I noticed this in 1992. One person among those was a singer and an Indian national, whereas the other person was a scientist from Europe and so on.

Kundalini Shakti exists in *para-prakriti* in an unexpressed form; it is also called *MahaKundalini* in the language of *Yoga*. In an expressive form, *Kundalini Shakti* exists in the body of *jīva* (living beings). The primary abode of *Kundalini Shakti* is *Sahasrār chakra*. The *Kundalini Shakti* is also called the *Sangini* (partner) of a *jīva*. When a *jīva* takes birth for the first time in this *loka*, it brings *Kundalini Shakti* and *Prāṇa* energy along with it. Then, the *Kundalini Shakti* goes through the *Āgyā chakra*, throat *chakra*, *Hriday Chakra*, *Nabhi chakra*, *Svādhiṣṭhāna chakra* and comes to *Mūlādhāra chakra*, where it makes a three and a half coil on the *Śivlinga* situated in the center of the triangle, takes its tail in its mouth and goes into a dormant state, i.e., it goes to sleep. At that time, even though a *jīva* is a *Chetan Tattva* (consciousness), he achieves a state of *Jīvatva*. Until the time, *Kundalini Shakti* remains in a dormant state in the *Mūlādhāra chakra*; *jīva* will remain in a *Jīvatva* state.

When this *Kundalini Shakti* becomes active in the *Mūlādhār chakra* and rises upward through the *Swadishthan chakra*, *Nabhi chakra*, heart *chakra*, *Kanṭha chakra*, and *Āgyā chakra* and finally comes to *Sahasrār chakra* in the last birth, after the continuous practice of many births, then the *Jīvatva* of the *jīva* is destroyed. After that, it is established in its *Chetan Swarūp*. This means that to destroy the *Jīvatva* of a *jīva*, the *Kundalini* energy has to rise upward and reach *Sahasrār chakra*. After performing rigorous *sāadhanā* for many births, the *Kundalini Shakti* reaches the *Sahasrār chakra* in the last birth. Then it meets the

Param-Shiva, who resides in the *Sahastrār chakra*. Following this, the *Jīvatva* of the *jīva* is completely destroyed. At that stage, the *jīva* is called *Jiveshwar*. Until the time the *Kundalini Shakti* does not dissolve into *Param-Shiva*, the seed of this gross world remains in the *Chitta* of a practitioner in a minute amount. Upon manifestation of *Ritambharā-Pragyā*, ignorance gets destroyed from its roots, and the light of Knowledge starts spreading in the *Chitta*. Then the seeds of this gross world start being destroyed. At this time, the practitioner is practicing *Niruddhavastha*. Upon destruction of the seed of this gross world, when the *Chitta* becomes enlightened with the light of Knowledge, the *Jīvatva* of the *jīva* is destroyed completely and the *Kundalini Shakti* meets with *Param-Shiva*. This is called the union of *Shiva* and *Shakti*, and then *jīva* attains the seat of *Shivatva*.

Why does a practitioner have to practice for many births for his *Kundalini Shakti* to merge with *Param-Shiva*? Why does the *Kundalini Shakti* not awaken and merge *Param-Shiva* in one birth? There are a few reasons for this, which I am explaining here. When a *jīva* comes for the first time in this gross world to experience *prakriti*, out of ignorance, he says, “This world is mine.” This ignorance makes a *Jīva* acquire the state of *Jīvatva*. If you think carefully, is this gross world (*Aparā-Prakriti*) yours? Of course, you also know that this world is not yours, and you are not the owner/ruler of this world. This world is made of five gross elements, the three *Guṇas* keep interacting with each other in these five gross elements, i.e. the world is a form of *prakriti*, and the ruler of this *Prakriti* is *Ishwar*. Lord Krishna says to Arjun in *Geeta*, “O Arjun! I have two *prakritis*, 1. *Para-Prakriti*, 2. *Aparā-Prakriti*. Both these *prakritis* exist within me, not that I exist in them.” This means that *Ishwar* pervades everywhere, and *Ishwar* is the ruler of *Prakriti*. Even then, the *jīva* starts believing that the gross objects belong to him due to ignorance, i.e. and he starts considering the objects that do not belong to him as his own. After this, he falls further and becomes limited to the gross body and starts considering worldly

objects as his own. Then, due to his feelings like attachment-fondness, self-nonselF, belonging, greed, etc. towards this world, he starts experiencing pleasure and pain. He becomes dependent on his senses and starts doing *karmas* full of ignorance. The *karmāśays* of these *karmas* accumulate on the surface of his *Chitta*. In this way, he keeps performing *karmas* out of ignorance his entire life. The *karmāśays* of all these *karmas* are added every moment and keep accumulating on the *Chitta*. Then life ends. The next birth is obtained as per his *karmas*, and the human being who is dependent on his *karmas* keeps running after desires, trying to satisfy his desires for his entire life. However, desires and wishes never end. Finally, the gross body meets its end. This pattern keeps on going with the human being, as he leads a life as a slave to his senses, in each life. A human being keeps considering this world as his own and continues running after acquiring worldly things. He forgets who he initially was. Now he starts mistaking himself just as a gross body. In this way, a *jīva* keeps having endless births in this world, only out of ignorance. A heap of *saṃskārs* (*karmāśays*) accumulate on the *Chitta* from countless births. In this state, the layer of *malintā* (*tamoguṇa*) on the *Chitta* increases so much that the light of knowledge is completely covered by *tamoguṇa*. He believes his current state as the only truth.

There is nothing else, other than sorrow in this gross world because the *prakṛiti* is ever-changing. Every moment, everything is changing i.e., nothing stays in the same form (steady) forever. That is why gross objects cannot be enjoyed in the same way forever. Something that belongs to me today will belong to someone else tomorrow. Still, a human being wants to run after those things like a crazy person trying to make those things his own forever. In this way, he keeps experiencing sorrow continuously. In such a state, a *jīvatma* considers unreal and untrue to be true and *avidyā* as *vidyā* out of ignorance.

When he starts to follow spirituality by reading the *Shastras* or by listening to spiritual talks of *Gurus* and saints, then his own body, *man*, and *Prāṇa* produce hindrances in his path. If the practitioner were to perform a rigorous practice of *Prāṇayāma* in this state, then his gross body, *Prāṇa*, and *man's malintā (tamoguṇa)* is reduced, i.e. some purity comes to him. Through this, the spiritual path becomes slightly easier. That is why it is said that to progress on the spiritual path, it is essential to have an experienced *Guru*. Only able *Guru* will show the path ahead that what to be done now and method to remove obstacles in one's path. If the obstacles still persist, then the *Guru* performs *Shaktipāt* to removes these obstacles. Those seekers are lucky who got an excellent *Guru* because such *Gurus* definitely advance his disciples further on path.

A seeker has to awaken his *Kundalini Shakti* and make it rise upward, only then *Kundalini Shakti* will meet *Param-Shiva*, i.e. only then a *jīva's Jīvatva* will be destroyed. To awaken the *Kundalini*, a seeker will have to become inward-oriented and purify his *Prāṇa*. First, a seeker will have to calm the outward-oriented senses and then have to turn them inward. *Man* is the ruler of senses. If the *man* is made steady, then the senses will automatically become steady and turn inward. To make *man* steady, one should try to purify the *man* gradually. *Man* starts becoming steady and gets purified with the practice of *Prāṇayāma*. With the more practice of *Āntarika kumbhaka*, the wandering nature of *Man* starts to calm down. If a practice of *dhyāna* is done, then *Man* becomes steady, and also the senses leave their natural outward orientation and turn inward. To receive this benefit, one should start practicing.

First, a seeker should make an *āsana* (seat). It is better if the *āsana* is made of *kuś* (a particular dry grass) or a blanket. One should spread a white sheet on top of that *āsana*. Select your favorite *Iṣṭa* or select a particular *deity* as your *Iṣṭa*. If necessary, one may also offer *manas pūjā* (mental worship) to *Iṣṭa*. Select a place to do

dhyāna, where the air is fresh and is noise-free. The place should not be suffocating. Chose a *Guru*, one who is knowledgeable and experienced about this path. One should have only one *Guru* and should not keep on changing. One should wear clean clothes while performing *dhyāna*. Make a small temple in your room in a corner and keep your *Iṣṭa*'s photo or mount it on the wall. You should keep one thing in mind that the picture of your *Iṣṭa* should be in front of your eyes while performing *dhyāna*. Spread your *āsana* there and sit on that *āsana* in the *Sahajāsan* position. Now interlock the fingers of both of your hands and place them in your lap. You should make sure that your spine is straight. Now close both of your eyes and try to remember the image of your *Iṣṭa*. Try to focus your *Man* on the *Āgyā chakra* and contemplate on your *Iṣṭa*. After some time, *man* will start wandering around. Let it wander, don't think much, and don't become upset about why it is wandering around. Focus your *man* on *Āgyā chakra* again and start focusing on your *Iṣṭa*. Keep repeating this process. One should try to sit at least for half an hour in the beginning.

In the beginning, *man* will not become focused. That is okay if it is not so focused. However, try to focus your *man* on *Iṣṭa*, time and again. One should practice at least twice, once in the morning and once the evening. Perform a rigorous practice of *Prāṇayāma* thrice a day. Eat *sātvik* food, so that there is purity in *Prāṇa*. Upon finding more time, one should chant the *mantra* and also practice *trāṭak*. One should sit in *dhyāna* in the morning and the evening for thirty to forty minutes each time. After a few days of such practice, one will start to achieve the state of *dhyāna*. After practicing *Dhyāna* for few days, one will feel the sensation of *Prāṇa Vāyu* at the bottom-most pointed part of the spine. Then one will feel like warm bubble or something is rotating in a circular motion there. Some seekers experience this, while some do not. This is *Prāṇa Vāyu*. Then this *Prāṇa Vāyu* reaches *Mūlādhār chakra*. When the seeker practices *Dhyāna*, this experience of *Prāṇa Vāyu*

continues quite often or happens only sometimes. However, every seeker does not experience or feel the same thing. One experiences *Prāṇa Vāyu* at the *Mūlādhār chakra* for about twenty-five days to a month. Then it starts rising upward based on the intensity of one's practice. This *Prāṇa Vāyu* purifies the *Mūlādhār chakra* and gradually helps its development. When its development is completed and its purity reaches a particular level, then *Prāṇa Vāyu* starts to rise upwards slowly. In a few days, *Prāṇa Vāyu* gradually reaches the *Svādhiṣṭhāna chakra*. All four petals of the lotus at *Mūlādhār chakra* opens.

When *Prāṇa Vāyu* comes to *Svādhiṣṭhāna chakra*, then it remains here for a few days. Then it gradually starts to purify this *chakra* based on one's practice. First, it cleans the *tamogūṇa* in that *chakra*. When purity comes after removal of *tamogūṇa* (*malintā*), then the lotus at that *chakra* begins developing. In a few days, the bud starts to develop upon being nourished and straightened. When the petals of the lotus start opening, they do not open altogether but one at a time. When all the petals of the lotus are developed, then it is considered that *chakra* has opened. There is a six-petal lotus at this *chakra*. Then *Prāṇa Vāyu* starts rising upward in another few days.

After a few days, *Prāṇa Vāyu* reaches *Nabhi chakra*. Then after destroying the *malintā* of this *chakra*, it starts purifying the *chakra*. After this, the lotus at that *chakra* begins to develop. When the development of this *chakra* starts, experiences are felt by some seekers because of the digestive fire in this region. This digestive fire further increases and consequently, his digestion also increases. After a few days of practice, his *Nabhi chakra* opens. The lotus located at this *chakra* has ten petals. Then *Prāṇa Vāyu* starts rising upward from here.

A practitioner feels as if a roundish bubble of *Vāyu* is rising upward. This *Prāṇa Vāyu* feels as if it is slightly warm. The location at which the *Prāṇa Vāyu* becomes

steady may experience some sweating. When *Prāṇa Vāyu* reaches the heart *chakra*, the seeker feels very happy and joyful because the seeker starts having many good experiences here. He never had such experiences before. He likes to practice *dhyāna* to enjoy the pleasure of such good experiences. Some seekers may not notice any experience. This does not mean that their *sādhana* is not progressing further. After some time, when the *Prāṇa Vāyu* starts to rise, then he stops feeling the pleasure of such experiences. The lotus at this *chakra* has twelve petals.

Prāṇa Vāyu comes to *Kanṭha chakra*, gradually rising upward. One does not feel pleasure at *Kanṭha chakra*, compared to the heart *chakra*. The experiences rarely come here. After several days, one may feel one or two experiences. This is the most complex *chakra* because a knot is blocking the further path. Hence, the *Prāṇa* is not able to move forward. Here (at the *Kanṭha chakra*), many seekers take several years, and many practitioners are not able to open this *chakra* in their lifetime. Some seekers start losing patience during their practice at this *chakra*. A seeker keeps witnessing various experiences related to a tunnel-like structure. He sees that he is moving inside a tunnel at high speed. The other end of the tunnel is closed. Sometimes he may also see the symbol of *Aum*. If a seeker is performing intense practice, then his neck starts bending backward, and the backside of his head starts sticking to his back. At that time, a seeker starts feeling pain. In this way, a seeker keeps practicing for many months or years, and then time comes for the awakening of his *Kundalini*.

A seeker is performing his practice rigorously at this *Kanṭha chakra*, and then his *Prāṇa* gradually becomes purer. At that time, *Prāṇa* starts exerting pressure on the bottom part of *Sushumana nāḍī*. This means, compared to the prior stage, now, pure, and very subtle and vast *Prāṇa Vāyu* tries to enter the *Sushumana Nāḍī* or applies jerks. Then, Jerks of *Prāṇa* are felt on the *Kundalini* that is coiled up around the *Shiva-Linga* in the *Mūlādhār chakra*. After some days, the *Kundalini* opens its

eyes. It continues in this state, with open eyes, for a few days. At that time, *Bhastrikā* automatically starts during the seeker's *sādhanā*. The seeker is not able to stop this *Bhastrikā*, because this process is happening in the subtle body. After enough *sādhanā* by a seeker, when *Prāṇa* becomes purer, the *Kundalini* Shakti spits out its tail from its mouth. This tail keeps sticking to the *Shiva-Linga*, after coming out of the mouth of *Kundalini*.

At this time, automatic *Uḍḍīyān Bandh* keeps on happening to the seeker during this state of *dhyāna*. If a seeker's *sādhanā* is intense, then the *Uḍḍīyān Bandh* will be forceful. If the *Uḍḍīyān Bandh* is forceful on its own, then it is even better. This helps in increasing the pressure of *Prāṇa* on the bottom part of *Sushumana nāḍī*, which helps in making the *Kundalini* rise upward, and the digestive fire also increases. Sometimes in this state, the *Mula-Bandh* of the seeker also becomes automatic. Forceful *Mula-Bandh*, exerts the pressure of *Prāṇa* on the *Mūlādhār* region and helps the *Kundalini Shakti* rise rapidly. The *Kundalini Shakti* of some seekers starts rising upward on its own. However, mostly, *Gurus* or spiritual guides perform *Shaktipāt* on the seeker to awaken his *Kundalini* Shakti, causing it to rise. Then the *Kundalini Shakti* gradually rises upward. At this time, *Kundalini Shakti* tries to stand, facing upward. In the beginning, it expands its mouth and raises it slightly upwards.

When the *Kundalini Shakti* is awakened and rises slightly upward, then it starts consuming away the rigidity at the *Mūlādhār chakra*. By nature, *Kundalini* energy destroys rigidity first and then spread *chaitanyata* (divineness) in that region. That is why it is said *Kundalini Shakti* has awakened after a long time. Because it eats *Prithvi Tattva* (earth element) and *Jal Tattva* (water element) therefore, as soon as it is awakened it starts destroying the element of rigidity. The second reason is that the form of *Kundalini Shakti* is *Agni Tattva* (fire element). The *Agni* has natural combustive power and, hence, it destroys a certain amount of *Prithvi Tattva* and *Jal*

Tattva. This helps in destroying the rigidity at the *Mūlādhār chakra*, and due to the spreading of *chaitanyata* there, divineness starts spreading at that *chakra*. One may consider that *Mūlādhār chakra* has been purified now. Initially, *Prāṇa Vāyu* had purified and developed this *chakra*. Now, the *Kundalini* energy spreads its *chaitanyata* and tries to rise further.

When the *Kundalini Shakti* starts working, after awakening, i.e., starts destroying rigidity and spreading *chaitanyata*, then at that time, the seeker's *Mūlādhār* region feels warm. Due to the purity, some seekers feel as if that region has been lit up with fire or as if burning coal has been placed there. Some people may experience this very slightly or not at all. This depends on the purity or impurity. In the present times, many seekers confuse the *Prāṇa Vāyu* as the activation of *Kundalini Shakti*. There is a difference between the movement of *Prāṇa* and movement of *Kundalini Shakti*, as *Prāṇa* feels slightly warm, whereas the *Kundalini Shakti* feels hotter. The form of *Prāṇa Vāyu* is felt like a bubble. However, *Kundalini* energy feels warm and rising upward like a snake, or like a thin warm line rising upward.

A seeker's *Bhastrikā* starts functioning when the *Kundalini* energy is awakened. The *Mūl-bandh* and *Uḍḍīyān Bandh* also work automatically. The Seekers have different experiences of *Kundalini Shakti* in various forms. For example, she may appear in red *Sari* and blouse, with shining stars in the *Sari*, with a beautiful golden crown, standing in front of him or in space, in the form of a very beautiful woman. Sometimes she appears standing in the sky, looking at the seeker with all three of her eyes open. She may also appear like a little girl or in the form of a yellow or golden snake. She may appear as bright lightning in the sky, void of sun, moon, stars, and clouds. She may appear in the form of a large carved door in the sky. She may appear as a snake hissing heavily, coiled up over the surface of water or some water body. In this way, she appears in many different forms. When a seeker is unable to understand about the *Prāṇa* and *Kundalini*, then he should

consult his *Guru*. The *Guru* will use his divine vision to educate the seeker whether his *Kundalini* has yet awakened or not. Only a *Guru* can complete this task, as he is the one who awakens the *Kundalini* Shakti. It is different if the *Guru's Kundalini* has not awakened either, and then what can be said? Then such saints should not be accepted as *Gurus*. Only saints who are apt in this path should be accepted as *Gurus*.

When the *Kundalini* energy rises upward from the *Mūlādhār chakra* to the *Svādhiṣṭhāna chakra*, then it destroys the rigidity at the *Svādhiṣṭhāna chakra* and spreads *chaitanyata* there. A seeker may witness the manifestation of libido during this process. Now the seeker starts thinking, why are dirty thoughts emerging in me? Such dirty thoughts never emerged in me before, why are they coming now? Answer – the reason for the emergence of such thoughts is due to the influence of reproductive organs on the *Svādhiṣṭhāna chakra*. That is why *Kundalini* keeps destroying the *Samskāras* related to that region. In such a case, some *Samskāras* also come to the upper layer of *Chitta*. At that time, a seeker may see the emergence of thoughts related to libido. In this state, many people start thinking differently about *Kundalini* Shakti, out of ignorance, that such dirty thoughts are arising due to *Kundalini* Shakti. Whereas, *Kundalini* energy is destroying the *Samskāras* on the practitioner's *Chitta* related to libido. When it destroys a certain amount of *Samskāras*, then it spreads *chaitanyata* on the *Svādhiṣṭhāna chakra*. Then divineness comes in this *chakra* due to *chaitanyata* and the *Kundalini Shakti* starts to rise upward gradually.

Rising upward, *Kundalini* energy now reaches *Nabhi chakra*. Upon reaching *Nabhi chakra*, it starts destroying the rigidity and spreads *chaitanyata* here. If the *Kundalini* is aggressive, then the practitioner will feel as if there is a fire in his stomach region, and that region will start becoming warmer. Here the digestive fire becomes more intense leading to a fast digestion process. Anything that a seeker

consumes is digested rapidly and visiting the washroom is less frequent. If *Uddīyān Bandh* automatically happens to the seeker in such a state, the *Kundalini* energy becomes even warmer. After a few days, *Kundalini* completes its work at the *Nabhi chakra* and gradually rises upward and reaches the *heart chakra*. When the *Kundalini* energy reaches these *chakras*, it stays for a few days on that *Chakra* because it has to destroy the rigidity of that *chakra* and spread *chaitanyata* there. Then divineness comes to that *chakra*. However, it does not take a lot of time to progress from one *chakra* to the other, as it keeps spreading *chaitanyata* in the path between these *chakras*.

When *Kundalini* energy reaches *heart chakra*, then it destroys the impurity to a certain extent similar to the previous *chakras* and spreads *chaitanyata* there. One starts having better, than earlier, experiences at the *heart chakra*. These experiences are full of divineness, and thus, the practitioner feels quite blissful. When *Kundalini* energy spreads *chaitanyata* at the *heart chakra*, then it starts progressing further, i.e., it moves towards the *Kanṭha chakra*.

When *Kundalini* energy reaches near *Kanṭha chakra*, then it is the seeker's *karma*, which determines up to what point the *Kundalini* Shakti will rise. The *Kundalini* energy usually stops slightly before the *Kanṭha chakra* because the further path of *Kanṭha chakra* is blocked. A knot situated there is the reason for this block. This *chakra* is covered with *tamoguṇa* and, hence, a practitioner needs extra purity. At that time, even *Prāṇa Vāyu* is held up here. The seeker is already experiencing pain because of the knot, as his neck bends backward during *dhyāna*. The rear part of his head sticks to his back. The *Kundalini* also slowly warms up during *dhyāna*. It does not mean that since the *Kundalini* energy has reached the *Kanṭha chakra* so it is going to open. I know of many seekers whose *Kundalini* energy is stuck at the *Kanṭha chakra* for many years, but they have not been able to open their *Kanṭha chakra*, yet. Some seekers even left their physical bodies. If a seeker is performing a

rigorous practice, then his *Kanṭha chakra* may open after a few years. Initially, the knot situated here opens, and then the *Kanṭha chakra* opens. When the knot is about to open, the seeker feels a slight pain in that region because the knot consists of a bunch of *nāḍīs*. First, this knot gradually becomes strong; then it is time for it to open. By that time, the seeker's thinking towards this world begins to change, because the further region has extreme subtleness and more prevalence. That is why a seeker has to further purify his *Man* make it more pervasive. One needs to have a lot of faith and reverence for his *Guru* and should be tenacious. A minimum of four hours of *sādhana* and thrice a day *Prāṇayāma* is necessary.

Seekers! The way I have written – *Kundalini* Shakti advanced from *Mūlādhār chakra* to *Kanṭha chakra* by rising upward. However, this journey does not happen so quickly. This is because *Kundalini* energy starts rising upward rapidly in the initial stages, but comes back and coils around the same *Shiva-Linga* again. When the seeker's *Man* is focused in the state of *dhyāna*, *Kundalini* energy is rising upward in that state. Upon losing one pointedness, *Kundalini* energy comes back to its original place (*Shiva-Linga*) and coils around. If a seeker has performed a *dhyāna* for one hour, then his *man* stays focused for only a few moments, then the focus is lost, and the *man* becomes fickle again. The focusing of *man* and wandering of *man* alternates. Until the time, *man* remains focused, *Kundalini* energy rises or stays upward. That is why it takes a lot of time to purify the *chakras*. Then the petals of the lotuses of those *chakras* are also purified, and divineness spreads on them. That is why it takes longer for this process. The lotus petals need to become filled with divineness because *Devi-Devṭās* and *siddhis* have their abode on these petals. Those seekers who perform a special *sādhana* for these *Devi-Devṭās* and *siddhis* obtain that Shakti at an appropriate time. I had also achieved certain *siddhis* during the period of my *sādhana* and had used them for performing certain tasks. Then I decided to discard those *siddhis* because such *siddhis* are a

hindrance in the seeker's path, and that is why I had separated myself from such *siddhis*.

When my *sāadhanā* was at *Kanṭha chakra*, I used to perform the intense practice. That was in 1989. *Shri Mātāji*, had called me at her place at that time. I reached her place in the month of June. At that time, *Shri Mātāji* used to live at her home, as the *ashram* was not yet built. I used to perform extremely rigorous practice near *Shri Mātāji* (my *Guru*), and during that time, I achieved the *Siddhi* of *Dur-Darshan* (paranormal distant vision) and *Dur-Shravan* (paranormal distant hearing). This *siddhi* used to function automatically. As such, this *siddhi* was great as I was able to see any distant place and could also hear sounds related to that place. Even the secret and hidden views were clearly visible due to this *siddhi*. I used to feel as if the sight was right in front of me. Then after two years, I also achieved *Vāchā Siddhi* when I was staying at *Miraj ashram*. At that time, I had to think before speaking even in normal state. I preferred silence most of the time. This *Vāchā Siddhi* (the spiritual power of words) can be used for spiritual guidance. I used these *siddhis* to perform certain tasks. However, later, I got rid of these *siddhis* with some effort. These *siddhis* always function based on the *Yogaabal*. One should not be trapped in the lure of these *Siddhis*, as they become a hindrance on the path of *Yoga*.

When a seeker performs a rigorous practice, then *Prāṇa Vāyu* exerts more pressure in the upward direction. However, the knot situated in the neck is hindering its path and, hence, due to *Prāṇa's* pressure, the neck starts to bend backward. Sometimes the rear of the head sticks to the back. At that time, the *Kundalini* energy is exerting a pressure upward but is not able to rise. That is why it keeps warming up in the neck, and a seeker feels a lot of pain in that region. The neck area sort of bulges out due to the accumulation of *Prāṇa*. Sometimes the seeker falls over on his back. When the purity in a seeker increases further, then the knot becomes healthy and

starts to open. When the knot is about to open, then one feels pain in the knot and the region around it. The knot then opens after a few days. There is no definite time in which the knot will open. It could take a few years or even lifetimes. Sometimes the knot is not able to open in the current lifetime. The pain in the neck goes away after the opening of this knot and he finds complete relief. The *Kundalini* energy provides enormous help in the opening of this knot. The *Kundalini Shakti* keeps pushing the knot with her mouth. Some seekers can feel this push at such times.

Upon the opening up of *Kanṭha chakra*, the *Prāṇa Vāyu* that was obstructed now moves upward, but the *Kundalini* does not go up now. Now, *Prāṇa Vāyu* reaches straight to *Āgyā chakra*. There are three paths from *Kanṭha chakra* to *Brahmarandhra Dwār*. The *Kundalini* energy keeps traversing all three paths respectively, until all three paths are purified. When the *Prāṇa* reaches *Āgyā chakra*, the practitioner feels much *Prāṇa Vāyu* has filled his forehead. Sometimes one may feel pain in that region. The *Prāṇa Vāyu* is not able to reach all three paths yet. This is because the western path is still blocked. The *Kundalini* energy widens the region in the *Kanṭha chakra* a little bit so that it can easily cover the path above the *Kanṭha*. After practicing a few more days, the *Kundalini* energy rises upward. At that time, the *Kanṭh* region feels like it is hollow.

The *Kundalini* energy now continues moving along all three paths, little by little, and keeps purifying those paths. These three paths are 1. The straight path, 2. Eastern path, and 3. Western path.

Straight path – *Brahmarandhra Dwār* is right above the *Kanṭha chakra*, making a ninety-degree angle, i.e. *Brahmarandhra Dwār* is at the top of the head. The path, leading straight up from the *Kanṭha chakra* to *Brahmarandhra*, is called the straight path.

Eastern path – The path from *Kanṭha chakra* towards the mouth (from the front) to the *Āgyā chakra* is called the eastern path.

Western path – This path comes from *Kanṭha chakra* through the backside of the head, through the small brain to the *Brahmarandhra Dwār*.

The *Kundalini* energy moves smoothly through the straight path and the eastern path without taking much time. The *Prāṇa Vāyu* reaches the *Āgyā chakra* by moving through the eastern path. Similarly, *Prāṇa Vāyu* reaches *Brahmarandhra Dwār* through the straight path, and the seeker often times feels this. The western path is still blocked, as *Kundalini* energy slowly keeps opening this path. When it keeps making its path through the smaller brain, the seeker can feel that something is happening in the backside of the head. Sometimes he experiences slight pain because *Kundalini* energy stays in that region for some time, remains warm, and pushes upward forcefully. This upward push feels like a hot thick needle is pricking. In this way, *Kundalini* keeps making the further path.

One whose *Kundalini* energy is aggressive, i.e., it has aggressive nature, feels slight pain when the path is being created through their small brain. Seekers with a medium nature *Kundalini* can feel as if something like a hot thick needle is pricking. However, seekers with a calm natured *Kundalini* do not feel any discomfort. They continue sitting steady and silent in *dhyāna*. There is only one *Kundalini Shakti*; however, based on the seeker's purity or impurity, its speed is different. Seekers with an aggressive natured *Kundalini* see that their *sādhanā* progresses rapidly. However, seekers with a calm natured *Kundalini* take many years to progress. A seeker with an aggressive natured *Kundalini* is powerful and is apt to become a *Guru*. A seeker with a medium natured *Kundalini* can attain the seat of a *Guru*, but he should not take on a lot of disciples as the *Shaktipāt* by him will be less effective. However, a seeker with a calm natured *Kundalini* should not

become a *Guru*, because he can not perform a lot of Shaktipāt. That is why not all practitioners can attain the position of *Guru* in future. Seekers who have done *sādhana* in their prior births have an aggressive *Kundalini*, and also start rapidly attaining *siddhis*.

Kundalini energy keeps moving through all the three paths, step by step. It does not require much effort to reaching *Āgyā Chakra*. Similarly, it keeps moving smoothly on the straight path, as well. It takes several months to open the western path. When *Kundalini* energy reaches *Āgyā Chakra*, then the *divya drishti* (divine vision) of a seeker becomes sharper, and the process of opening the *Āgyā Chakra* is expedited. There are two petals on the lotus at this *Chakra*, and there is also a knot there. When this knot becomes strong, some unique characteristics start manifesting within a seeker. When the *Āgyā Chakra* opens, then the *Prāṇa Vāyu* starts rising slightly upward and reaches *Brahmarandhra Dwār*. In this way, first *Prāṇa Vāyu* reaches the *Brahmarandhra Dwār* through all three paths. Then the *Kundalini* energy moves and purifies all three paths while spreading *chaitanya*. Then it takes the straight path and comes to *Brahmarandhra Dwār*. At that time, *Prāṇa Vāyu* and *Kundalini* energy both exert pressure on the *Brahmarandhra Dwār*, after reaching there.

Seekers! At the *Āgyā chakra*, *Divya Drishti* gets opened. However, this divine vision of only a few seekers works properly to visualize things. Many seekers see that their divine vision is open, but it is not yet effective for the seeker for visualization. The reason for this is that he has not performed the practice of *Yoga* in previous births. His *Chitta* is *malin* (impure), as well. It is often seen that the *Kundalini* of such seekers is calm natured. That is why many seekers complain, why their divine vision is not functioning? The reason is that they have very little spiritual *Samskārs* from previous births because these *Samskārs* also help in seeing the subtle objects. Those seekers with aggressive *Kundalini* can see with their

divine vision. For a spiritual guide, this divine vision should be excellent as he has to guide the seekers.

I have written above that there are three paths from *Kanṭha chakra* to *Brahmarandhra*. The *Kundalini* energy moves on all three paths, using each path for some time, step by step. There is another path as well, the “*fourth path*.” Very few spiritual guides know about this “fourth path” and description of this path is also not available in the books. In ordinary circumstances, the *Kundalini* energy does not traverse this path. Only an adept spiritual guide with this specialized knowledge can help his disciples in moving the *Kundalini Shakti* through this path for two to four times. The spiritual guide decides which disciples’ *Kundalini Shakti* is to be moved through the “fourth path.” If the *Kundalini* energy is made to traverse this path, two or three times then it influences and destroys some of the *Samskārs* on his *Chitta*. The seeker is hugely benefited from this. However, to make the *Kundalini* traverse, this “fourth path” is a task to be undertaken with extreme caution. This path goes directly from the *Nabhi chakra* to the heart. There is a *nāḍī* which goes from the region of *Nabhi chakra* to the heart (*Anāhata chakra*). The *Kundalini* energy reaches the heart (*Anāhata chakra*) with the support of this *nāḍī*, and certain light (small) *Samskārs* are destroyed in a few moments. The *Kundalini Shakti* never uses this path again, because it reaches the *Kanṭha chakra*. For the progress of my seekers, I definitely take *Kundalini Shakti* on this path, once or twice.

The *Kundalini* energy is an *ansha* (part) of *Adi-Shakti*, and the *shaktiswarūpa Kundalini* energy contains this *Brahmāṇḍa*. It exists in the body of all *Prāṇīs*. It is the one that guides everyone and is the mother of everyone. Nobody can move it on the path, as per his desired. She herself goes on her path and her path is already determined. Exceptional spiritual guides can only use the “fourth path,” that I have described here. Not all can do this because they do not have knowledge about it.

There is a particular method which, when used, *Kundalini* energy goes on this path (only twice or thrice). The *Kundalini* energy, herself, shows the path to *Yogis*.

A seeker has to practice for a long time at the *Brahmarandhra Dwār*. The formation of this *Brahmarandhra Dwār* is of a particular kind and, hence, *Prāṇa Vāyu* is unable to open this *Dwār*. A seeker experiences *savikalpa Samādhi* here. Various types of experiences are visualized in the state of *Samādhi*. Many sounds (*Naads*) are also heard. Though many kinds of sound are heard, primarily there are ten sounds (*naads*). The tenth and last *Naad* (sound) is called “*Meghanad*.” A practitioner hears the sound of thundering clouds during *Samādhi*. This sound is similar to the thundering of clouds, heard during rainfall. The truth about *Naads* is that there is friction in *Vāyu Tattva* in *Ākāśa Tattva*, as the *tanmatrās* (subtle elemental manifestations) are doing *kriyās*, as per practice, and resulting him hearing various sounds. The region inside the *Brahmarandhra Dwār* is related to *ahaṃkāra*.

When a seeker is practicing intensely, then before opening the *Brahmarandhra Dwār* he hears “**Meghanad**” and sees a red sphere, similar to the rising Sun in the sky. The seeker wonders, why is this red sphere like a rising Sun is visible? This red-colored sphere is seen in the sky. When the *Kundalini* energy taps its mouth on the *Brahmarandhra Dwār* with force, with the support of *Prāṇa* or due to pressure of *Prāṇa*, then that red-colored sphere starts shaking. The seeker notices this moving or vibrating sphere. In the state of *Samādhi*, the seeker feels the pricking of the *Kundalini*'s mouth on the *Brahmarandhra Dwār*. It feels like a hot thick needle has pricked the top part of the head. At that time, the red sphere, similar to the rising Sun, starts vibrating. At this time the seeker should understand that after some time, his *Brahmarandhra Dwār* is going to open. In such a state, the seeker should try to maintain more purity.

When the *Kundalini* energy opens the *Brahmarandhra Dwār*, then the seeker feels as if a hot thick needle has entered the top portion of the head, and he loses consciousness after that. He gains consciousness after a few hours, and he starts gradually coming out of a state, from unconsciousness to consciousness. When the seeker's *Brahmarandhra Dwār* opens, then the entire stuck *Prāṇa Vāyu* enters *Brahmarandhra*. At that very time, he loses consciousness. However, some seekers do not feel such state when their *Brahmarandhra Dwār* opens. He feels that *Prāṇa Vāyu* is rapidly filling up in the *Brahmarandhra*, and tickling sensation is felt in the top part of the head. Some seekers do not feel anything when *Brahmarandhra* opens. However, the *Brahmarandhra Dwār* does open, and he feels a special kind of sensation due to *Prāṇa*. All three types of sensations are felt based on the seeker's practice and the nature of his *Kundalini* Shakti. Seekers with aggressive *Kundalini* may become unconscious.

A seeker used to see a red sphere, like a Sun, in the state of *dhyāna*. This sphere explodes when the *Brahmarandhra* opens. Seeker witnesses, in his experience, as if thousands of Suns have exploded together, and an extremely bright light spread all around. The seeker sees himself standing in this extremely bright light. It appears as if he is standing and bathing himself in this light, he has seen such a bright light for the first time. Many seekers become confused here. In their confusion, they assume that this is the form of Nirguṇ *Brahm*. He thinks that he is standing within *Nirguṇ Brahm* and is witnessing it. He considers himself as "complete". Many seekers stop their practice right here. Some practitioners assume that their *Sahasrār chakra* is open, and they have experienced *Brahm* etc. Not all these things are real, and the extremely bright light is nothing but extremely *sātvik* and strong *vritti* of *ahaṃkāra*. That *vritti* takes this form. At that time, other *vrittis* also support this strong *vritti*. I have written this explanation to save seekers from confusion. I know of some practitioners who are mistakenly considering themselves as *Brahmaswarūp*. This is

one of the biggest mistakes of their lives. They still have to travel an extremely long spiritual path ahead.

Kundalini energy remains here for some duration and purifies this region, keeps spreading *Chaitanyata*. In the state of *Samādhi*, *Kundalini* energy enters her mouth slightly inside the *Brahmarandhra Dwār* then comes downward. According to the intensity of practice, the *Kundalini* energy purifies that region and moves back towards the *Āgyā chakra*. At that time, the tail of the *Kundalini* energy is at the *Mūlādhār chakra* and stands straight up to the *Brahmarandhra Dwār*. Then it diverts its mouth towards the *Āgyā chakra* and tries to move in that direction. One should be aware that *Kundalini* energy does not come to *Āgyā chakra* as before. Instead, it makes use of the straight path directly above the *Kanṭha chakra*. Then it starts moving from the *Brahmarandhra Dwār* towards *Āgyā chakra*. As long as a seeker keeps practicing regularly, it reaches the *Āgyā chakra* at an appropriate time. The *Āgyā Chakra* is already open; however, it remains in this region for some duration. This is called the reversal of *Kundalini* energy. When the *Kundalini* reverses and comes back to *Āgyā chakra*, the divine vision of that seeker becomes even sharper, and his *sankalp shakti* (power of vow) increases, compared to his previous state. The divine vision is the sharpest at this time. After being in this region for some duration, *Kundalini* energy starts coming downward by making a new path. There is a *chakra* near the palate, through which it comes to the heart (*Anāhata chakra*). It takes a lot of time to reach to the heart from the *Brahmarandhra Dwār* through *Āgyā chakra*. A *Kundalini* with an aggressive nature reaches sooner, perhaps in one to two years, which depends on the intensity of practice. The *Kundalini* having medium nature may take three to four years to reach. It is not possible to guess the time taken by the *Kundalini* with a calm nature. Some seekers are not able to make their *Kundalini* achieve a steady-state after opening up the *Brahmarandhra Dwār*, and their life ends performing their practice.

When a seeker is sitting in *Samādhi*, then *Kundalini* energy rises upward from the *Mūlādhār chakra* to *Svādhiṣṭhāna chakra*, *Nabhi chakra*, heart *chakra*, and *Kanṭha chakra*. After covering this path, it adopts the straight path to the *Brahmarandhra Dwār* and from the *Brahmarandhra Dwār* to *Āgyā chakra*. It reaches the heart from the *Āgyā chakra* by moving downwards. Upon the interruption of the *Samādhi*, it returns to the *Mūlādhār chakra* and coils around the *Shiva-Linga*. At this time, the length of the *Kundalini Shakti* is slightly less than the height of the seeker's gross body. This means the length of the *Kundalini* energy has significantly increased. Now the *Kundalini* has to cover long distances during the seeker's *Samādhi*, and then comes back to *Mūlādhār*. This process continues according to the intensity of the seeker's practice for a long time, and then *Kundalini* becomes steady. It stops its movement because it has already completed the development related to *Agni Tattva*. At this time, the form of *Kundalini* energy is like heated gold. After some time, it gives up its form of *Agni Tattva* and transforms into *Vāyu Tattva*. Now it starts its development related to *Vāyu Tattva*.

A seeker is not able to see the form of *Kundalini* energy in the form of *Vāyu Tattva*, it spreads throughout the entire body in the form of *Vāyu*. Many seekers consider themselves to be "complete" in this state and stop further practice. They claim I am complete now. However, this is not true. That is why a seeker should keep performing rigorous practice so that the *karmāsays* on their *Chitta* are destroyed gradually. A seeker who has achieved this state is capable of becoming a *Guru*. Now he or she is adept in all respects. Performing *Shaktipāt* in this state does not affect the movement of *Kundalini* energy at all, because the *Kundalini* has stopped moving. It has permeated in the seeker's body in the form of *Vāyu*. The truth is that the time has come now when a seeker can destroy his *karmas* with his practice and, hence, should continue with even more intense practice. This will influence the

seeker's future births. The more the destruction of *karmāśays*, the fewer births one will have to take. That is why one should keep practicing regularly.

When a seeker keeps performing a rigorous practice in every birth, thereby making his or her *Kundalini* energy achieve a steady-state, his *Sahastrār chakra* will open in the last birth. There is no standard to know the number of births a seeker will have to take for his *Kundalini* energy to achieve a steady-state before the last birth. This will be determined by the intensity of his practice and the *karmāśays* on his *Chitta*. A seeker will have to continue a rigorous practice to make his *Kundalini* reach a steady-state, even in his last birth. After this, *kleśātmak* *karmāśays* remain on the seeker's *Chitta*. The seeker has to go through extreme suffering while exhausting these *kleśātmak* *karmas*. His family, relatives, and society cause him these sufferings. At this time, he learns the reality of this gross world, that those whom he considered his own are not so. Time also comes when all his loved ones turn against him. The greater the suffering a seeker receives from this society, the purer his *Chitta* will gradually become. In this way, enduring suffering and performing a rigorous practice for many years, he reaches the pinnacle of *Sabīj Samādhi*. Then the time comes for his *Sahastrār chakra* to open. At that very time, *Ritambharā-Pragyā* manifests on the seeker's *Chitta*. *Ritambharā-Pragyā* starts destroying the ignorance on his *Chitta*.

At that time, the seeker visualizes a gradual development of *Sahastrār chakra*, in the form of a lotus bud. After some duration, when the development of this bud is completed, its petals pervade the entire *Ākāśaa* (ether element). At that time, the lotus petals are seen pervading throughout the *Ākāśaa* region and *Ākāśaa* becomes invisible. Sometimes the seeker sees himself walking over the petals of this lotus in the state of *Samādhi*. Based on the intensity of his practice, after some duration, *Param-Shiva* and *Adi-Shakti* appear seated in the center of the thousand-petal lotus. Time also comes when the seeker visualizes himself sitting in the center of this

thousand petal lotus. On the left of the seeker, a matchless beautiful woman is observed seated, and then *jīva* is called *Jiveshwar*. In this stage, the seeker has become highly adept, and he achieves the state of *Jīvanmukta*. In his initial experiences, the seeker finds him seated in the center of the thousand-petal lotus. However, this capability comes after many years. The aptness visible in the initial experiences is *gati* (momentary-state); however, after a rigorous practice of many years, one achieves *sthiti* (steady-state). Shortly before achieving this state, *Kundalini* energy is visible again within the *Sushumana nāḍī*. Its mouth is seen touching the topmost point of this *nāḍī*. The *Kundlani* is seen emitting extremely tiny lumps of seeds from its mouth (the shape of the lumps is like a pea). These are the seeds form of the *karmāśays* situated on the *Chitta*. When these are exhausted completely, then the seeker does not have to take another birth in future. At this time, *Kundalini* energy takes the form of an extremely transparent *Vāyu* form. Then *Kundalini* energy is no longer visible in this form.

7. Kośa

Kośa means a covering or a sheath. There are five sheaths/coverings over *Chetan Tattva (Atma)*.

1. *Ānandmaya Kośa*, 2. *Vigyānmaya Kośa*, 3. *Manomaya Kośa*, 4. *Prāṇamaya Kośa*, and 5. *Annamaya Kośa*. Due to these coverings, human beings are not able to experience their real Self (soul). That is why a human being has forgotten his real nature and has assumed this gross body (*Annamaya kośa*) as his real self. To fulfill his desires, a person continues to function in society. A person with outward-oriented senses keeps wandering around his entire life seeking gross objects. He continually experiences sorrow. When a person turns his senses inward and strives for inner development with the help of *dharna*, *Dhyāna*, and *Samādhi*, then after regular and arduous practice for many births, he can be situated in his *Chetan Swarūp* (divine form). Many divine powers and centers are located in these *Kośas*. Through practice, one can activate these Divine energies and power centers to obtain proper benefits. A human being, by achieving inner development, can transform himself from an ordinary person to a superhuman. For this, a human being has to purify these *Kośas* through practice and make efforts towards his inner development.

Just as an onion is full of layers over other layers, upon removing all the layers, there is no existence of an onion. This means that the existence of onion is its layers. Similarly, if you become inward-oriented, in these *Kośas*, and keeps developing internally through *dharna*, *dhyāna*, and *Samādhi*, then at some point, you will become free from these *Kośas*, you will remain situated in your real Self. There are four types of bodies - 1. *Mahākāraṇ Sharīr*, 2. *Karan Sharīr*, 3. *Sūkshma Sharīr*, and 4. *Sthūl Sharīr*. These bodies are nothing but coverings. Similarly, there are five types of *kośas* – The *Kośa* covering the *Chetan Tattva (atma)* is called

Ānandmaya kośa, and the layer over the *Ānandmaya kośa* is called the *Vigyānmaya kośa*. The layer over *Vigyānmaya kośa* is called *Manomaya kośa*, and the layer over *Manomaya kośa* is called *Prāṇamaya kośa*. The layer over *Prāṇamaya kośa* is called *Annamaya kośa*. The *Annamaya kośa* is the gross body.

The Chetan *Tattva* (atma) is covered by *Ānandmaya kośa*, and that is why the density of *Ānandmaya kośa* is very low. Compared to other *kośas*, the prevalence of this *kośa* is more than all other *kośas*, and its boundaries are limitless. The *Vigyānmaya kośa* covers *Ānandmaya kośa*. The density of *Vigyānmaya kośa* is more than *Ānandmaya kośa*, and hence its boundaries are lesser than *Ānandmaya kośa*. This means that *Vigyānmaya kośa* exists within *Ānandmaya kośa* because the prevalence of *Ānandmaya kośa* is more than that of *Vigyānmaya kośa*. Similarly, *Manomaya kośa* covers *Vigyānmaya kośa*. The density of *Manomaya kośa* is more than that of *Vigyānmaya kośa*. Hence, the prevalence of *Manomaya kośa* is less than that of *Vigyānmaya kośa*. This means that *Manomaya kośa* exists within *Vigyānmaya kośa* because the prevalence of *Vigyānmaya kośa* is more than that of *Manomaya kośa*.

The *Prāṇamaya kośa* covers *Manomaya kośa*. The density of *Prāṇamaya kośa* is more than of *Manomaya kośa*, and the prevalence of *Prāṇamaya kośa* is less than *Manomaya kośa*; this means that *Prāṇamaya kośa* exists within *Manomaya kośa* because the prevalence of *Manomaya kośa* is more than that of *Prāṇamaya kośa*. The *Annamaya kośa* covers *Prāṇamaya kośa*, the density of *Annamaya kośa* is very high compared to *Prāṇamaya kośa*, and that is why the prevalence of *Annamaya kośa* is extremely limited compared to *Prāṇamaya kośa*. It exists only in the form of the gross body, i.e. prevalence of *Prāṇamaya kośa* is extremely high, compared to *Annamaya kośa*.

The *Prāṇamaya kośa* has more prevalence, compared to *Annamaya kośa*, and its density is also low. That is why the *Prāṇamaya kośa* remains purer than *Annamaya kośa*. The *Manomaya kośa* is more prevalent, compared to *Prāṇamaya kośa*, and its density is also low. Hence the *Manomaya kośa* is purer compared to *Prāṇamaya kośa*. The *Vigyānmaya kośa* is more prevalent compared to *Manomaya kośa* and is also less dense. Therefore, *Vigyānmaya kośa* is purer than *Manomaya kośa*. The *Ānandmaya kośa* is more prevalent compared to *Vigyānmaya kośa*, because its density is very low, its purity also remains more for that reason. The *Ānandmaya kośa* is completely pure.

8. Ānandmaya Kośa

Prakriti exists in two forms, 1. *Para Prakriti*, and 2. *Aparā-Prakriti*. The *Guṇas* remain in equilibrium in *Para-prakriti* and no action takes place due to equilibrium. Therefore, *Para-Prakriti* is unchanging. Here, *Satvaguṇa* primarily pervades and the presence of *rajoguṇa* and *tamoguṇa* is minimal. Due to the unchanging nature of *para-prakriti*, *satvaguṇa* always maintains its state of *vishuddhta* as there is no action of any kind in *Guṇas*. The properties of *satvaguṇa* are lightness, light, and blissfulness. The *Ānandmaya kośa* is connected with this *Para-prakriti*. This means, the *Jīvantmukt Yogis* remain inward-oriented in *para-prakriti* and hence it is said that a particular *Yogi* is in his *Ānandmaya kośa*.

The *Para-prakriti* is also called the *Ishwar's Chitta* because when the *Chetan Tattva* connects with *para-prakriti*, then it is called *Ishwar*, *Bhagwān* or *Saguṇ Brahm*. When the *Chetan Tattva* connects with *aparā-Prakriti*, then it is called the *jīva*. That is why *Ishwar* is called the *Satchittanand*. Only a practitioner who has experienced manifestation of *Ritambharā-Pragyā* on his *Chitta*, has destroyed the ignorance right from its roots through rigorous practice, is practicing within *Ananadmay kośa*. In other words, only a *tattvagyāni* conducts his practice within

Ānandmaya kośa. I am using these words to avoid confusion for a seeker in this aspect. The seekers who start saying after a little bit of practice that they are experiencing great bliss in *dhyāna*, they do not understand that this bliss is a result of turning inward. At such time, the amount of *satvaguṇa* on the *Chitta* increases a little bit, and that *satvaguṇa* makes the seeker experience bliss for a short time. This cannot be considered practicing within *Ānandmaya kośa*. For example, while relishing the gross things through senses, a particular gross object is described as very good, and the experience may seem blissful. For example, after eating a *Rasgulla* or an apple one may find pleasure and may feel equally blissful after visiting a beautiful place. This is not bliss. It is merely a pleasure of the senses; because a few moments after experiencing such enjoyment, the person starts experiencing sorrow, and the reason behind this is ignorance.

The nature of *Ānandmaya kośa* is defined as-whoever experiences it once, will experience it always, meaning a practitioner becomes blissful forever. Sorrow cannot ever touch him. This is the reason that a *tattvagyānis* has never been seen in sorrow. An ordinary person may assume that such a person also becomes sorrowful, but this is not true. No matter how much he is insulted, or even if his body is hurt, he remains calm like the ocean. Based on the situation, one may perceive him to become angry, but he remains calm within. It is like the ocean is full of waves on the surface but is deep down perfectly calm. This is because a *Jīvanmukta* has destroyed ignorance through his practice, and his *Chitta* is now full of the Knowledge. Now he has no relation with ignorance. This accolade is only fit for people practicing within *Ānandmaya kośa*. That is why the number of people practicing within *Ānandmaya kośa* is very few.

The destruction of ignorance of *Chitta* can only occur through *Ritambharā-Pragyā*. *Ritambharā-Pragyā* is the filler of truth and resists ignorance. When *Karan sharīr* (*Chitta*) reaches the highest degree of purity, it pervades to infinity. Then there is a

shift of paradigm within him, connecting him with *para-prakriti*. After the development of *Vigyānmaya kośa* by the practitioner, he starts turning inward in the *Ānandmaya kośa*. This state is known as, “He has started turning inward in *Ishwar’s Chitta*.” This happens after becoming adept in *Sabīj Samādhi*. A practitioner stays within *Vigyānmaya kośa* until he is proficient in the practice of *Sabīj Samādhi*. Until *karmāsays* remain on the *Chitta* and its surface destroyed, his existence and functioning are within *Vigyānmaya kośa*. In this state, *ahaṃkāra* survives due to outward-oriented nature. Along with *ahaṃkāra*, *buddhi* also functions under *Vigyānmaya kośa*.

Sātvik ahaṃkāra and pure serene *Chitta* fall under the *Ānandmaya kośa*. At that stage, the manifestation of *Ritambharā-Pragyā* has happened on the practitioner's *Chitta*. The surface, which had *karmāsays*, has been destroyed by now. By then, the light of Knowledge has enlightened the *Chitta*. The practitioner already had the real experience of five elements of *prakriti*. Now, *aparā-prakriti* almost becomes non-existent for him. Then the *aparā-prakriti* is no longer bondage for him. Then the *Yogi* (practitioner) keeps working for the welfare of the society, being inspired by *Ishwar*. Sometimes he works secretly behind the scene and sometimes directly with people. Some *Yogis* in this state keep working for the welfare of society, whereas some other *Yogis* choose to spend their lives by staying away from society. They remain inward-oriented in the *Ānandmaya kośa* (in the *Ishwar’s Chitta*). A *jīva* realizes the state of *Ānandmaya kośa* only in his last birth, and then he is set free from the cycle of birth, life, and death.

Aparā-prakriti always exists in disequilibrium. The reason for disequilibrium is the three *Guṇas*. These *guṇas* always keep interacting with each other and never become passive. They always keep trying to suppress each other. That is why there is a constant change in *aparā-prakriti*. These *guṇas* exist in all the gross objects in a modulated state and, hence, *prakriti* is regarded as ever-changing. During the

manifestation of the entire creation, *tamoguṇa* steadily keeps increasing due to an outward-oriented nature. Due to a steady increase in *tamoguṇa*, its density also keeps rising. Finally, it meets rigidity, meaning the gross world and the gross body is created from the five gross elements. Then all the interactions become primarily with *tamoguṇa*.

9. Vigyānmaya Kośa

When the *Chetan Tattva* is related to *aparā-prakriti*, then it is called *jīva*. *Jīva*'s *Chitta* is created from this *aparā-prakriti*. This *Aparā-prakriti* manifests itself in three states: 1. *Karan Avastha*, 2. *Sūkshma Avastha*, and 3. *Sthūl Avastha*. Out of all five *kośas*, except *Ānandmaya kośa*, rest of the four *kośas* are related to this *aparā-prakriti*. The entire *aparā-prakriti* is under *Vigyānmaya kośa*, and then the other three *kośas* are within *Vigyānmaya kośa*. Let me specify a bit more – When *Ritambharā-Pragyā* manifests on one's *Chitta* and *para-prakriti* has started to land i.e. *satvaguṇa* is dominating the *Chitta*, in such state *Chitta* will be said to be within *Ānandmaya kośa*. The reason is that the experience of bliss is felt in this state. The *Chitta*, on which *Ritambharā-Pragyā* has not manifested yet, that *malin Chitta* is considered within the preview of *Vigyānmaya kośa*. To attain the state of *Ānandmaya kośa*, ignorance must be destroyed from *Chitta*. The *Mahākāraṇ Sharīr* is the *Ānandmaya kośa*. *Karan sharīr (Chitta)* is related to *Vigyānmaya kośa*. I have explained this in detail here. However, in the ordinary language, *Chitta* is called *Ānandmaya kośa*, because one experiences bliss when *Chitta* becomes absolutely pure. However, the *Chitta* of ordinary people cannot experience bliss. Only the *Chitta* of a *Jīvanmukta* makes him experience bliss.

Seekers whose practice is within the *Vigyānmaya kośa* have yet not reached the expertness of *Sabīj Samādhi* because he still has *karmāśays* on his *Chitta*. Ignorance still exists on his *Chitta*, because *Ritambharā-Pragyā* has not manifested there yet.

His *karmāśays* are still accumulating in a minute amount. When the surface of the *Chitta* is destroyed, then new *karmāśays* stop forming on the *Chitta*. This is because, in the light of *Ritambharā-Pragyā*, true knowledge of these *karmāśays* is revealed. *Ahaṅkāra* and *buddhi* come under *Vigyānmaya kośa*.

10. Manomaya Kośa

Man and sense organs of knowledge come under *Manomaya kośa*. The *vikār* (imbalance) arising in the *man* comes under *Manomaya kośa*. The knowledge about gross objects is acquired through the sense organs. That is why *man* is always running after material objects and wishes to acquire them. New seekers find many obstructions in practice due to this *kośa*, because when they try to focus their *man*, then their fickle *man* starts running due to outward-orientation. *Chitta*, covered with ignorance and *tamoguṇa* becomes filled with doubts, griefs, and temptations due to the influence of *Manomaya kośa*. *Manomaya kośa* is containing *Ichha Shakti*. However, *Manomaya kośa* with impurities has extremely feeble *Ichha Shakti* (will power).

11. Prāṇamaya Kośa

The five *Prāṇas* and five senses come under *Prāṇamaya kośa*. All *Prāṇīs* stay alive with the support of *Prāṇa*, hunger, and thirst is felt because of *Prāṇa*. *Kriyā Shakti* (power of action) exists in the *Prāṇamaya kośa*. Due to *Prāṇa Tattva* (*Vāyu Tattva*), the entire *Brahmāṇḍa* and the *sharīr* function. If *Prāṇa* is functioning properly within the body, then all the organs and glands of the body will also function properly i.e. activities will happen in an ordered manner. Then such a body will remain healthy and free of disease. If *Prāṇa* is not functioning properly, then the organs and glands of the body will not function properly. At that time, the fear of

attracting various diseases will be there. That is why the Prāṇamaya kośa needs to be pure and clean.

12. Annamaya Kośa

Annamaya kośa is arising through nutritious fluid from food, nourished by food and the body grows with the support of the food. That is why it is called the *Annamaya kośa*. *Annamaya kośa* is called the gross body. The type of food consumed by a person has a direct effect on *sthūl sharīr* (gross body). The gross body is made up of five gross elements and, hence, the gross body, and the five gross senses come under *Annamaya kośa*.

The first layer over *Chetan Tattva* is *Ānandmaya kośa*. The *Vigyānmaya kośa* covers the *Ānandmaya kośa*. The *Manomaya kośa* covers the *Vigyānmaya kośa*, and *Prāṇamaya kośa* covers *Manomaya kośa*. The *Annamaya kośa* covers the *Prāṇamaya kośa*. Only *Annamaya kośa* can be seen with these gross eyes. The other four *kośas* cannot be seen with gross eyes because the density of these *kośas* is low, and the prevalence is more. Most subtle substances can be seen only through the divine vision, based on one's capability. That is why only adept practitioners can have a real experience of these *kośas*, through their divine vision.

Ordinary people cannot see the four *kośas*, other than *Annamaya kośa*, and also cannot experience them. This is because they see *Annamaya kośa* as the reality, and have never thought of or tried to know about the other *kośas*. Without purification of *Chitta*, even if one tries, it will not be possible to experience the subtle *kośas* with gross eyes due to the impurity of *Chitta*. Even if one tries to explain to these people about the *kośas*, they are not ready to accept or understand this, they consider all thus as untrue. The roots of ignorance are so deeply embedded in such human beings that they are not able to accept the truth. The reason for this is that

there is a thick layer of *malintā* (impurity) covering their *Chitta* and, hence, they do not like to listen about this truth and knowledge. Rather, they start criticizing. Such people are so tied to ignorance that whatever they see with the gross eyes, consider that only as truth. They are not willing to accept the existence of *Ishwara* and the Universe (Brahamand) created with subtle elements. It is tough to explain to people with such *malin buddhi*. They either will not accept the existence of the subtle world or will say that they have nothing to do with *Ishwar* and the existence of the subtle world. I am only interested in raising my family. This means that such people are not interested in living the life of excellence. Though they are in human body, but they will pass away, living their lives like animals.

Some practitioners have tried for their internal development, but upon facing some hindrances or unfavorable circumstances they became frustrated and stopped practicing. Some seekers keep practicing, but they have worldly motives thinking that they will get some material benefits after opening *chakras* or awakening of *Kundalini*. This means that they have a material or worldly interest hidden in their practice. I have come across many practitioners who simply want to obtain material benefits through spirituality. The reason behind all this is that in today's society, youth do not receive the true information about the spiritual path. Therefore, they are not able to accept the truth about spirituality. If someone takes an interest in this subject or tries to practice, then his family and relatives start causing hindrances and objecting. You may wonder, why have I started writing about these issues when I was supposed to explain about *kośas*? I am trying to explain that until one purifies these *kośas* through *yama-niyama* and spiritual practice, one will not be able to experience these *kośas*, and the higher state that one achieves upon purification of these *kośas* will not be achieved. Thus, to gain proper benefit from these *kośas*, they need to be purified.

If a person purifies these *kośas* by developing internally through practice, then he transforms from human to superhuman. That sets him free from the cycle of birth-death-birth. However, one has to keep practicing for many lives for this achievement, and then in the final birth, he begins turning inward within *Ānandmaya kośa*, and he becomes free from this gross world full of sorrows. One will have to turn inward to purify these *kośas* and develop internally. For this, he will have to practice *Prāṇayāma*, *pratyahara*, *dharna*, *dhyāna*, and *Samādhi*. Then slowly and steadily, purity will permeate these *kośas*. First, the *Annamaya kośa* is purified, and then slowly and gradually, progress follows, as per practice.

13. Purity of Kośas

The fifth *kośa* covering the *Chetan Tattva* is *Annamaya kośa*. This *kośa* is the densest one and, thereby, it is solid. The gross body and gross senses are under this *kośa*. The gross body is called *Annamaya kośa*, and the gross body is created from the nutritious fluid of food grains i.e. this is created from the ovule and the semen produced from the fluid obtained from the food, and it is further nurtured with food. To keep *Annamaya kośa* pure, one should take *sātvik* food. Food which is *sātvik* and in the appropriate quantity, is easily digestible. This helps the digestion mechanism to function efficiently. Keeping the digestive functioning efficient, keeps the gross body healthy. The gross body needs to be healthy and disease-free. The food should be *sātvik* and balanced because it has direct effect on the *Annamaya kośa*. Besides, one should also practice the appropriate *āsanas*. The muscles and internal organs remain healthy by doing *āsanas*. To keep the gross senses pure, one should become inward-orient and control them. For this, one should sit in a practiced *āsana*, keeping the spine straight, while concentrating the *man* in the middle of eyebrows. With such a regular practice, the senses start turning inward. With the purification of senses, the *Annamaya kośa* starts becoming pure.

Five *Prāṇas* and five subtle senses related on actions, are under the *Prāṇamaya kośa*. The five *Prāṇas* influence both the *Annamaya kośa* and the *Prāṇamaya kośa*. The senses related to actions are subtle and are related to the subtle body. It is essential to take *sātvik* food to purify *Prāṇamaya kośa* because the kind of food taken will have a subtle effect on *Prāṇa*. This means that upon eating *sātvik* food, the *Prāṇa* will also become *sātvik*, and by eating *tāmasik* food, *Prāṇa* will become impure (*tāmasik*). That is why, to purify the *Prāṇamaya kośa*, heavy, fried, and spicy food is avoidable for a seeker. *Prāṇa* is purified by doing *Prāṇayāma*, and it

influences the *Prāṇa* directly. There are many different ways of doing *Prāṇayāma*. The practice of *Prāṇayāma* should be tried under the guidance of an experienced *Guru*. To purify *Prāṇamaya kośa*, *Sūryanāḍī-Chandranāḍī Prāṇayāma* (*Anulom-Vilom*) and *Bhastrikā Prāṇayāma* are the most helpful. Such practice expedites the purification of *Prāṇamaya kośa*.

Subtle senses of knowledge and *man* come under *Manomaya kośa*. It is very essential to practice *Prāṇayāma* to purify *man*, because *Prāṇa* provides all the energy to *man*. Fickleness is the defect (*vikār*) of *man*, which means *man* is always wandering from here to there, from one object to another. Upon stopping the flow of *Prāṇa*, the wandering of *man* stops automatically. *Man's malintā* gets destroyed through *Prāṇayāma* and *vrittis* are purified, i.e., *man* starts becoming purified. With the practice of *trāṭak* also, *man* starts becoming steady and pure. With the practice of *dhyāna*, when the *man* meditates on an identified object, then *man* starts becoming steady and pure, according to one's practice. The longer the man is steady during *dhyāna*, the purer it becomes. Chanting of mantras also purifies *Man*. Contemplation of *Ishwar*, and reading of spiritual books do the same. Thus, to purify *Manomaya kośa*, one should use various methods together. Then *manomaya kośa* will start purifying faster.

Buddhi and *ahaṅkāra* come under *Vigyānmaya kośa*. The *Vigyānmaya kośa* is purified with the practice of *Samādhi*. The more the practice of *Samādhi* a seeker does, the more will he turn inward within *Vigyānmaya kośa* and thus, the more this *kośa* will become pure. The limits of *Vigyānmaya kośa* extend to the final stages of *Sabīj Samādhi*. When a seeker is practicing within this *kośa*, he keeps experiencing the real nature of *saṃskāras* on his *Chitta*. In this way, such *saṃskāras* are destroyed and his *Chitta* is being purified. This influences *ahaṅkāra* (ego) and *buddhi* (gross intelligence). The *Vigyānmaya kośa* cannot be entirely purified through the practice in one birth. When a seeker keeps practicing for many lives, then in his final birth,

Vigyānmaya kośa becomes completely pure. Then in the last birth, he has to definitely endure his *kleśātmak karmas*, causing suffering. He realizes the real nature of this world while he is suffering the result of these *karmas*. The very people he considers his own are those who cause him pain and suffering. It is also necessary that a practitioner goes through extreme suffering because he has been considering this world and the worldly relations as his own, since eternity. Suffering is essential for the destruction of this confusion. Only then he will become adept to enter the *Ānandmaya kośa*. Many *siddhis* come under this *Vigyānmaya kośa*. Some practitioners fall for the temptations of these *siddhis*. Success and failure of these *siddhis* depend on his practice. Some waste their precious time in achieving some insignificant *siddhis*. Such Siddhis are a hindrance in the path of acquiring true knowledge, and also in becoming inward-oriented within *Ānandmaya kośa*. That is why an intelligent seeker does not fall for these *siddhis*. He gives up the attraction of these *siddhis* and moves on. Then he achieves the state of *Ānandmaya kośa*.

Chitta comes under *Ānandmaya kośa*. When one achieves the excellence of *Sabīj Samādhi* through practice, then the purity of *Chitta* is at its peak. This is the time when *Ritambharā-Pragyā* manifests on *Chitta*. *Ritambharā-Pragyā* slowly destroys the ignorance and keeps on spreading the light of Knowledge. As long as the light of true Knowledge flows in the seeker's *Chitta*, he remains inward-oriented in *Ishwar's Chitta* or remains in the Self. When the continuity of the flow of the light of true knowledge is interrupted, the *saṃskārs* of *Vyutthān* (related to the gross world) start appearing, and he falls back to *Vigyānmaya kośa*. Again, when the light of knowledge starts flowing continuously, then he becomes inward-oriented in *Ānandmaya kośa* and experiences bliss. This happens because *par-vairagya* appears within him at that time. In this way, the practice continues for many years. Time and again, the *saṃskārs* of *Vyutthān* keep appearing; this is because *Chitta* is the

factorial cause of these *saṃskārs*. This occurs when the continuity of the flow of true Knowledge is interrupted on seeker's *Chitta*. Then he starts to contemplate the gross world. After some time, the flow of true Knowledge dawns in his *Chitta*. In this way, upon practicing for many years, the time for staying inward-oriented within *Ānandmaya kośa* keeps increasing. A seeker has already attained *tattvagyān* in this state, and he keeps experiencing Bliss up to a particular time, based on the duration of his practice. Bliss is experienced through *satvaguṇa* because *Bliss* is the nature of *satvaguṇa*. That is why Ishwar is called *Satchitananda*. Upon turning inward within *Ānandmaya kośa*, his *Chitta* turns inward in *Ishwar's Chitta (para-prakriti)*. *Ishwar's Chitta* is filled with the *vishuddha* state of *satvaguṇa* and, hence, it is pure Bliss. *Chitta* of *jīva* is made from the differential between three *Guṇas*, so resultant *Chitta* is filled with ignorance. Such a *Chitta* cannot be anything else other than sorrowful. When *Ritambharā-Pragyā* manifests on a seeker's *Chitta* through intense practice then, after certain duration of practice, his *Chitta* becomes filled with the light of true Knowledge. At that time, he experiences Bliss in his *Chitta*. This means that Bliss is experienced in the *Chitta* which is filled with the light of true Knowledge. At that time, he turns inward within *Ānandmaya kośa*. When the *saṃskārs* of *vyutthān* start appearing on his *Chitta*, which are sorrowful and worldly, then the seeker comes under the state of *Vigyānmaya kośa*, again.

There are four types of bodies – 1. *Sthūl Sharīr (gross body)*, 2. *Sūkshma Sharīr (subtle body)*, 3. *Karan Sharīr (causal body)*, and 4. *Mahākāraṇ Sharīr*. Gross body is made up of five gross elements and is related to the gross world. Its color is reddish, similar to blood. The subtle body is made up of five subtle elements. From subtle senses to *ahaṃkāra*, come under the subtle body. Its color is white. *Chitta* comes under *karan sharīr*, and its color is shining light blue. *Mahākāraṇ Sharīr* is of *Ishwar (Saguṇ Brahm)* and is related to *para-prakriti*. Its color is particularly glowing light blue. *Ishwar's Chitta* is filled with *vishuddhta* of *satvaguṇa*, but

Chitta of *jīva* is *satvaguṇi*. Both of their *Chittas* are filled with primarily *satvaguṇa*, but *Ishwar*'s *Chitta* has a *vishuddhta* of *satvaguṇa*. The nature of *satvaguṇa* is Bliss.

14. State of Prāṇa Tattva at the time of Tattvagyān

Human beings who have not practiced *Prāṇayāma* and *Yoga* are not able to experience the influence of purity on *Prāṇa Tattva* or understand about the extreme of purity of *Prāṇa Vāyu*. Only a practitioner who has attained the state of *tattvagyān* through his practice of *Yoga* can understand the importance of purity of *Prāṇa Vāyu*. How can a human being know the importance of the purity of *Prāṇa Vāyu*, if he has never practiced controlling the flow of *Prāṇa* and the process of inhalation and exhalation keeps going in the usual way throughout his life? Rather, such people have to endure various sufferings for a long time after giving up their gross body. After experiencing the sufferings for a specific period, they get the opportunity to retake birth. At that time, it cannot be predicted what kind of body he will get. If he gets the body of animal, bird, crawling creature, etc., then he experiences suffering all the time, based on his past *karmas*. Such bodies can only bear the fruits of past *karmas*, without creating new *karmas*. Only a human body can create new *karmas* as willed, and also control the *Prāṇa* through *Yoga* practice. Yet many ignorant human beings do not pay attention to *Prāṇa* and the process of inhalation and exhalation throughout their life. However, those people who try *Prāṇayāma* receive the related benefits in the future with spiritual progress, based on their practice.

I have explained through my writings and videos that when the *Kundalini* of a seeker awakens and starts upward movement, at that time, the nature of the *Kundalini* is in the form of *Agni Tattva*. When the *Kundalini* becomes steady in the heart region after completing its full journey after seeker has practiced for many years, then it gives up its *Agni Tattva* form and transforms in *Vāyu Tattva*. It permeates the seeker's entire body in the form of *Vāyu Tattva*. When the seeker

keeps practicing *sāadhanā* in this state for many years, then his *Yogaabal* also keeps increasing as a result. Hence, his ability to perform *shaktipāt* keeps increasing. When a seeker continues practicing in such a state, the *malintā* and *karmāsays* on his *Chitta* are destroyed. With such a practice, the *Prāṇa* in the seeker's body purifies slowly and steadily. The purity in *Prāṇa Tattva* also affects the gross, subtle, and causal bodies, i.e. the causal body also gets purified. In this way, when he keeps practicing for several births, then in the last birth, after a few years of *sāadhanā*, the seeker attains excellence in *Sabīj Samādhi*.

On achieving the excellence of *Sabīj Samādhi*, the purity of *Prāṇa Tattva* also peaks, and then, in this state, *Ritambharā-Pragyā* starts manifesting. With the manifestation of *Ritambharā-Pragyā*, the light of knowledge starts pervading the *Chitta*. When *Ritambharā-Pragyā* permeates, a seeker experiences its real form in the state of *Samādhi*. He starts visualizing extremely bright wisdom (brilliant as thousands of Suns) in the state of *Samādhi*, rising from below. The rays of this light of wisdom fall on his face during *Samādhi*. The rays are so bright that they move upward, piercing through the surface of *Chitta* and fall on the seeker's face. His *Samādhi* is interrupted as soon as these bright rays fall on the seeker's face. Then seeker starts wondering about nature of such brilliant rays having peculiarity, came upward piercing through surface of chitta, started falling on his face and *Samādhi* got interrupted. Such a Sun; he had never seen before. Because usually the Sun shines in the sky, but this Sun he just saw, was shining below and through the surface of *Chitta*, and its rays were reaching his face.

The Seeker's *Samādhi* is disturbed when the light of Knowledge (*Ritambharā-Pragyā*) falls on his face for the first time during *Samādhi*. This is the first experience in a human being's life. This happens because, at that time, continuity of the *Vritti* gets interrupted during the state of *Samādhi*. This is not always the case. The reason is that sometimes, in the beginning, *Ritambharā-Pragyā* manifests as if

coming from below the surface of *Chitta*, and occasionally emerging from a water body. Its bright rays fall on seeker's face after piercing the surface of *Chitta* and the water body. First, *Ritambharā-Pragyā* appears below the surface of *Chitta* and then in the bottom part of a small or large water body. This happens only a few times, and then *Ritambharā-Pragyā* appears like a rising Sun in the sky. This happens because, at that time, the densest region of *Chitta*, having the most rigidity, has increased influence of *tamoguṇa*. *Ritambharā-Pragyā* pervades the region which is most influenced by *tamoguṇa*, to reduce *tamoguṇa* and make it pure, to spread light of knowledge in that region and to increase *satvagūṇa* in that region. As a result, that region must be filled with the light of Knowledge and becomes bright and pure.

I have used the word “surface of *Chitta*”. Let me explain in a few words. The *saṃskārs* (*karmashya*) of karmas performed by a human being exist on the surface of *Chitta*. Two types of *saṃskārs* exist on the surface of *Chitta* – 1. *Sanchita Karma*, and 2. *Prārabdha Karma*.

Sanchita Karma – These *karmāśays* exist in the subtle form and in a dormant state on the lower surface of *Chitta*. These *karmāśays* do not have to be endured in this birth.

Prārabdha Karma – These *karmāśays* exist with dominance on the upper surface of *Chitta*. These *karmāśays* have to be endured by a human being in this birth, for sure.

There is a third type of karma, as well, which is called *Kriyāman karma*. The *karmāśays*, formed by the new *karmas* that are performed by a human being in his current birth are called *Kriyāman karma*. Some portion of the *Kriyāman karmas* gets mixed with *Sanchita karma*, and these have to be endured in coming births. The leftover part of the *Kriyāman karmas* combines with the *Prārabdha karma*, and

these have to be endured in the current birth. In this way, *Kriyāman karmas* split into two parts, and these *karmāśays* accumulate on the surface of *Chitta*.

The surface of *Chitta* is formed with the dominance of *Vāyu Tattva*. The nature of *Vāyu Tattva* is to create *spandan (kampan)*. That is why, in the region where *karmāśays* are situated on the surface of *Chitta*, *spandan (kampan)* is ongoing. This *spandan* influences the *Prārabdha karmas*, and then these *karmāśays (saṃskārs)* emerge in the form of *vrittis*. These *vrittis* come out through the eyes in the form of *tejas (radiance)* and take the form of gross objects making the brain aware of these taken forms. When *karmāśays* exist on the *Chitta*, then their form is *Vāyu Tattva* dominant. However, when the *vrittis* come out through the eyes, they are in the form of *tejas (radiance)*, i.e. the *vrittis* are transformed from *vāyu* to the *tejas* form. As and when the *vrittis* become outward-oriented and come out, they slowly transform into grossness, compared to previous forms. This is because of an increase in *tamoguṇa*. When inward-orientation increases, subtleness increases and then, the influence of *satvaguṇa* starts increasing. Thus, the prevalence increases upon turning inward and decreases upon outward-orientation. *Agni Tattva* manifests when *Vāyu Tattva* becomes outward-oriented, and that is why *Vāyu Tattva* is more subtle and pervasive than *Agni Tattva*.

When *Ritambharā-Pragyā* manifests, it is experienced only for a few moments initially. Its light of Knowledge falls on the *Chitta* and slowly, the impurity of *Chitta* (ignorance) is destroyed, and purity (knowledge) dawns, depending on one's practice. Then a time comes when the truth of all five elements is revealed to the seeker in the light of knowledge of *Ritambharā-Pragyā*. The realization of five *Tattvas* dawns gradually. These five *Tattvas* are of two forms: 1. Common form, and 2. Special form. Starting with *Prithvi Tattva*, *Jal Tattva*, *Agni Tattva*, *Vāyu Tattva*, and, finally, *Ākāśaa Tattva*, the realization of a common form dawns first, followed by the realization of the special form. After the realization of the five

tattvas, a practitioner's attachment towards *prakriti* starts receding, because the ignorance keeps getting destroyed through *Ritambharā-Pragyā*, and the light of knowledge starts permeating the same region. In this way, this process keeps repeating for many years. Finally, it removes the ignorance from its very roots and spreads the light of knowledge on the *Chitta*. A seeker's (*Jīvanmukt* person) *Chitta* is filled with the light of knowledge, and he becomes *Jiveshwar* from a *jīva*, attaining the state of *Shivatva*. At that time, the practitioner visualizes himself sitting on a blossomed thousand-petal lotus, and Shakti sitting to his left in the form of a female. After this experience, such a practitioner does not live long on this planet earth. The gross body, which is maintained by the support of *prārabdha*, falls i.e. he, leaves his gross body. He moves on to his proper realm (*para-prakriti*) and never returns to take birth, and the laws of *prakriti* do not bind him. This is because now there is no reason left for him to take birth. The reason for taking birth is the ignorance on the *Chitta* which leads to accumulation of *Karmāsays* upon the *Chitta*. Ignorance is the creator of *karmāsays*. *Ritambharā-Pragyā* removes ignorance from its very roots. That is why it is the duty of every human being that he tries to manifest *Ritambharā-Pragyā* on his *Chitta* through the practice of *Yoga*, so that he can remain in his true Self.

From eternity, the surface of *Chitta* is created when the *Jīva* manifests from *Saguṇ Brahm (Ishwar)* to take birth in *aparā-prakriti*. At that time, a notion emerges in the *jīva* that, "This *prakriti* is mine." Whereas, the master of *aparā-prakriti* is *Ishwara*. To consider *aparā-prakriti* as his own is the ignorance (*avidyā*) of a *jīva*. At that very moment, the surface of the *Chitta* is created. *Vāyu Tattva* dominates in the creation of this surface. After taking birth, the *karmāsays (saṃskārs)* of the *karmas* performed by him keep accumulating on the surface of his *Chitta*. Then these *karmāsays* continue coming out due to *spandan* in the *Chitta*. The nature of *buddhi* and *man* (conscious mind) of a human being is based on these *saṃskārs*. He keeps

on bearing the fruits of these *karmas* and keeps creating new *karmas*. *Karmāśays* of these new *karmas* are again created, which will spring out in the future. In this way, the cycle of birth-life- death continues. Until *karmāśays* exist on the *Chitta*, birth will be the result and *moksha* cannot be achieved because of the residue of *karmāśays* on the *Chitta*. In order to attain *moksha*, the *karmāśays* on the *Chitta* have to be destroyed completely and *Chitta* has to be entirely free of *karmashyas*. Until ignorance exists on *Chitta*, *karmāśays* will continue to accumulate on the *Chitta*. Only *Ritambharā-Pragyā* can destroy ignorance because it is the rival of ignorance. It destroys ignorance gradually and spreads the light of knowledge on the entire *Chitta*. Finally, the entire *Chitta* becomes filled with the light of Knowledge. At that time, the surface of the *Chitta* is also destroyed. Then the *karmāśays* of *karmas* performed by a practitioner do not stick, because his *Chitta* is filled with the light of Knowledge.

Through *Ritambharā-Pragyā*, one visualizes the realization of *Prithvi Tattva* in the natural form first, and then in the “special form”, after some time. The “special form” is the realization of the atoms which has created that particular *tattva*. Each *tattva* has its own atom, and the form of that atom is of a particular kind. Thus, the atoms of all five *tattvas* (elements) have different forms. Similarly, one realizes the common form of *Jal Tattva* first and then its special form. Similarly, one realizes both forms of *Agni Tattva*, respectively. Similarly, one realizes both forms of *Vāyu Tattva* and *Ākāśaa Tattva*, respectively. The realization of the special form of *Ākāśaa Tattva* dawns after a longer duration. *Ākāśaa Tattva* also has its own atom. I visualized only one atom of the *Ākāśaa Tattva* during the time of my realization. It was in the shape of a droplet. There is a void because of the existence of only one atom. During the realizing of other elements, multiple atoms are visualized at once.

During the realization of *Vāyu Tattva*, one visualizes that the surface of his *Chitta* is disintegrating during the state of *Samādhi*. One hears a loud noise at the time of

disintegration of the surface of *Chitta* during *Samādhi*, and with that noise, the state of *Samādhi* is disturbed. The seeker is not able to understand where this sound is coming from. Then after a few days, he hears a loud noise again and feels as if there was a blast somewhere. Then the seeker visualizes a hole on the ground in front of him. When he peeks inside that pit, then he visualizes the pure and serene sky underneath. He becomes surprised, looking at the sky down below and wonders about the sky below, and also sky above. With continuing practice, the surface of *Chitta* keeps disintegrating slowly. After practicing for many years, the surface of *Chitta* gets completely destroyed. As the *Prāṇa Tattva* is being purified with practice, the surface of *Chitta* is also being destroyed. Finally, the surface of *Chitta* breaks and is destroyed and there is no space left for the *karmāśays* to accumulate. At that time, the light of Knowledge pervades the entire *Chitta*, and in this light the *karmāśays* are destroyed. Meanwhile, *karmāśays* are not created from *karmas* performed by such a seeker. This is called *Jīvanmukt avastha* (state). Due to lack of ignorance in the *Chitta* of a *Jīvanmukta* person, the *karmas* performed by him are selfless.

Sometime after the manifestation of *Ritambharā-Pragyā*, it appears like a sun in the sky and keeps rising higher, similar to the morning sun rising in the sky. As the practice increases, the light of *Pragyā* appears high in the sky. This *ākāśaa* is actually the *Chittākāśaa*. The purer the *Chitta* becomes, the brighter will be the appearance of the light of the *Ritambharā-Pragyā*, i.e. *Ritambharā-Pragyā* will be *tejasvi* (full of radiance) accordingly. In this way, upon practicing *sādhana* for many years, the purity of *Chitta* keeps increasing and the light of knowledge continues spreading. After many years, the entire *Chitta* becomes filled with the light of knowledge.

Upon the disintegration of *Chitta*'s surface, *para-prakriti* starts pervading. The higher the descendance of *para-prakriti* in a seeker, the higher the purity his

prakriti (*aparā-prakriti*) will have. This is very important too, because a seeker has to make his *Chitta* extremely pure. When *Prāṇa Tattva* becomes quite serene and pure through practice then, finally, his *Chitta* becomes extremely pure and shines like a transparent glass. In such a state, a *Jīvanmukta* (free from the cycle of birth) person works for the welfare of the society with a selfless attitude. Finally, his *Chitta* becomes pure like a *Sphatik mani*, and at that point, his *Chitta* becomes full of *para-prakriti*. At this stage, a *Jīvanmukt* is bestowed with the title of *Shivatva*, because he is now fully adept. *Jīva* is also called *Jiveshwar* in this state.

Seekers! I have elaborated on the realization of all five elements in my book ‘*Tattvagyān.*’ Upon the realization of the five elements through *Ritambharā-Pragyā*, the light of Knowledge continues to spread on the *Chitta*. Upon realization of these five elements, knowledge about the reality of *prakriti* dawns. Then a practitioner’s fascination and attachment towards *prakriti* starts destroying, resulting in the emergence of *par-vairagya* within him. At that time, slowly a practitioner momentarily enters the state of *Niruddhavastha*. Then this state keeps developing, according to one’s practice. This continues for many years. A seeker has to endure extreme suffering in this state. This suffering usually comes from one’s relatives and society. At that time, he realizes that the people he used to consider his own are not. A time comes when the seeker remains alone, but at that time, he starts feeling as if all *Prāṇīs* are his own.

Over the years, I have met many seekers who said that “My *Sahastrār chakra* is open.” I have tried explaining to those seekers, but they did not understand what I was saying. They continued saying that their *Sahastrār chakra* is open. They became annoyed, for sure, when I explained to them and told them straight that their *Sahastrār* was not open. I want to say to such seekers that before opening up of *Sahastrār chakra*, *Ritambharā-Pragyā* would have manifested on their *Chitta* along with the realization of all five elements. Then there is nothing left for a seeker

to know in this world. This is because he has destroyed most of his *kleśātmak karmas* from his *Chitta*. At the time of enduring *kleśātmak karmas*, he experiences suffering from this world (society) and his loved ones. Then the time comes for the manifestation of *Ritambharā-Pragyā* on his *Chitta*. Seekers! Let me repeat what I said before, The *Sahastrār chakra* gradually develops in the last birth, i.e. it is the measure of true knowledge. When the ignorance is destroyed from its root from the *Chitta*, then the light of knowledge spreads over the entire *Chitta*, i.e. the practitioner's *Chitta* is filled with the light of Knowledge. Then no reason remains to take birth in this world. Ignorance on *Chitta* is the main cause of taking birth repeatedly. In this state, the ignorance is destroyed on the *Chitta* by *Ritambharā-Pragyā*.

The development phase of *Sahastrār chakra* is completed after many years. This is because, due to the manifestation of *pragyā*, the roots of ignorance that are deeply embedded on the *Chitta* are slowly destroyed and the light of knowledge fills that region. All *jīvas* have been doing *karmas* since eternity, while deluded with the attachment of ever-changing *prakṛiti*. Hence, the roots of ignorance are deep within the craters and pores of the *Chitta*. It takes many years to destroy the surface of the *Chitta*. The reason is the hindrance in the continuous flow of light of Knowledge on the *Chitta*. This is because, during *sādhanā*, *Vyūthan saṃskārs* manifest on the *Chitta*, and at that time the continuity of the flow of light of knowledge breaks. Then a practitioner is engrossed in performing worldly tasks. In such a state, the practitioner should continue practice, without interruption. When such a practitioner is engaged in worldly deeds, he is working towards the welfare of society, because he has achieved the state of *Jīvanmukta*.

When the *Sahastrār chakra* is about to open (develop), then he visualizes a huge closed downward-facing flower bud (similar to a rose-bud) in the sky. After practicing for a certain time, this bud starts to grow in thickness. Then slowly, it

starts rising upward and develops. At the time of blossoming, its petals begin to open. After a practice of many days, this thick flower bud blossoms completely and then the thousand-petal lotus permeates throughout the entire *aparā-prakriti*. In the state of *Samādhi*, he visualizes as if he is moving forward on the flower petals. A seeker experiences such visions many times. After complete development of the bud, he sees himself walking forward on petals of a very large flower. When he reaches the center of the flower, he sees that four petals in the center of the flower are still closed and have not yet opened; however, they will develop and open very soon. In the center of these four petals, a man with the color of bright hot-gold appears to be seated. Those four petals are covering up his body. It feels as if the petals will develop and expand soon. This means that the man sitting within the four petals is the seeker himself. Seekers! This state has not been achieved by the practitioner yet and can only be attained by practicing for many more years.

The way of life becomes very distinct for a practitioner in this state. He has given up the comforts of life and wants to be in solitude during practice, away from society. At the time of such practice, he may also face poverty. At that time, he spends his life enduring a lot of suffering, and most of society shuns him. However, all of this does not affect the practitioner, and he keeps up his practice.

I have met many seekers who said, “All of my seven *chakras* are open.” I would be surprised hearing them say that. I tried to explain to them sincerely that their seven *chakras* are not open, and they are mistaken. However, they did not understand what I was saying. Those seekers heard my words; yet, they did not reply. I cannot tell a lie, and I started wondering – what else should I say to these seekers to make them understand my point and help them know their real spiritual state because they are in delusion about it.

Through the practice of *Prāṇayāma* and *Yoga (dhyāna)*, the *Prāṇa Vāyu* in the seeker's body becomes active in various organs, which he can feel. When a seeker tries to practice *dhyāna*, he feels heaviness in his forehead and experiences slight pain. Sometimes he feels tickling or something crawling on his *Āgyā chakra*. All of these experiences are felt due to *Prāṇa Tattva*. When a seeker practices *sādhanā* with discipline, then he starts experiencing spiritual progress – experiencing joy, experiencing lightness in the body, visions, automatic *bandhs* (energy locks), developing of certain *chakras*, etc. After more practice, he feels the activation of *Prāṇa Vāyu* in his brain region. In such a state, mostly, one feels the movement of *Prāṇa Vāyu* in the upper part of the head. At that time, most seekers start thinking that their *Sahasrār chakra* is open, and they relate these experiences to that *chakra*. They become strongly tied to this false notion in life and continue to live with it.

I have also seen that the *Brahmarandhra* of particular seekers opens, and they have the same illusion, as well. They also start thinking that instead, their *Sahasrār chakra* is open. Such seekers remain in a big mistake of *Sahasrār* being opened. The truth is that they are not aware of the greatness of *Sahasrār chakra*. I know a few spiritual guides whose *Sahasrār* was not open, and not open for some in current time however, they keep assuming that their *Sahasrār chakra* is open. The same situation continues at present. A practitioner whose *Sahasrār chakra* is open (develops) finds a remarkable capability, compared to ordinary people. This is because such a *Yogi* is in *Jīvanmukt* state and has attained *tattvagyaṇ*. If such a *tattvagyaṇi* bestows his grace upon someone, that person is certainly blessed. I am not trying to expound the capabilities of *Yogis* who have attained this state because ordinary people will not be able to accept these words. I am trying to write an absolute truth, “There are only a handful of *tattvagyaṇi Yogis* on this planet earth at this time.” I do not want to write anything further.

At the end of the article

As a result of ignorance, human beings have not been able to understand the importance of *Prāṇa Tattva* completely. The biggest reason for this is our educational system. People give priority to many other different activities in their lives, but they do not have any importance of the spiritual path in their lives. Such people say that due to their busy schedules, they are unable to find time for spirituality in their lives. I want to say to such people that you can find time for insignificant activities, such as getting together to criticize others, wander around without any purpose, wasting time on lethargy during the holiday, watching purposeless TV shows, playing cards, and unnecessary talking, etc. Why not find time to improve life and do good deeds, so that after this life i.e. after death the life to be experienced by the subtle body excels, meaning achieving higher realms.

In the present times, we are falling short of something, and that is our current educational system. Why is an education not imparted from early childhood as to, "Who am I? Where did I come from? What is the purpose of human life? And where do I go after death?" You will find many people saying these days, "Nothing happens after death; there is no life after death and if there is any existence after death, then why is it not visible?" People making such statements are not at fault. It is the fault of our educational system. "Why is not all this taught at the time of primary education?" In earlier times, education was imparted in *Gurukuls* (the old system of schooling). During that time, students were taught from the very beginning, covering the complete knowledge from *prakriti* to gross body, turning inwards by doing Yoga. These students then turned inward through the practice of *Yoga*. That is why in those days, people were spiritually advanced and internally developed.

Many people are not willing to accept the existence of *Ishwara*. They say, “Everything is happening in *prakriti* by itself.” I say, “There is a head of the household to run a small family properly. Without the head, the family is unable to function properly. To run any nation properly, there is a President and a Prime minister. Then, to run properly this limitless and all-pervading *Brahmāṇḍa*, why cannot there be a regulating authority of *Ishwar*?” If their elders and school teachers had taught the children properly, right from the childhood about the subtle body, subtle senses, *man*, subtle *panchbhūta*, *tanmatrās*, *ahaṃkāra*, *Chitta*, etc. and inward-orientation through practice, then such questions and doubts regarding the existence of *Ishwara* would not arise. This is because they would have achieved a higher state through practice.

A human brain is only seven to nine percent functional while the remainder of the human brain remains inactive. Merely using this seven to nine percent brain, these people determine that there is no *Swami (Ishwar)* of this *prakriti*. Such people should try to develop their brains from ninety to ninety-five percent, and then they would stop uttering such words full of ignorance. If a person develops himself internally to a certain extent, then all of his doubts will be cleared. A human being believes the truth only up to the limits of his *buddhi*; any truth that is beyond the perception of his *buddhi* is not acceptable to him. Then everything true appears to him as untrue. Those people who are not willing to accept the truth of *Ishwar* should try to develop internally, first by turning inward, and then they, themselves, will know the truth about themselves and *Ishwar*. A person who does not know about himself, how can he know about others? First, try to know thyself, and then you will know about others.

I have tried to explain to those seekers who do not know the importance of *Prāṇa Tattva*. From the time I started my spiritual path, to this day, I have seen many seekers who set aside time and practice *dhyāna*. They also try to focus on their *man*.

However, this does not happen. I have also met many other seekers who are interested in advancing on the path of *Yoga*, they work hard and have started making spiritual progress, but they do not find time for *Prāṇayāma*. Thus, they do not practice *Prāṇayāma*, and some other seekers do not want to practice *Prāṇayāma* intensely etc. I want to say to such seekers, “Try to understand the importance of *Prāṇayāma* and imbibe it in your life. Then only you will see rapid spiritual progress.” Just like fertilizer and water are needed to help grow a tree to maturity. Similarly, the practice of *Prāṇayāma* is essential to make spiritual progress.

In human life, *Prāṇa Tattva* is very important. Consider like this-the one who has understood *Prāṇa Tattva* has understood everything. All that I learned about *Prāṇa Tattva* through my practice, I have tried to write, briefly, in this book. Towards the end of this book, a difficult subject is written. However, it was essential to tell you a bit about it. From birth to *moksha*, *Prāṇa Tattva* is very important. That seeker who has understood the depths of the subject of *Prāṇa Tattva*, he has achieved the extreme of purity of *Chitta*. Such a seeker’s life is blessed, and he has fulfilled the purpose of human birth.

I have already written that *prakriti* manifests itself through *Vāyu Tattva* (*Prāṇa Tattva*) by pervading itself in *Ākāśa Tattva*. That is why *Vāyu Tattva* (*Pran tattva*) is the base of the entire functioning of this *Brahmāṇḍa*. Then, at the very end, *Vāyu Tattva* systematically absorbs all objects within itself at the time of total annihilation. Then it is transformed into an extremely subtle “seed form” to settle in the *Ākāśa Tattva*. This means that *Vāyu Tattva* becomes *antaramukhī* in *Ākāśa Tattva*. Then *aparā prakriti* also settles within *para prakriti* in the “seed form.” This is also called *Ishwar*’s *Chitta*, meaning that only *Ishwar* exists at that time.

GLOSSARY

The meanings of some Sanskrit words used in the text have been elaborated in this section.

Word	Purport
<i>Adharma</i>	Unrighteousness which is not aligned with truth, scriptures or teachings of sages. A spiritual seeker should avoid any such acts.
<i>Adhogati</i>	Downfall, opposite to <i>urdhwagati</i> which requires rigorous spiritual practices.
<i>Adi-Shakti</i>	<i>Adi-Shakti</i> or <i>mūl-prakriti</i> represents primordial nature, which exists in the form of <i>Para</i> and <i>Aparā</i> prakriti.
<i>Agnideva</i>	Fire God
<i>Agni Tattva</i>	Subtle fire element. Serpentine nature of Kundalini is related to this tattva. Some deities, such as Indra, has originated from Agni Tattava.
<i>Āgyā Chakra</i>	Sixth main chakra in the path of Kundalini when, it starts rising upwards from Mūlādhār chakra, located at the forehead at the centre of eyebrows. It is associated with Divya-drishti.
<i>Ahaṁkāra</i>	The fundamental feeling of ‘I’, by which a jeev makes resolution to do anything and associates itself with nature
<i>Ākarṣaṇa Shakti</i>	Power of attraction
<i>Ākāśaa Tattva</i>	Subtle sky element, which encompasses everything, whose characteristic is hollowness or vacuum. Vāyu Tattva originates from it after extroversion.
<i>Anāhata Chakra/Hriday Chakra</i>	The fourth chakra located near heart region
<i>Ānandmaya Kośa</i>	One of the five coverings of the soul. It covers ‘Chetan Tattva’ and itself gets covered by Vigyānmaya kośa. Its density is very low while its prevalence is more than rest of the Kośas.
<i>Annamaya Kośa</i>	The gross body, <i>sthūl sharīr</i> . Only kośa which can be seen with physical eyes owing to its higher density and least prevalence.
<i>Ansha</i>	Representative part, a smaller part of a bigger unit.
<i>Antahkaraṇa</i>	A combination of <i>man</i> , <i>buddhi</i> , <i>ahankaar</i> and <i>chitt</i> which is involved in internal functions such as

	thinking and making decisions
<i>Antaramukhī</i>	Introvert, Turned inward, inward oriented. Such a nature is very much essential for spiritual progress of a seeker.
<i>Āntarika Kumbhaka</i>	<i>Kumbhaka</i> that is performed after breathing air in (inhalation). Also see, <i>Kumbhaka</i> .
<i>Apāna-Vāyu</i>	<i>Prāṇa</i> which has a nature to flow downward and outward, and which helps with the process of excretion, urination, child birth etc.
<i>Aparā Prakriti</i>	The entire manifested nature, which consists of the whole visible universe and subtle worlds from <i>Chitt</i> to gross objects which cannot yet be detected by instruments. The <i>guṇas</i> are present in uneven state in this and their volume keeps changing. All the <i>jeevs</i> are present within <i>Aparā-Prakriti</i> . It is ever-changing and consequential.
<i>Apsarā</i>	a celestial being whose origin lies in <i>Agni Tattva</i> . They are in female form and often associated with <i>Indra</i> , the king of gods.
<i>Āsana</i>	Posture for sitting comfortably for long duration for meditation. Perfection in <i>Āsanas</i> is one of the elementary steps required for success in spiritual practices.
<i>Ashwinikumar</i>	Originated from <i>Agni Tattva</i> , they are regarded as <i>Vaidya</i> (doctor) of gods.
<i>Astanga-yoga</i>	Yogic system comprising eight limbs: <i>Yam</i> , <i>Niyam</i> , <i>Āsan</i> , <i>Prāṇayāma</i> , <i>Pratyahara</i> , <i>Dharana</i> , <i>Dhyān</i> and <i>Samādhi</i> . Sequential perfection in each of eight parts leads to self-realization or <i>Tattvagyān</i> .
<i>Atma-śāntī</i>	Literally meaning peace of the soul. A departed soul undergoes different kinds of sufferings owing to its <i>karmas</i> . Ritual of <i>Atma-śāntī</i> is designed to provide certain offerings to bring the soul at peace.
<i>Ayurveda</i>	Ancient Indian discipline of medicine. According to <i>Ayurveda</i> , the disorders in body are due to imbalance of one of the three main elements— <i>vaat</i> , <i>pitt</i> and <i>kaf</i> .
<i>Bābā</i>	A word of respect to people who have renounced their belongings to proceed on spiritual journey. They have a very peculiar appearance. However, these days many fake <i>bābās</i> are fooling general mass using different kind of tantrums.

<i>Bāhya Kumbhaka</i>	<i>Kumbhaka</i> in which exhaled air is retained outside for some time, before next inhalation starts
<i>Bīj</i>	Seed
<i>Bhakta</i>	Devotee, one who follows path of devotion. He surrenders to his Ishwar by all means, accepts whatever comes to his way as grace of God considering it must be good for him.
<i>Bhakti</i>	Path of devotion, surrender and service. Instead of set rules, more focus lies on developing true emotions towards God.
<i>Bhūloka</i>	Realm of Earth
<i>Bhuvarloka</i>	One of the fourteen Lokas. After death a <i>Jīvatma</i> first goes here, faces extreme sufferings as per his karmas before going to <i>Pitarloka</i> .
<i>Bidi</i>	Hand rolled cigarette
<i>Brahm</i>	The supreme existence which cannot be negated at any time. Root cause of everything. <i>Nirguṇ Brahm</i> is formless. <i>Saguṇ Brahm</i> is called Ishwar.
<i>Brahmacharya</i>	Celibacy. Refraining from lust and related acts is helpful in making oneself introvert and thereby in spiritual progress.
<i>Brahmāṇḍa</i>	The universe
<i>Brahmarandhra Dwār</i>	Often confused with Sahastraar Chakra, it is situated in upper part of head. It is opened with difficulty after ceaseless rigorous practise, and after it is opened, the practitioner experiences <i>Nirvikalp Samādhi</i> . When it is opened, the practitioner experiences vrittis directing towards Brahm and visualizes sātvik Ahankaar.
<i>Brahmin</i>	One of the four divisions in Hindu way of life. Brahmins are associated with scriptures and help in facilitating rituals of many kind.
<i>Buddhi</i>	It's the intellectual property, which does the job of decision-making
<i>Chaitanyamaya</i>	Full of consciousness
<i>Chaitanyata</i>	Consciousness
<i>Chaitanya Shakti</i>	Pure and conscious life energy free from <i>Jadata</i>

<i>Chakra</i>	There are seven primary centres of divine energy in the subtle body, which lie in a dormant state in a common man. They can be unfolded by proper <i>sāadhanā</i> , which marks the ascent of a person towards divinity.
<i>Chandranāḍī/Ida</i>	Moon current, feminine energy, the channel that starts on the left from the Mūlādhār Chakra and ends in the left nostril
<i>Chetan/Chetan Swarūp</i>	True conscious nature of soul. After destruction of <i>Jīvatva</i> of a <i>Jīva</i> , it gets established in its <i>Chetan Swarūp</i> .
<i>Chitta</i>	First result of imbalances of three guṇa is <i>Chitta</i> . All the karmaashays lies on the surface of <i>chitta</i> .
<i>Dah Saṃskār</i>	Cremation rites as per Hindu scriptures whcih is done after death of a person.
<i>Dahikā Shakti</i>	Combustive power
<i>Darshan</i>	Sight and visit, usually of a divine persone or place
<i>Deh</i>	Body
<i>Devtās</i>	Dieties
<i>Dhananjay Prāṇa</i>	The type of Prāṇa which exists in the head and is the supportive (sub) Prāṇa of Udāna Vāyu. During death, while all other prāṇa exits the body along with subtle body, it stays for some more time there.
<i>Dharna</i>	Sixth limb of the Aṣṭāng-Yoga system. It is related to focussing or concentrating on <i>Isht</i> . Its maturation leads to meditation.
<i>Divya Drishti</i>	The divine vision with which one can perceive even the subtle beings and objects. Usually becomes active after development of Agya Chakra.
<i>Divya-Shakti</i>	Divine power
<i>Dhyāna</i>	Seventh limb of the Aṣṭāng-Yoga system. It is related to one pointedness, constant focussing on <i>Isht</i> . Its maturation leads to Samādhi.
<i>Dhyānavastha</i>	The state of meditation
<i>Dur-Darshan</i>	Paranormal distant vision
<i>Dur-Shravan</i>	Paranormal distant hearing
<i>Dwāpar Yuga</i>	Third amongst the four <i>Yugas</i> . Great battle of Mahabharata happened in Dwāpar yuga.

<i>Guṇa/Guṇas</i>	The entire creation is permeated and driven by three basic qualities of nature: <i>Satvagun</i> , <i>Rajogun</i> and <i>Tamogun</i> , each having specific attributes. All the activities in nature are governed by the presence of these three <i>guṇas</i> , and the volume of each <i>gun</i> keeps changing in <i>Aparā-Prakriti</i> .
<i>Gurukul</i>	A <i>gurukul</i> is a traditional school in India with students (disciples) living near their guru gained worldly and spiritual knowledge.
<i>Gyān mārg</i>	The path of spirituality through knowledge.
<i>Hindu Dharma</i>	The path of ever existing universal principles which exist from the beginning. This finds its root in <i>Vedas</i> .
<i>Ichchhā Shakti</i>	Will power
<i>Indradeva</i>	The king of gods, as per Hinduism
<i>Iṣṭa</i>	Favourite form of <i>Ishwar</i> . Contemplating on <i>Iṣṭa</i> helps in introversion and increases concentration.
<i>Ishwar</i>	Almighty God. <i>Saguṇ</i> form for <i>Brahma</i> , associated with Para-Prakriti.
<i>Jagat</i>	World
<i>Jāgrit</i>	Awakened
<i>Jal Tattva</i>	Subtle water element, whose characteristic is fluidity and leads to fickleness of mind and senses. Two organs, tongue and reproductive organ are borne of Jal Tattva and remain predominant, as Jal Tattv is the main element in the bodies of humans and animals.
<i>Jīva/Jeevdhārī</i>	An individual soul that identifies itself with a particular <i>chitt</i> is called <i>jeev</i> . It is pure consciousness associated with <i>Aparā-Prakriti</i> . All living beings are different <i>jeevs</i> . Due to attachment with a <i>chitt</i> , <i>jeev</i> experiences happiness and sorrow.
<i>Jīvanmukt</i>	A <i>yogi</i> who has attained the highest state is beyond the bondages due to ignorance, and is liberated even when he is living in this world
<i>Jīvatma</i>	Soul attached with a living being. Depending on purity of his <i>Prāṇa</i> and place of its exit, <i>Jīvatma</i> completes his further journey after death.

<i>Jīvatva</i>	The very nature of <i>Jīva</i> which is attained when Kundalini comes down to <i>Mūlādhār</i> chakra and remains in dormant state there. It is destroyed in last birth.
<i>Jiveshwar</i>	When <i>Jīvatva</i> of a <i>Jīva</i> is destroyed in his last birth, when Kundalini meets Param Shiva, it attains <i>Jiveshwar</i> title.
<i>Kaam</i>	Lust
<i>Kampan/Spandan</i>	Vibration, an inherent property of Pran Tattva
<i>Kanṭha Chakra</i>	Fifth chakra in the path of Kundalini awakening, situated in throat region. It requires very rigorous practice to open this chakra.
<i>Kapāla Kriyā</i>	A special technique for puncturing the skull of a dead body as apart of last rites as per Hindu system. It facilitates exit of <i>Dhananjay Prāṇa</i>
<i>Kaf, Pitta, Vat</i>	According to Ayurveda, <i>Kaf, Pitta, Vat</i> , the three elements, needs to be in balanced condition. The disorders in body are due to imbalance of one of the three main elements.
<i>Karan Avastha/ Karan Swarūp</i>	When Prakriti manifests itself with the help of Vāyu Tattva, the first state which comes out is <i>Karan Awastha</i> . Subsequently, with the increase in Tamogūṇa, Subtle and sthūl state is created.
<i>Karan Jagat</i>	One of the three worlds, <i>Karan jagat</i> has less tamogūṇa, less density and more prevalence that subtle and sthūl world.
<i>Karmkāṇḍa</i>	As opposed to Gyānkāṇḍa, <i>Karmkāṇḍa</i> part of vedic system includes various form of rituals and ceremonies.
<i>Karmas</i>	Every action performed by <i>jeev</i> in the state of ignorance associated with doership leads to accumulation of Karma, whose fruits will have to be borne.
<i>Karmāśays</i>	Store of imprints of past actions, whose fruits have to be reaped in future. They are of three types, <i>Kriyāmaan</i> (actions done in current birth whose fruits will be reaped in this birth itself), <i>Sanchit</i> (actions done in previous and current birth whose fruit will be reaped in following births) and <i>Praarabdh</i> (actions done in previous births whose fruits are reaped in the current birth)

<i>Kavach</i>	A protective layer. Seeker chant Mrityunjay mantra to form a kavach in certain cases where chance of harm is anticipated.
<i>Kleśātmak Karmas</i>	<i>Karmas</i> that endure extreme suffering. Such Karma necessarily comes for a seeker in his last birth which help in breaking attachment from this world.
<i>Kośas</i>	Coverings or layers. Chetan Tattva has five such Kośas as per gyān mārga.
<i>Kriyās</i>	Due to impurity of <i>praan</i> , sometimes undesirable activities happen during meditation.
<i>Kriyāman Karma</i>	Karmas being done in present birth are called <i>Kriyāman karmas</i> . Karmāśayas of such karmas partly goes to Sanchit karmas and partly to Prārabdha karmas.
<i>Krodha</i>	Anger
<i>Kumbhaka</i>	The process of holding the breath is called <i>kumbhak</i> . It is classified as <i>Antar Kumbhak</i> and <i>Baahya Kumbhak</i> , depending on whether the breath is withheld after inhalation or exhalation. It aids in spiritual progress by decreasing the amount of <i>Tamogun</i> present on the surface of <i>chitt</i> .
<i>Kundailini</i>	<i>Adi-shakti</i> , root cause of everything, which remains in the form of a <i>Kundal</i> (a particular circular ornament used by womens) at <i>mūlādhār chakra</i> in humans.
<i>Lokas</i>	Realms of existence. Altogether, fourteen lokas has been described in scriptures which differ in density. The loka where humans live is called Mrityuloka. Some example of other lokas includes: <i>Pitaloka</i> , <i>Taploka</i> , <i>Janaloka</i> etc.
<i>Lord Brahma</i>	One of Tridevas who is considered as creator.
<i>Mahāvidehāvasthā</i>	A highly advanced state of spiritual progress wherein a seeker feels as if his gross body is not his and he is away from it. While walking, he feels as if he is tied to his gross body and walking about one meter away from his gross body.
<i>Mal</i>	Filth (impurities)
<i>Malintā</i>	Filthiness/impurity
<i>Manomaya Kośa</i>	It covers Vigyānmay koś while itself gets covered by Pranmaya koś. Density of this koś is more than Vigyānmay koś but lesser than Pranmay koś.

<i>Mantra</i>	An arrangement of letters in a particular fashion, which when chanted rhythmically in prescribed way, generates enormous spiritual power
<i>Moksha</i>	Liberation from the cycle of birth-life-death
<i>Mritatma</i>	Departed soul which has left gross body
<i>Mrityunjay Mantra</i>	A particular Mantra dedicated to Mrityunjay form of Lord Shiva which has the ability to defeat/delay death.
<i>Mudrās</i>	Symbolic Yogic gestures
<i>Mūl-bandh</i>	Root Lock, in which the breathing is held and organs of excretion are pulled inwards, is helpful in adhering to <i>brahmacharya</i> .
<i>Mūlādhār Chakra</i>	Root chakra at the base of the spine where Kundalini remains in dormant state.
<i>Muni</i>	A sage on the spiritual path
<i>Nirbīj Samādhi</i>	It is the highest level of <i>Samādhi</i> , in which there is not the least outward consciousness and the practitioner is immersed deep within. Practise of <i>sabīj Samādhi</i> finally leads to this state in the last birth of seeker, in which there is no seed of the world. It is also known as <i>Niruddhavastha</i> (restrained state).
<i>Nirmalatā</i>	State of freedom from impurities
<i>Nāḍī</i>	It refers to the network of channels through which Prāṇa travels through the body.
<i>Nāḍī Shodhan</i>	Process of purification of Nāḍīs.
<i>Narayan/Param Shiv/Ishwar/Nirguṇ Brahm</i>	The inert and formless state of absolute transcendence, Brahm, beyond all categories. Nothing can ever exist without Brahm while Brahm can not be negated in any time and space conditions.
<i>Nirvikalpa Samādhi</i>	It is a higher state of <i>Samādhi</i> , in which the practitioner loses outward consciousness and becomes highly introverted without any thought. It should not be confused with Nirbīj Samādhi as sansakars still exists. Also see <i>Sabīj Samādhi</i> and <i>Brahmarandhra Dwār</i> .
<i>Niruddhavastha</i>	See Nirbīj Samādhi
<i>Ojas</i>	The vital essence
<i>Ojasvi</i>	Full of ojas i.e. full of liveliness
<i>Patan</i>	Downfall

<i>Piṇḍ</i>	A smaller entity
<i>Piṇḍ-dan</i>	Ritual of offering food to the deceased as per Karmkāṇḍ.
<i>Piṅgala</i>	The channel that starts on the right side from the Mūlādhār Chakra and ends in the right nostril
<i>Prakṛiti</i>	Mother Nature which exists in two forms: Para and Aparā.
<i>Pralay</i>	Annihilation wherein everything annihilates into its root cause
<i>Prāṇa Pratiṣṭhā</i>	Installing of <i>Prāṇa</i> in an idol
<i>Prāṇa Tattva</i>	Subtle element with fundamental property of vibration. Entire creation has been done with the help of this tattva
<i>Prāṇa Vidyā/ Prāṇa Vigyāna</i>	Knowledge about Prāṇa Tattva and its functioning
<i>Prāṇamaya Kośa</i>	It covers Manomay koś while itself gets covered by Annamay koś. Density of this koś is more than Manomay koś but lesser than Annamay koś.
<i>Prāṇa</i>	It is the art of regulating the breath according to our own self which helps in purifying subtle praan and the body. It has three steps— <i>Pūrak</i> (inhalation), <i>Kumbhak</i> (holding breath) and <i>Rechak</i> (exhalation).
<i>Prāṇayāma</i>	Yogic method of controlled breathing, fourth limb of aṣṭāṅg yoga.
<i>Prāṇī</i>	Beings with Prāṇa.
<i>Prārabdha</i>	They are the part of <i>sanchit karmaashay</i> , which are ready to be experienced through the present body and will affect the present life of any person
<i>Pratyahara</i>	<i>Pratyahaar</i> is the fifth limb of Aṣṭāṅg Yogaa, which signifies withdrawing of the mind and senses from objects of sensual enjoyments.
<i>Prithvi Tattva</i>	Subtle earth element
<i>Pūraka</i>	Inhalation, a sub-step during Prāṇayāma
<i>Puranas</i>	A class of ancient Sanskrit scriptures describing Hindu mythology
<i>Purohitis</i>	Equivalent of Priests in Hindu religion
<i>Pūrvābhās</i>	Anticipation of about future incidences
<i>Rajas/Rajogun</i>	One of the three <i>guṇas</i> governing nature, which is responsible for all activities in nature and fickleness of mind.
<i>Rechaka</i>	Exhalation, a sub-step during Prāṇayāma

<i>Rishis</i>	Sages in Hindu religion
<i>Ritambharā-Pragyā</i>	Truth-filling light, which destroys the ignorance present in chitt since times immemorial. It manifests itself only after several lives of earnest spiritual practise and fervour in the last birth of a seeker
<i>Roti</i>	Indian flat bread
<i>Rudra/Rudrāvātār</i>	Form of lord Śankar
<i>Sabīj Samādhi</i>	A deeper state of meditation which still carries seeds of world. It can be sub-divided into two parts- <i>Savikalpa</i> and <i>Nirvikalpa</i> Samādhi. Till the triputi of word (name), <i>roop</i> (form) and <i>gyān</i> (knowledge) exists, it is called <i>Savikalpa</i> Samādhi while in <i>Nirvikalpa</i> Samādhi, name and knowledge disappear only form remains. Highest state of <i>Sabīj</i> Samādhi is called <i>Vivek-khyati</i> .
<i>Sadguru</i>	A true Guru
<i>Sādhanā</i>	Spiritual practice
<i>Saharastrar Chakra/ Sahastra Dal Kamal</i>	Crown Chakra at the top of the head, thousand petal lotus. It develops only in last birth of a seeker.
<i>Sākshatkār</i>	A truthful experience of real nature of something
<i>Samādhi</i>	Eighth and last step of Aṣṭāng yoga. Complete mastery of Samādhi leads to moksha.
<i>Samāna Vāyu</i>	<i>Prāṇa</i> that resides in the abdomen region and helps in the process of digestion
<i>Sanchita</i>	Accumulated, Sanchit Karmāśaya refers to those which will be endured during future births.
<i>Sangini</i>	A female companion
<i>Sansār</i>	The gross world
<i>Samskār</i>	Subtle imprints of karmas
<i>Sankalp</i>	A vow, a property of <i>Man</i>
<i>Satva/Satvaguṇa/Satoguṇ</i>	One of three Guṇas which helps in spiritual progress and associated with light and bliss
<i>Sātvik</i>	One that is filled with purity or the element of Satva
<i>Savikalpa Samādhi</i>	State of Samādhi wherein <i>triputi</i> of Dhyata, Dhyān and Dhyeya still exists.
<i>Self</i>	Absolute nature of one's existence
<i>Sevā</i>	Selfless service
<i>Shakti</i>	Power/energy
<i>Shakti-Kendra</i>	Energy centers

<i>Shaktipāt</i>	Transmission of Yoga-bal from Guru to disciples
<i>Shaktiswarūpa</i>	A form of eternal divine power
<i>Sharīr</i>	The body
<i>Śītālī Prāṇayāma</i>	A type of Prāṇayāma used to cool down or soothe the body and the mind where the inhalation is from through a rolled tongue in the form of a tube
<i>Śītkarī Prāṇayāma</i>	A type of Prāṇayāma used to cool down or soothe the body and the mind where the breathing through the gaps between the teeth
<i>Shivatva</i>	In the last birth of a seeker when shakti unites with Shiva, Jīvatva gets destroyed and new state acquired called Shivatva.
<i>Siddhāsana</i>	A particular Āsan used for meditation
<i>Siddhi</i>	A Yogic power which works on the basis of Yoga-bal.
<i>Sthūl Avastha</i>	Gross state
<i>Sthūl Jagat</i>	Gross world
<i>Sthūl Panchbhūta</i>	Five gross elements of the nature
<i>Sthūl Sharīr</i>	Physical body
<i>Sthūl Swarūp</i>	Gross form
<i>Sūryanāḍī</i>	Same as Pingala
<i>Sukh</i>	Comfort/happiness
<i>Sūkshma Avastha</i>	Subtle state
<i>Sūkshma Jagat</i>	Subtle world
<i>Sūkshma Panchbhūta</i>	Subtle five elements
<i>Sūkshma Sharīr</i>	Subtle body
<i>Sūkshma Swarūp</i>	Subtle form
<i>Sushumana/Sushumananāḍī</i>	One of the three Nāḍīs, along with Ida and Pingala, which extends from Mūlādhāra to top of the head. Kundalini uses this path.
<i>Swami</i>	Master/Owner
<i>Swar</i>	A particular sound, with respect to Nāḍīs, used to refer breath from left or right nostril.
<i>Swargalok</i>	Heaven
<i>Tanmatrās</i>	The subtlest sense of external stimula, i.e. smell, sound, taste, touch, form
<i>Tamoguṇa/Tamas</i>	One of three <i>guṇas</i> of nature, which has the nature of obstructing and leads to ignorance
<i>Tapasvi</i>	One who practises austerities to attain spiritual power
<i>Tapasyā</i>	Spiritual practice with strict discipline
<i>Tapobal</i>	Spiritual power followed by Tapasyā

<i>Tarpaṇ</i>	A particular ritual to offer food to ancestors during a special occasion/timing as per Karmkāṇḍ.
<i>Tattvagyān</i>	When a spiritual seeker reaches the apex of uninterrupted spiritual practice, true wisdom dawns on him in his last birth as a result of which, he is able to perceive the reality of the whole existence and withhold the basic tattvas forming the nature. In this stage, he is known as <i>tattvagyāanee</i> .
<i>Tejas/Tej/Prākāśa</i>	Radiance/illumination
<i>Tejasvi</i>	Full of radiance
<i>Terahavī</i>	A part of rituals done after death of a relative. Named so, as it is performed on thirteenth day after death.
<i>Trāṭak</i>	It is a part of Yogic practice in which the practitioner gazes at a particular object without blinking the eyelids.
<i>Tri Bandhas</i>	Three energy locks, namely Moolbandh (root lock), abdominal lock (Uḍḍīyān bandh) and chin lock (Jalandhar bandh).
<i>Tridoshas</i>	According to Ayurveda, the disorders in body are due to imbalance of one of the three main elements— <i>vaat</i> , <i>pitt</i> and <i>kaf</i> .
<i>Udāna Vāyu</i>	Pran Vāyu which works in head region. <i>Udān Vāyu</i> helps in taking a spiritually evolved jīva to the upper <i>Lokas</i> (higher realms)
<i>Uḍḍīyān Bandh</i>	Abdominal lock, it helps in increasing pressure of Prāṇa at shushumna.
<i>Urdhvagati</i>	Upward movement. For a departed soul it means going to higher lokas while for Kundalini it means going to upper chakras from Mūlādhāra.
<i>Vāchā Siddhi</i>	A form of siddhi wherein words of holder of such a siddhi has to be true, events will happen accordingly.
<i>Vairagya</i>	Cessation of attachments towards worldly objects of enjoyment, relatives, money etc.
<i>Varuṇdeva</i>	Water god
<i>Vāsanās</i>	Desires owing to attachments
<i>Vāsanā Deh</i>	After death worldly people acquire a transparent layer like body called <i>vāsana deh</i> mainly because of desires associated with ignorance.
<i>Vāyu Tattva</i>	Subtle air element, which is the basis of all creation and by which the <i>chitt</i> is formed. Its characteristic is vibration due to which thoughts keep occurring

	constantly.
<i>Vidyut Shakti</i>	Electric power
<i>Vidyā</i>	Knowledge, which destroys Avidyā (ignorance)
<i>Vigyānmaya Kośa</i>	It covers Anandamay koś and itself gets covered by Manomaya koś. Density of this koś is more than Ānandmay koś but lesser than Manomay koś.
<i>Vikār</i>	A change in original state
<i>Vikās</i>	Development
<i>Vrittis</i>	Subtle imprint of karmas that lies on surface of Chitta in a circular pattern.
<i>Vyāna Vāyu</i>	<i>Prāṇa</i> which is spread out in the entire body and is functioning in growth of different parts of the body
<i>Vyapaktā</i>	Pervasiveness
<i>Vyutthān</i>	Coming out from deep state of Samādhi. This happens due to appearance of <i>Vyutthān</i> saṃskāra which are related to gross world.
<i>Yama-niyama</i>	First two limbs of aṣṭāṅg yoga which deals with discipline of body, speech and mind. Five Yamas and five Niyamas have been described in yogic scriptures. Living with Yam-Niyama means leading a Sātvik life, helpful in spiritual progress.
<i>Yamdūta</i>	Death angels or representatives of god of death, Yamaraj
<i>Yoga</i>	Yoga literally means union, particularly union between oneself and Divine/God. It is the science of spiritual progress of any human being which ultimately leads to God-Realization or establishment in Self. There are different yogic school of thoughts leading to different names such as Sahaj Dhyaan Yogaa, Bhakti Yogaa, Hath Yogaa etc.
<i>Yogaabal</i>	The yogic power attained through rigorous spiritual practise, capable of performing a lot of tasks in nature
<i>Yogāgni</i>	Yogic fire, which can be produced only by highly advanced <i>yogis</i>

Dear Seekers!

“From the creation to annihilation and from birth to salvation, Prana Tattva (Vayu Tattva) is the one which is functioning appropriately all the time. A human body keeps functioning like a factory in an appropriate manner. The subtle *Nadis* emerging from the brain and spine do the job of supplying this rejuvenating power and this power is obtained through the help of pure Prana Tattva.”

-Yogi Anand Ji

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ISBN 978-93-5407-115-7



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