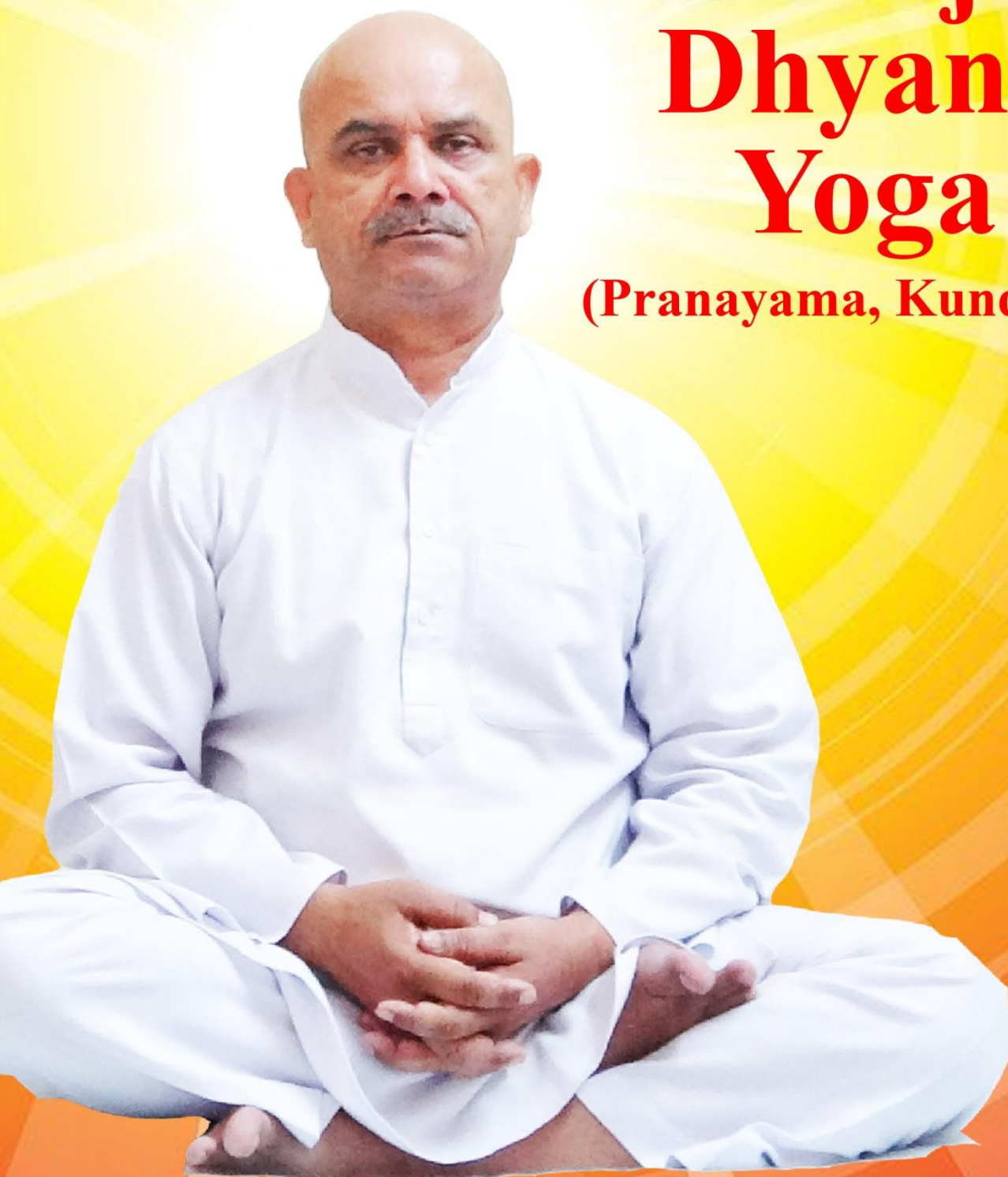


# Sahaja Dhyana Yoga

(Pranayama, Kundalini)



Yogi Anand Ji

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BOOK

# **Sahaja Dhyana Yoga**

**Yogi Anand Ji**

# Sahaja Dhyana Yoga

## (Pranayama, Kundalini)

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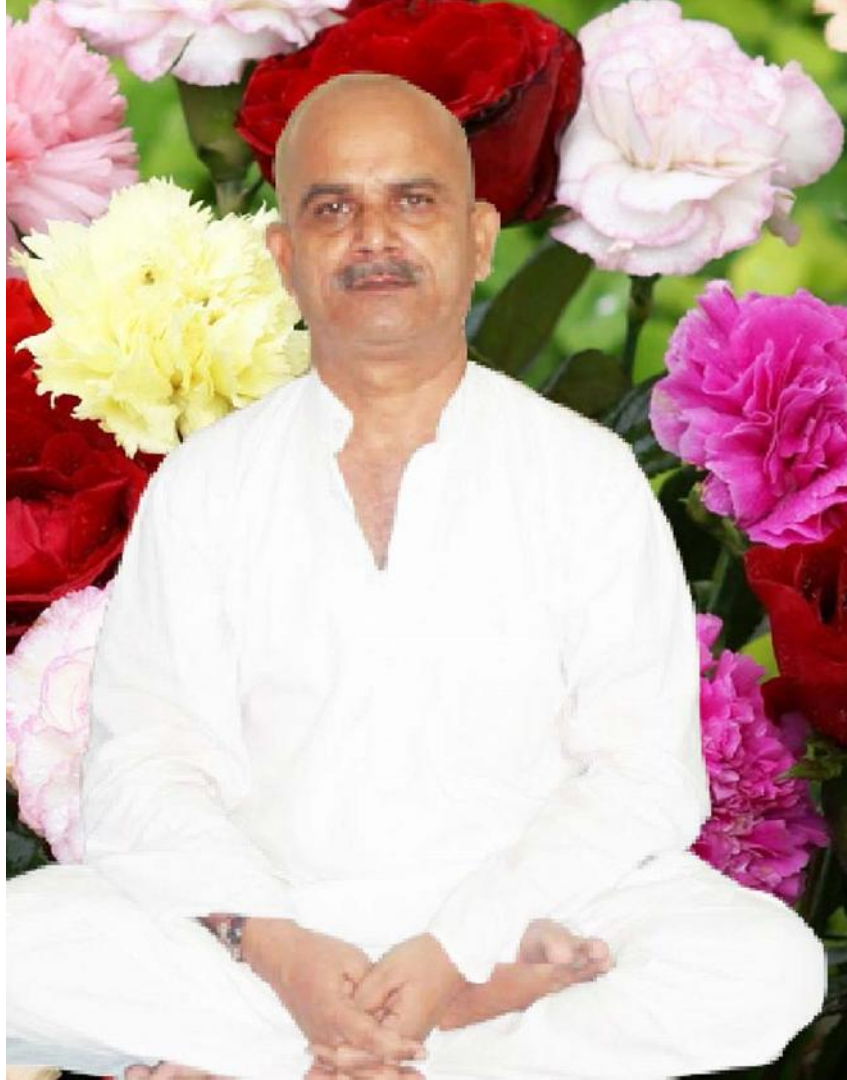


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Sahaja Dhyana Yoga



**Yogi Anand Ji**

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# Translator's Note

It is a great honour and privilege for having been provided with an opportunity to translate the holy and edifying book '**Sahaja Dhyana Yoga**' written by Gurudeva **Yogi Shri Anand Ji**, based on his long experience and research in the sacred field of spirituality. There is hardly any gap between the words and deeds in the life of our noble Gurudeva, who has devoted his entire life to spiritual practices and selfless guidance of seekers. His personal experiences have an indelible impact on his readers and followers, who are striving for spiritual upliftment and eager to drink the elixir of wisdom. His books serve as a guiding arcade not only for learners but also the learned. He has shown the divine path of spiritual enlightenment to seekers who were wandering in search of an adept Guru or guide. Therefore, this holy work is dedicated to his holy feet. The translated version of his elevating book '**Sahaja Dhyana Yoga**' (written originally in Hindi) will be helpful for the readers who are not proficient in Hindi language and thus are not able to understand the esoteric meanings of that language.

The book has been translated by Mr. Rakesh Kumar Khandelwal (Yamuna Nagar, Haryana) with the active support of Mr. Amit Sharma (Faridabad) and has been proofread by Mr. Anshul Khandelwal (Assistant Professor, Kota, Rajasthan) with assistance from Dr. Ravikant Pandey (Scientist, Bangaluru), Dr. Rajat Dhingra (Ph.D., IITK, Kanpur) and Dr. H. S. Sandhu (Superannuated University Professor, Amritsar). In this book, an attempt has been made to translate the divine ideas of Gurudeva in a simple but exacting language, so that the hidden inference and spiritual import is not lost. Indian English has been used for translation, which is quite like British English.

During translation, some Hindi or Sanskrit words for which no exact English equivalents could be found, have been used in their original form throughout in the book. A brief description of some such words has been given in the Glossary section at the end of the book. In addition, Footnotes with short description about certain important personalities (when such words appear for the first time in the book) are also provided.



Although utmost care has been taken while translating the book, the scope for mistakes remains as human beings are prone to errors. Therefore, the full responsibility of any inadvertent errors occurring in the book rests on the translator, proof-reader and editor. The author of the original book is not at all responsible under any circumstances for any errors or omissions in this translation.

# Preface

Through this treatise, I intend to provide information to all the readers about what yoga really is, and what is its importance. At present, most of the people are not able to get correct information about yoga. The biggest reason for this is that many spiritual guides themselves lack complete knowledge of yoga. That is why, sometimes one hears confusing statements about yoga.

Nowadays, those who are real yogis mostly do not reveal themselves. Some people show miracles by attaining trivial siddhis and call themselves yogis. Miracles are not yoga. Through yoga, a seeker becomes introverted and attains Knowledge about the True structure of Nature and orients himself towards his conscious Self. On knowing the reality of Nature, he becomes liberated from the cycle of birth and death in the gross world, which is full of miseries, and then attains eternal peace by being situated in his Self.

O sons of nectar! Know the subject of yoga and try to benefit from it. Then remain situated in your own Self forever and make your life divine after attaining ultimate peace; this is my sole objective.

Thank you!

**–Yogi Anand Ji**

# Gratitude

The monumental task of collecting yoga-related resources in the form of book is successfully accomplished. Initially, this seemed to be a difficult task. Naturally it would have been challenging for any one person to accomplish this. To complete this task, the contributions of Prof. Ravindra (Ph.D.), Dr. Ravi Kant Pandey (Ph.D.), Prof. Anshul, Dr. Rajat Dhingra (Ph.D.), Dr. Kaushalendra (Ph.D.), Vikas (M. Tech.) and Ashish (M. Tech) are notable. I would like to give the foremost credit to Dr. Rajat Dhingra, who was a research student at that time at IIT Kanpur. He also helped by persuading his friends personally to cooperate in this significant work. I bestow my special blessings to Dr. Rajat Dhingra for working so hard and diligently for the welfare of people. Prof. Anshul Khandelwal also contributed his valuable time and efforts in the completion of this book despite being very busy.

Some subtle powers also guided me in the preparation of this book. Finally, it is possible that some names may have been left out. Nevertheless, I bestow my blessings upon all those who contributed either directly or indirectly, visibly or invisibly, for the completion of this book.

**“त्वदीयं वस्तु गोविन्द, तुभ्यमेव समर्पयेत्”**

**(This is thine object O Lord! And is dedicated to Thou)**

**–Yogi Anand Ji**

# Appeal

Dear readers, I am writing this treatise with the inspiration of Adi-guru Shankaracharya<sup>1</sup>. I am a modest seeker. I will write this treatise on yoga as per my capability and knowledge. If there is any error anywhere in this treatise, please pardon me. In case any seeker or yogi points out my mistakes, I shall be grateful. Perhaps, I might not have written this treatise, but when I was in a hermitage in Shakambhari, at that time, I got special blessings of Adi-guru Shankaracharya Ji. In the state of samadhi, he said to me, **“You are a Tattvagyan and a great yogi, hence you should do something for the welfare of people.”** At that time, I could not understand what he meant. I said, **“Please explain clearly, so that I can comprehend what you mean.”** He said, **“You write a treatise on yoga.”** I said, **“Do I have the capability to write a treatise on yoga! To write a treatise on yoga, it is necessary to be perfect in it.”** He said, **“Why do you consider yourself unworthy, you start writing. The ability will come within you automatically. In future you will become perfect in the subject of yoga, my blessings are with you.”** Then, in January 1994, I began writing this treatise. I also had to gain some information through yoga and take myself to the highest state so that I could write authoritatively on some subjects. I used to meditate and even write a little when I felt like it. Thus, it took four years to complete this book.

I attained this state in yoga with the blessings of my Guru. She made me mature in yoga with her guidance. By the way, I also got guidance from many great men in the field of yoga. These great men and divine powers are residents of the subtle realms. They used to resolve my doubts in the meditative state. My path is **‘Sahaja Dhyana Yoga’**. Every human being can practise yoga. To practise this, it is not necessary that you have to go to a hermitage or a forest. Even while being as a householder, it is not only that you can practise yoga but can also attain a high state in it with your diligence and efforts. The path of yoga is undoubtedly difficult, but by observing a moderate restraint, your practice will continue ceaselessly. In fact, my Gurudev kept pursuing her spiritual practice while

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<sup>1</sup> A prodigious yogi who undertook the magnanimous task of revival and popularization of True spiritual Knowledge.

leading a wedded family life and provided guidance to many seekers like me. All her time remained dedicated to guidance.

Dear readers! I hope you will be benefitted by reading this book. This treatise will also serve as a guide for the seekers who do spiritual practice. However, appropriate guidance in the path of yoga is not possible without a Guru. The books written on yoga can only be helpful. Nowadays, the market is replete with books written on yoga. Some writers write articles on yoga based on their bookish knowledge only. But those who have practised yoga and written treatise based on their practice, such books may be very few in numbers. Yoga is a matter of practice. By bookish knowledge, only information regarding yoga can be obtained. Or the seekers who do spiritual practice may get some help by reading such books and may resolve their doubts. From this perspective, books written on yoga are useful.

In this treatise, I will write in detail about Kundalini and pranayama so that it may be easier for the seekers to resolve their problems. I myself have heard some people saying inappropriate words about Kundalini. Such ignorant people are themselves in delusion and are trying to mislead others as well. O seekers! You should practise only under the guidance of a capable Guru.

Dear readers! Recognize your own real Self. You are great since times immemorial, but due to ignorance you have come under the control of the mind and senses. Hence, you are bound in the bondage of birth and death. Make efforts to break this bondage. You will surely be successful, even if there is some delay in attaining success. I am also an ordinary human being like you, but I have reached the pinnacle in the field of yoga under the guidance of my Sadguru. That is why, I have got the ability to write a treatise on yoga. Try to awaken the latent powers within your body. Your efforts will definitely bear fruit and you will be the master of those powers. O sons of nectar! Realise your own Self, you have forgotten yourself. How long will you keep considering this changeable, illusory, and transient world as your own! This world is subject to transformation and is full of sufferings only. Be established in your own Self and become blissful.

The path of yoga is such that it has no end, it is infinite. Hence, it is not possible to write about it completely. Still, I have tried my best to write a little about yoga. I know that some important facts may have been missed. Had I tried to write in detail, the article would have become too long. Therefore, keeping everything in mind, I have written in brief.

I know that when a new seeker begins to practise, he is faced with different kinds of obstacles and is not fully aware of the path ahead. That is why, it is said that to practise yoga, a Guru or a guide is necessary. I too prescribe the same that before taking up meditation, try to search for a mature practitioner and experienced yogi. Thereafter, do spiritual practice under his direction. Seekers! An ordinary human being cannot know about of a capable yogi whether he is perfect in the practice of yoga or not. Do not take initiation from any yogi immediately, rather keep practising under his direction, because these days real yogis are very rare.

Seekers! Do not think whether you can practise yoga or not. In my opinion, everyone can practise yoga. It can be practised even while leading a married life, just try it. If students practise it, this will be very beneficial for them because the practice of yoga helps in the development of the brain. If all the members of a family practise collectively, then mutual harmony will definitely increase in future and mental tensions etc. will go away. Practising yoga does not mean that one should snap one's ties with the society and go to a hermitage or a forest to be successful in this field. With the practice of yoga, the senses become introverted and fickleness of the mind reduces, sobriety comes and peace is attained. The gross body gets freedom from all ailments, the irritation and anger decrease, happiness increases, worldly sorrows affect less and a feeling of bliss keeps growing.

Now, do not get worried about yoga as to whether you would be able to practise it or not. I firmly hold that you can certainly practise it. Have little diligence and put in some efforts, then you will surely get success. Follow the same method of meditation as written in this book. If you do not understand something or want to get some information about yoga, I will try to provide that information to the best of my ability.

I would like to say to those seekers who are practising yoga and have achieved a high state that if they ask me anything, I shall try to explain as per my capability. By the way, you may read my meditative visions. Your visions may not be the same as those of mine, but the inference of the visions is almost the same. When your Kundalini becomes stable, do not ignore your practice, rather keep it up because you still have a long way to go. It is only after the Kundalini becomes stable that the karmashayas present on the chitta start getting destroyed in large quantities. There are still many steps left to climb in yoga, so keep practising rigorously because there are ‘**tribulations-causing karmashayas**’ left in your chitta. These must be destroyed by enduring them to get liberated from ignorance and become established in the Self.

–Yogi Anand Ji



# PART I

# Yoga and its Significance

Since times immemorial till date, India has been a land of yogis. All yogis have laid emphasis on the purification of body, mind, and prana so that one can know the existence of Brahman, and attain Self-realisation. There is only one way to attain Tattvagyaana and Self-realisation, and that is yoga. That is why yogis are Tattvagyanis and philosophers. The more versatile the yoga is, the more will be the philosophic ideas in it. Yoga encompasses not only the realisation of Truth but also its implementation in our lives. Yogis have adopted different means to realise the Truth and the same became different paths of yoga with the passage of time.

The word ‘yoga’ has its origin in the Sanskrit word ‘yuj’, which means unification, merger, or assimilation. In such a state, the yogi realises unity (oneness) of jivatma (individual soul) and Paramatma (Supreme Soul). The union of jivatma and Paramatma is called yoga. By the way, the literal meaning of yoga is unification (oneness). Yoga is that spiritual science that teaches the process of union of individual soul with the Supreme Soul. It enlightens jivatma about the real nature of this illusory gross world and provides it with the absolute Supreme peace and pure Knowledge, thereby familiarizes it with its own Self.

The utmost importance in yoga is given to the control of mind, because without the restraint of mind, union with God is impossible. By controlling the mind, the inner potential and determination of the seeker get enhanced, the narrow-mindedness of ideas gets removed and mental qualities get broadened. By this, the feeling of inner bliss of the seeker will surely increase. In order to control the mind, a seeker has to be disciplined and follow the rules of yoga. The seeker begins getting extraordinary qualities by following the various principles of yoga. The practice of yoga empowers him with a special kind of vision, by which he gets information about the subtle world and subtle substances beyond this gross world and he also attains Knowledge (Gyana). Due to increase of willpower, the practitioner attains a lot of exceptional powers of different kinds.

The composition of the human body is quite similar to the structure of the universe. The universe is created by Brahman and His power. In the human body also, there is an abode of Brahman and divine power. Just as Ishvara and subtle realms are present in the universe, similarly all are present in the human body also. When a yogi awakens and activates the subtle chakras situated in his body, in that state, the yogi can establish a relationship wherever he wants or with the realm of his choice. The yogis awaken Brahman-Shakti Kundalini situated in Muladhara Chakra (the bottommost energy centre present in the subtle body) and cause it to meet Brahman in Sahasrara Chakra (the topmost Crown Chakra located at the top of the head). This union is called yoga. In this state of unanimity, a yogi lies in Nirbija Samadhi (the Supreme superconscious state which is attained when no seeds of the fruits of past karmas remain). However, due to the leftover sacraments of Para-vairagya (Transcendental dispassion), he needs to practise samadhi ceaselessly, until the sacraments of Para-vairagya are destroyed.

The true nature of Brahman can be realized by the continuous practice of yoga. One also gets the ability to understand Nature and its deformations in their true form. Through the practice of yoga, we can come to know as to what is our real Self, where we were before, what will happen in future, where we will be, what were our past births and how our deeds were before. Besides, we can also very well understand the present sinful and virtuous deeds as well as gain information about what is our duty etc. Yoga is a strict opponent of laziness. The body becomes lighter with the practice of yoga. It remains healthy, the desires of lust begin to end, the face becomes glowing and old age comes late.

Our body appears to be made of bone, flesh and skin, but different kinds of divine powers are situated in it. Those places of the body where there are centres of hidden powers are called chakras. Those seekers and readers who are familiar with yoga would know the meaning of these chakras very well. Everyone knows that in the waking state, all the activities of a human being like thinking, seeing, hearing etc. take place due to the activation of various centres located in the brain. These centres have the ability to carry out similar activities. But, the ability of such chakras is of extremely higher class. The human being gets the vision of Brahman during meditation on the activation of these

chakras. Just as Sun of the gross world is envisioned with the gross eyes, in the same way, the yogi experiences pure Chetana-Tattva (conscious element) beyond Prakriti (Nature), on activation of these chakras. The process of activating these chakras is called yoga. There are different ways to activate these chakras. These very various methods are different paths of yoga. A seeker chooses the path of yoga according to his convenience.

The reason for the bondage of jivatma is ego, intellect, mind and the senses. The same clench jivatma in bondages because the senses remain extroverted to indulge in worldly pleasures. This indulgence increases so much that they begin considering the worldly substances as their own. Due to this reason, attachment originates and if the desires are not fulfilled, then malice arises. Later gradually, the craving increases so much that due to ignorance, even at the time of death, the human being remains indulged in acquiring worldly objects or keeps attached to material substances. He does not want to die while he knows that he is sure to die. All this happens due to craving. This is the reason for the bondage of all jivatmas. However, the human being can be freed from this bondage by the practice of yoga. When a human being follows the path taught by the Guru in a disciplined manner, then his extroverted senses start becoming introverted. The mind, intellect etc. begin to become introverted by the continuous practice of yoga. In this state, attachment towards worldly substances begins to reduce and craving starts waning. Tamoguni ego (lower-class ego which leads to downfall) also begins to be purified. When the practice of Nirvikalpa Samadhi (a higher superconscious state during which the practitioner becomes unaware of bodily consciousness) starts increasing more in yoga, the remaining karmas also begin to end. When these leftover karmas are obliterated, then the jivatma is freed from bondage.

According to Yogasutra<sup>2</sup> of Patanjali<sup>3</sup>, the process of restraining the vrittis (ripples of thought currents) of the chitta is called yoga. When the vrittis of chitta become completely calm with the practice of yoga gradually, in that state, the Atman manifests itself in its real form. When the vrittis of karmashayas start accumulating in the chitta, then the Atman gets hidden due to these vrittis. The same is called moving away from the

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<sup>2</sup> A collection of yogic sutras on the theory and practice of yoga.

<sup>3</sup> A great yogi of ancient times who attained the highest spiritual state.

Atman. The means by which the distant Atman can be envisioned again is called yoga. Five types of states of chitta have been described. These five states are: **(1) Imprudent state** (Mudhavastha), **(2) Psychosis state** (Kshiptavastha), **(3) Insanity state** (Vikshiptavastha), **(4) One-pointedness state** (Ekagaravastha) and **(5) Totally restrained state** (Niruddhavastha). When the seeker is in a state of one-pointedness, then the meditator, the process of meditation and the object of meditation, all these three remain present in the chitta. By further increasing the practice of yoga, a totally restrained state of chitta is attained. As the practice progresses still further, the union between jivatma and Paramatma takes place. Until all the vrittis of chitta get completely obliterated, a separate entity of the jiva remains existing. In the sixth chapter of Bhagavad Gita<sup>4</sup>, Lord Shri Krishna<sup>5</sup> says, **“A yogi is superior to ascetics, he is also superior to those having the knowledge of scriptures, he is even superior to those who perform deeds with personal motives. So, O Arjuna<sup>6</sup>! Become a yogi.”** These words reveal that a yogi only is excellent.

Yogis stabilize their mind through yoga and know where and what is inside the body, knowing that every chakra and every nerve centre is filled with supernatural power, they awaken such dormant supernatural powers by means of pranayama and meditation. After that, they become masters of those supernatural powers. Yogis, such as Adi-guru Shankaracharya, Lord Gautam Buddha, Lord Mahavir, Swami Vivekananda etc., have helped in establishing a kingdom of peace on earth by attaining calmness of mind and gaining control over jealousy-hatred, happiness-sorrow, and senses through yoga.

It is necessary to concentrate the mind in order to restrain the vrittis of chitta. There is a deep, unbreakable relationship between the mind and prana (subtle form of life energy). By stabilizing the mind, the movement of prana starts slowing down. If prana is controlled through pranayama, then the mind will also start getting concentrated. Through dispassion also, if gradually the practice of taking away the mind from external matters is followed, even then the mind begins getting concentrated. In order to

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<sup>4</sup> A highly revered scripture containing the highest spiritual Knowledge.

<sup>5</sup> A form of God residing in Goloka who incarnated on Earth in Dvapara Yuga.

<sup>6</sup> One of the greatest warriors in the battle of Mahabharata and a friend of Lord Krishna.

concentrate the mind, this type of practice is followed slowly. In the beginning the mind is not concentrated, but by continuing the practice, concentration starts coming in the mind.

The guide or Guru of spiritual path cannot be found easily, rather he is found due to good deeds of the previous births. It is also not right to make everyone a Guru. Nowadays, there is abundance of those who are ready to become Gurus of this path. The truth is that several impostors, cheaters, and greedy people pose themselves as yogis and knowledgeable seers. Due to this reason, people are unable to recognize a real yogi. Nowadays, people are engaged in earning money in the attire of saints. Many so-called sages and great men preach a lot about yoga by acquiring bookish knowledge. But such type of saints cannot provide guidance of yoga, because the guidance of yoga can be given only by those who are proficient in yoga through practice. Such yogis are very few in numbers these days. The real yogis mostly keep themselves a bit away from society. They do not reveal themselves. The yogis, who are engaged in the welfare of human beings in the community with the intention of benevolence, always face obstacles from the society, because these days there is no shortage of sham and hypocritical yogis. Such yogis cheat the innocent and ignorant people of the society in the name of yoga. They influence people by showing a few miracles. That is why society respects them. However, when they are exposed, then these yogis are found something else. What is the fault of innocent and ignorant people of the society if such fake yogis cheat them? Just showing miracles by trivial siddhis (occult powers) does not mean that they are yogis. Lower grade siddhis are obtained by adhering to some moderate restraint and practice. A yogi also gets siddhis during his period of practice, but he does not pay attention towards such siddhis, because these act as an obstacle in the path of yoga. That is why a yogi moves ahead by leaving behind such siddhis, because he has to cover a long way.

The man keeps running after worldly pleasures, but enjoying the same does not reduce the desire for pleasures, rather in such a situation it is like adding fuel to the fire, which increases the craving day by day. Due to this hankering, a human being does not get peace throughout his life. The whole of his life is spent in turmoil. The cause for all this is the senses of human being. Through yoga, the human's senses become introverted, due

to which yearning for worldly pleasures does not remain. Then craving cannot take the human under its control. Instead, it gradually begins to subside. In yoga, the seeker explores the Truth within his own body; there is no need to wander in the outer world in search of Truth. Human's senses cannot give knowledge about the Truth, because they have a specific limit. External senses can bring only limited gross information. However, the Knowledge of the Truth is beyond the physical world. The Atman located within the human being, which is the epitome of Brahman and the witness of the world, is conscious and True. The only way to know something about an object completely, inside and out, is to establish union with it. When we are one with this, only then we can understand this in its real sense. That is why, to realise everything about the Atman, we have to make our senses introverted, which will not only diminish the restlessness of the mind but the mind will also become stable and introverted. Constant practice will bring oneness with the Atman, only then the Knowledge of Truth will be possible. It is certain that by having Knowledge of the Truth, ignorance will disappear and we will be free from the influence of Maya.

Yoga is such a path through which we can attain God. We can regain our existence which we have forgotten. Humans practise yoga to attain God or to retrieve their forgotten existence. There are various paths to follow the practice of yoga, but the aim of all these paths is the same. Only the paths are different, such as Sahaja Dhyana Yoga (yoga of convenient path of meditation), Kundalini Yoga (yoga related to Kundalini), Raja Yoga<sup>7</sup> (yoga of royal path), Hatha Yoga (yoga of persistence), Mantra Yoga (yoga related to mantras), Bhakti Yoga (yoga of devotion), Gyana Yoga (yoga of Knowledge), Sankhya Yoga<sup>8</sup> (yoga related to Nature and its constituents), Nada Yoga<sup>9</sup> (yoga of sound), Laya Yoga<sup>10</sup> (yoga of immersion), Karma Yoga (yoga of selfless actions) etc. The human being can choose any path according to his convenience. Yes, it may be possible that some seekers attain their goals early and some achieve them late. Through yoga, human

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<sup>7</sup> The royal path of yoga which adopts a balanced approach for the purification of the chitta through several steps ultimately leading to the tranquility of mind.

<sup>8</sup> It was founded by the sage Kapil Muni and is based on the philosophy of how Nature is constituted of different elements and how to use the intellect to transcend the bondages of Nature.

<sup>9</sup> A type of yoga in which the practitioner concentrates his/her mind on some special type of sounds.

<sup>10</sup> The spiritual practice of dissolving oneself into the Supreme Self.



being increases his power extraordinarily. If the scattered energy is gathered at a place, then surely it will be powerful. So long as a human being does not realise the real nature of this gross world, till then God-realisation is not possible and he will continue to consider this world as his own. His siblings, parents, relatives etc. will continue to appear to him as his own, and he will remain bound by these very attachments. Considering this world as one's own due to cravings is nothing but bondage. Until we are freed from these bondages, the cycle of birth and death will continue to be there on earth. We must break this very bondage and become liberated. No one has forced us to be tied in this bondage; rather, we ourselves are bound due to ignorance. We ourselves are responsible for it. If any person wishes, he can be liberated from worldly bondages. The human beings who yearned to attain God surely attained Him; they got themselves liberated from all sorts of bondages.

A householder thinks how can I be liberated as I am trapped in family life. However, it is not so. A householder can also become liberated by doing selfless actions while leading a family life. Every action of a person, who performs his duties selflessly, is done as if it is inspired by God, so how can it be a bondage? Many great men have also been there who have attained God even while living as householders, such as saints Tukaram, Kabir, Ravidas etc. But we also have many such saints who considered the world to be dreary and transitory and gave up everything and became great men after attaining God, like Lord Gautam Buddha Ji, Mirabai, Tulsidas Ji etc. Some great men were such who recognized the reality of this world very well at an early age. They kept themselves absorbed in the contemplation of the one True Brahman instead of observing household life and became great yogis like Adi-guru Shankaracharya, Samarth Guru Ramdas Ji etc. From these instances, we can draw an inference that God can be attained by every human being, under whatever circumstances one may be. These great yogis and saints gave topmost priority to God-realisation and remained detached from the world while living within it and made themselves godly by attaining God.

A human being keeps on working day and night tirelessly to get worldly things. He does so just for the sake of transient pleasures and keeps wandering in this world. When a targeted object is not achieved according to his desire, he becomes gloomy. Whereas, the

real bliss of every human being lies hidden within him. He does not explore it within himself. If he does so, he can surely achieve such happiness and peace where there is no room for sorrow. After that, he can realise God. That is why from ancient times till today, yogis attain Ishvara within themselves only and keep contemplating Him continuously. The worldly objects could not exert their effect on such yogis, even while they were living in the world. Our vices and senses do the work of indulgence in worldly things and these very senses continue to dominate the human being. The man cannot decide between good and bad things due to being under the control of these senses. Vices continue to arise due to such actions. Man's life becomes hellish. He keeps on living his life full of sorrows and blames Ishvara. He holds Ishvara responsible for his circumstances, whereas the man himself is accountable for his successes and failures.

However, yoga is such a process by which a human being gets rid of many sorrows. Such a yogi wanders fearlessly in the world being devoid of desires. I too got the solicitous guidance from my Guru to walk on this path. She took me out of the dark lanes of ignorance of this world full of cravings and sorrows, and showed me the path to eternity in the form of nectar. The Guru herself made me proceed further on this path of eternity holding my finger. She blessed me by showing the ultimate goal and now she is invisibly present in my every breath and even in every cell of my body. I offer my obeisance unto such a Guru over and over again. Whatever I learnt from my Guru, I am trying to write briefly.

First of all, let me explain that yoga is not something that humans cannot be practise. Every human being can practise yoga. Some people think and say that they do not know whether they will be able to do yoga or not, every man and woman should remove this notion from their mind. I firmly hold that you all are capable of doing yoga. Every man and woman can practise Sahaja Dhyana Yoga at their home by sparing a little time. Yes, for that you will have to spare some time. If you include yoga in your daily routine like your daily work, then undoubtedly time will be spared automatically. Today's people find time for office, entertainment, parties and outings, so why would not they find time for meditation? Time can surely be found. When we take out time for worldly activities, why cannot we spare some time for God's attainment and getting peace? When in worldly

actions, man sympathizes with another man, shows gratitude unto him, are we less obliged to God, who gave us the human body? He indeed is the ruler of the universe. Therefore, we must spare some time for Him during twenty-four hours so that we can remember Him for a while and make this human life fruitful. Some yogis have the opinion that yoga is extremely confidential. Therefore, it should not be disclosed to everyone. But I do not agree with them. In my opinion, every yogi should impart information about yoga to everybody. Besides, various advantages of yoga should also be explained. If our ancestors would have thought so, then no one would have known about yoga today and I may not have been able to write something about this subject. Yoga is such a path that leads to God. Everyone has the right to move towards God. Therefore, people should be communicated and appropriately guided about yoga for the welfare of humanity.

Many books written by yogis and saints are available in the market. People with spiritual interest often complain that it is certainly written in such books that a man should follow the path of attaining God, but it is not mentioned in these books how to follow this path or how to practise yoga. It is my opinion that if the process of practising yoga and its intricacies are taught, then those who are interested in spirituality may get help. The yogis should write about yoga in detail so that all men can understand yoga very well. Yes, certainly, yoga cannot be practised without having an accomplished Guru or a guide. Only a little yoga can be done by reading books. However, later it cannot be practised further without proper guidance. Therefore, it is necessary to have a guide to help. The guide should be the one who has complete knowledge of this path.

To attain God, it is necessary to have emotions towards Him. Unless there is a passion towards God, i.e., you are not drawn towards God internally, you cannot attain Him. You will have to work decisively with courage to accomplish your goal, only then you can achieve it, otherwise there will be a delay in its attainment. Therefore, a sentiment towards God is important to attain Him. If you surrender yourself completely to God, it will not take time to realise Him. If you continue to consider your existence separate from that of God, it will take you a long time. To attain God, if you dedicate yourself to God with a pure mind and prepare yourself to do yoga, then you will surely be successful.

# Method of Meditation

First of all, choose a clean place in your home or room where you have to sit and meditate. As far as possible, choose the place that is free from noise or where there is minimum noise so that you will not be disturbed due to noise. Prepare a seating mat on which you can sit comfortably. It is better if the mat is made of Kush grass. If the mat of Kush grass is not available, take a blanket and lay it on the floor by folding it. Then spread a clean white cloth over it. Do not use this meditation mat for any other purpose; it should be used only for meditation. When meditation is over, keep the meditation mat safe and secure. Dirty mat should not be used. The mat should be absolutely clean. You should not sit on the floor without a mat. There are also some scientific reasons behind it. Our earth has a negative charge while our physical body is positively charged. During meditation, special types of rays emerge from our body. These rays should not get absorbed directly into the earth. That is why the mat should be either made of Kush grass or a blanket. Apart from this, the seat provides comfort in sitting and also acts as an insulator between the earth and our body.

The time for meditation should also be fixed. It is essential to fix time in the beginning of practice. If you set a time, you will automatically be reminded that this is the time for your meditation. You will certainly finish your routine works before that time and sit for meditation after completing your daily tasks. By the way, morning time is the best for meditation. At that time, the atmosphere is calm and meditation also goes on very well. If for some reason, this time does not suit you, choose a time of your convenience when you can sit for meditation every day. If you have time in the evening, spare some time for meditation. The mind begins to become focused a little by sitting in meditation for at least two times during twenty-four hours. The evening time between 6.00 to 8.00 p.m. is excellent or you may find time as per your convenience. The time between eleven o'clock in the night to four o'clock in the morning is forbidden for a new seeker. The meditation should not be done during this period, because this is the time when tamasic (evil) powers wander around. Evil forces powers do not like sattvik seekers, they continue to contradict each other. For any task, it is important to be punctual.

Now choose a deity of your choice. Memorize the mantra (sacred hymn) of the god you like, because the mantra of every deity is different. Only one deity should be chosen to practise meditation. It should not happen that you remember one deity today and another one tomorrow. If different deities are remembered, then your mind will remain restless instead of being stabilised. That is why there should be only one Ishta (the chosen deity). All deities are basically the same, only their outward appearance is different. Therefore, the seeker should not compare one deity with another. All deities are equal. If you do not want to choose a god as your Ishta, you can concentrate your mind on the picture of 'Om' ('ॐ') or some point to stabilise it, because a base is needed to focus the mind. Without having a base, the mind will not concentrate quickly. Therefore, the seeker should choose a target object to concentrate the mind. The seeker should wear clean clothes on his body at the time of meditation. It is not mandatory to sit after taking a bath, still it is better if you sit after taking a bath. Well, the face, hands and feet should surely be washed before sitting for meditation.

A new practitioner should do mental worship before meditation. Mental worship influences the inner self (antahkarna) and it starts getting purified. By doing mental worship, the mind becomes a little stable. Mental worship should be done before the idol or the picture of Ishta. It should be done while sitting on the mat. During mental worship, the more feeling you have towards your Ishta, the better it will be. While doing mental worship, tears start rolling from the eyes of some devotees in the remembrance of Lord. They become emotional and get lost in the remembrance of the Lord, they do not remain in their senses. The more dedication you have towards God, the sooner you will start concentrating on Him. By the way, eight limbs of yoga have been described in Patanjali's Yogasutra. Meditation is the seventh step out of them. These eight limbs are: **(1) Yama** (ethical rules of conduct for self-control), **(2) Niyama** (virtuous observances), **(3) Asana** (physical posture), **(4) Pranayama** (practice of breath control), **(5) Pratyahara** (withdrawal of senses from their objects), **(6) Dharana** (practice of concentration), **(7) Dhyana** (meditation) and **(8) Samadhi** (superconscious state). I will elaborate on this topic a little ahead. However, the seeker should practise asana and pranayama in the beginning of meditation. I will write an article on asana and pranayama ahead. The mind

begins to stabilise by the practice of pranayama. If pranayama is done in appropriate quantity, then the restlessness of the mind will reduce a little.

After mental worship, sit down in a comfortable posture (Sahajasana) or lotus posture (Padmasana). Put your both hands together in your lap and sit erect. The body should not be kept loose. Your back should be erect so that the spinal cord remains in a straight line. It is mandatory to keep the spinal cord erect. Before starting meditation, chant eleven times the Mrityunjaya mantra (a hymn in Sanskrit for protection). If you do not wish to chant it, then you may skip. By the way, this mantra is beneficial. A protective shield is built all around our body with the influence of this mantra and it also purifies valaya of the practitioner. After a while, fix your vision on the idol or on the picture of your Ishta. In this state, one should not close the eyes but should keep on gazing for as long as possible. This process is called **Trataka** (practice of gazing at an object). I will write about Trataka ahead. Then close your eyes. Attempt to concentrate your mind at the Bhrikuti (centre of the eyebrows in the forehead) and try to form a mental image of your Ishta there. At the same time, chant the mantra of your Ishta in the mind. If you do not want to focus at the Bhrikuti, you may focus on the heart. If you focus at the Bhrikuti, then in future you will feel heaviness in the forehead or even slight headache may occur because the air pressure falls on the forehead and the nerves get stretched. But all this does not happen in the heart. Most of the yogis meditate on the forehead. I also used to meditate on the forehead and even today, I meditate over here only. By meditating on the forehead (Bhrikuti), one starts getting focused quickly and even the abode of the mind is also on the forehead itself.

When you try to make a mental picture of your Ishta and chant mantra at the same time, your mind will stabilize for a while. However, the next moment, the mind will run here and there. At the same time, in the state of meditation, you will start remembering your physical tasks. Sometimes, the mind will remind you of your friends, sometimes of the office and sometimes it will remind you of the market. I mean to say that the mind will become restless. After some time, you will realise that I am sitting in mediation. At that very moment, try to stabilize your mind on the Bhrikuti again. Try to create an imaginary picture of your Ishta and start chanting the mantra again, but once again your mind will

wander here and there. It will remind you of the worldly activities, but you should not think of anything and engage your mind as before. The same thing will go on. The mind will run here and there. Keep your mind engaged in the imaginary picture of your Ishta. Do not get alarmed by this activity. If the mind runs around, let it wander. Engage it in the contemplation of the Lord over and over again and continue chanting the mantra. Now you may think why does the mind not stabilize in one place? Do not think about this matter at all, because the mind is not a simple thing that will get stabilized instantly, rather it is playful. Its nature is not to remain steady at one place. It keeps on jumping all around like a monkey. Do not use force on it. It does not stopover at a certain point forcibly. Try to persuade with love and inspire it to stabilise at one place. Exhort it, “Hey brother, calm down for some time. Contemplate on Lord for a moment.” If you get angry with the mind, it will become more unstable. The mind is restless because it has remained indulged in the enjoyment of material substances. It has attachment due to the enjoyment of worldly objects. That is why it keeps running here and there being extroverted. This mind is composed of the vrittis of chitta. The nature of chitta is such that the vrittis always keep arising and they take the form of the mind. Therefore, the mind does not become steady quickly. It will gradually stabilise with practice. Pranayama also brings stability in the mind, because there is a deep connection between the prana and the mind. Therefore, when prana is disciplined through the practice of pranayama, the mind also becomes controlled. The mind also gets stabilized with the Trataka. Therefore, the seeker should also practise Trataka.

In the beginning, you should practise sitting in meditation for about 15-20 minutes. Slowly and gradually, the time of meditation will increase with practice. In this way, you should sit for meditation for about 15-20 minutes in the morning. After meditation, pick up your mat and keep it safe. Do not use it for any other purpose. It is better if the place of your meditation is not used for any other purpose. If there is a shortage of space, then it is fine. The rays emanated from your body scatter at the place where meditation is practised. These rays are extremely pure, which makes that place sacred. Those rays will no longer remain there if that place is used for other purposes. Your mind will concentrate easily due to presence of these pure rays at that place.



After meditation, whenever you get time, practise pranayama two to three times a day and if you get more time, then practise Trataka too. Trataka makes the vision of your eyes sharper and even the mind begins to be concentrated. For two to three months, the mind feels a little less concentrated while sitting in meditation. However, after that, it starts attaining a meditative state. The seeker begins to feel that he should sit for meditation. The mind of some seekers gets concentrated after some period. Therefore, the seeker should not feel discouraged, rather should keep engrossed in meditation firmly. The mind of some seekers gets engaged in meditation quickly. I have written earlier that there is an inseparable relation between the mind and prana. If the mind becomes stable during the state of meditation, then vibrations of prana will also begin to subside. The nature of Apana-vayu is downward moving. Apana-vayu acts in the lower part of human beings. Its movement is also downwards. With the stabilization of mind, the movement of Apana-vayu stops, it leaves its natural tendency of moving downwards and begins to try to rise upwards. When the mind becomes focused, then it should be understood that other pranas too start performing their work very slowly. Due to a slight stabilisation of the mind, the activities inside the body start slowing down in the meditative state.

When the mind of the seeker starts achieving a concentrated state during meditation, Apana-vayu begins to rise with the support of the spine. At the lower end of the spine is the Muladhara Chakra. When Apana-vayu rises upward, it enters into the Muladhara Chakra. At that time the seeker feels that a bubble of air has risen from below the Muladhara Chakra to the tip of the spine (the very bottom end of the spine). This sensation is felt during meditation. At that time, a slight heat is felt at that place. The seeker also feels a mild tickle spell at the location of Apana-vayu. Due to heat, sometimes a slight sweat is also felt at that place. Due to this action, the seeker becomes enthusiastic. The seeker thinks that he should keep sitting in meditation. At that time, the duration of meditation of the seeker automatically increases. Let me tell you one more thing, this action is not felt by all the seekers, only some seekers feel it. The mind of the practitioners who feel it surely starts remaining delightful and they aspire to sit for meditation. If the Apana-vayu is not felt, it does not mean that it is not rising upwards. It is the nature of Nature (Prakriti) that some seekers do not feel the Apana-vayu even when

it is rising upward. I came to know from my experiences that the seeker who had practised yoga intensely in his previous births certainly feels it. This sensation is also felt when the body becomes pure. Therefore, the seeker should not get into the dilemma of why he does not feel this action. Just keep meditating, you will surely get success.

There are seven main chakras in the human body. These chakras are formed by the nervous system and subtle nerves. These chakras are endowed with divine powers, but they remain in a dormant state. These dormant powers are awakened by the practice of yoga. The first chakra, located at the base of the spine, is known as **Muladhara Chakra**. This chakra is situated near the anus just above the sharp edge of the spinal cord. When Apana-vayu of the seeker rises upwards in Muladhara Chakra, he does not have any particular sensation, only prana-vayu is felt to him. The seeker gets attracted towards the spiritual practice. Through daily practice, the Muladhara Chakra opens after a few days. Every chakra has a lotus flower. This lotus remains closed like a bud in a dormant state. When this bud blossoms, the closed petals open and take the form of a flower. It is called the opening of a chakra. There are four petals in the lotus of this chakra. All this exists in a subtle form. Sometimes, this flower is visible to the seeker. However, sometimes it is not observable to some seekers. Lord Ganesha Ji<sup>11</sup> is the deity of this chakra.

As the practice of meditation increases, prana-vayu begins to rise upwards. Just two fingers above the Muladhara Chakra, there is **Svadhithana Chakra** (second subtle energy centre) in the spinal cord. It is just behind the genitals in the spinal cord. The genitals are affected by this chakra. When prana-vayu rises to Svadhithana Chakra, it appears as if an air bubble is rising upwards with the support of the spine. In addition, there may be a slight tickling, heat, and sweet pain. When prana comes to Svadhithana Chakra, it stays in this chakra for a few days. When this chakra gets unfolded, the lotus of this chakra gets blossomed. There are six petals in the lotus of this chakra. All the petals

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<sup>11</sup> Highly revered god who is worshiped before a new beginning and is also the presiding deity of the Muladhara Chakra which marks the beginning of spiritual development.

get unfolded. Then prana-vayu attempts to rise upwards. The deity of this chakra is Lord Brahma Ji<sup>12</sup>.

When Svadhisthana Chakra gets opened, prana rises above through the spinal cord. There is Navel Chakra just four fingers above the Svadhisthana Chakra. The Navel Chakra is behind the navel region. The area around the navel is affected by this chakra. This chakra is also called the **Manipura Chakra**. When prana comes in the Navel Chakra, the seekers begin to get divine visions during meditation. There exists digestive power in the navel. This digestive power becomes fiercer with the practice of meditation. The body remains warm by this digestive power. The same digestive power also performs the function of digesting food. The Navel Chakra has a lotus of ten petals. Lord Vishnu Ji<sup>13</sup> is sometimes envisioned to the seekers in the Navel Chakra because the deity of this chakra is Lord Vishnu Ji. Occasionally, during meditation, the seeker envisions that he is proceeding ahead in the darkness. There is a fire burning at a long distance ahead. The blazes of fire are touching the sky. The seeker should not be scared seeing these flames because it is his own digestive power visible to him. Or sometimes, there may be a feeling that he is going ahead in the darkness. There are similar types of meditative visions that are seen. When this chakra gets unfolded, all the ten petals of this lotus take the shape of a flower by being blossomed. Then prana-vayu begins to rise towards the heart.

When prana-vayu comes to the Heart Chakra (fourth subtle energy centre), the seeker feels very delighted. There is a lotus of twelve petals in this chakra and Lord Rudra<sup>14</sup> is its deity. The reason for the happiness of the seeker in this chakra is that he gets many meditative visions here. These visions are so appealing that the seeker gets eager to sit in meditation and see such like meditative visions. There are plenty of meditative visions in this chakra. The seeker begins to get delighted with happiness because he gets the vision of his Ishta here. Some seekers get so many visions that all their meditation time passes in these visions only. Some seekers get fewer visions. I have experienced that some

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<sup>12</sup> One of the three principal Lords of the Universe, who is considered as Creator of the entire Universe and all beings.

<sup>13</sup> One of the three primary Lords of the Universe whose function is the sustenance of the Universe.

<sup>14</sup> Another name of Lord Shankara, these are 11 different gods of destruction who emanate successively.

seekers do not get visions, but their mind remains happy. If any seeker does not get visions, he should not feel distressed. Getting visions do not mean that only those who get meditative visions reach the meditative state. Those who do not get visions also get into the state of meditation. Still if there is any doubt in your mind, you should seek information from your Guru or may get your doubts resolved from a yogi or a competent seeker. The visions here are like this— the sky is clear, there is a light spread all around like a clear moonlight, you are roaming in the same light; there is a green forest, there are snowy mountains, you are wandering in the hills, there are tall trees on the mountains, the wind is blowing very fast; there is a clean and beautiful pond, lotuses are blossoming in that pond; there is greenery all around in which there is a footpath, you are moving on that footpath; the chirping sound of beautiful birds is being heard, peacock is dancing. There will also be vision of your Ishta etc. You get different types of other beautiful meditative visions as well. You will also have a vision of your Guru at this place.

It is also not a good thing to have too many meditative visions, because all these visions are a play of the vrittis. There is a huge space in the heart. There is also a large quantity of prana-vayu here. This is where vrittis arise in the chitta and the different visions are seen due to these very vrittis. The clear light akin to moonlight visible here is due to the light of Sattvik vritti. At the same place, Nada (the holy sound) is manifested, which is heard to some seekers only. The seeker feels bliss at this chakra for a long time. However, when prana begins to rise from this chakra, the meditative visions end. The earlier happiness of the seeker gets vanished. Prana starts moving upwards from the Heart Chakra. There is Throat Chakra above the heart.

Throat Chakra exists towards the back of the throat and lies in the throat region. That is why this chakra is also called the 'Throat Chakra'. There is a lotus of sixteen petals in this chakra. Here is the place of jiva. This chakra is also called **Vishuddhi Chakra**. All the happiness or delight used to be felt by the seeker earlier ends up over here because there are no visions in the Throat Chakra at all. Extreme darkness is visible here. Prana comes up here very easily with the support of the spine. It does not take much time for the prana to reach the Throat Chakra. However, it does not find the way to go up from here, because the way ahead remains blocked. That is why, prana does not find a way to

proceed further. It tries to rise, but it remains halted due to the closure of the path ahead. That is why, the neck of the seeker bends backward due to the pressure of prana. If the practice of the seeker is intense, his head starts sticking to the back. This action leads to a lot of trouble for the seeker. Moreover, there is a feeling of despair in his mind because his neck starts getting pain due to bending backwards. Prana also gets halted in the throat and the seeker does not even get any meditative vision. The seeker thinks where have I come. He is just not able to understand anything. This itself is the crucial test for the seeker. Those who are good seekers, they keep themselves engrossed in diligent practice observing rules and restraint to achieve their goal. The seekers who are not enthusiastic about their goal begin to get frustrated. The seekers have to do spiritual practice for many years in the Throat Chakra. Some seekers leave their practice here because they get discouraged. In fact, this place is such that no seeker gets quick success here. When the practice of the seeker is good, his neck bends backward. At the same time, the sound of ‘Om...Om...Om...’ emerges from the throat as if a bumblebee is humming loudly, i.e., the sound emanates like the hum of a bumblebee.

A seeker has to observe regulations and restraint rigorously to cross over this state. Special attention must be paid to the pure sattvik diet and pranayama. Rigorous spiritual practice has to be followed; only then a slight success is achieved after a long time. There is a knot of nerves near this very chakra. The same knot keeps the path of prana blocking. When the nerves get purified with rigorous practice, then this knot unfolds a bit slowly and gradually. When the nerves get separated after the knot is unfolded, a little path is paved then. The place of jiva, Maya (illusory power of God) and avidya (false knowledge) etc. is over here itself. For this very reason, the seeker is not able to move forward. Sometimes, the seeker gets meditative visions in the Throat Chakra. The seeker envisions during meditation – I am entering a tunnel very rapidly. There is a yellow light in the tunnel. This tunnel is not going to end up – After that, the vision ends. Sometimes, he sees – I am going into the tunnel at a fast speed and the tunnel is closed ahead. The seeker stands at the same place and the experience ends – This tunnel itself is known as the Bhramara Gufa (bumblebee cave). This scene is of Throat Chakra. The place where

the tunnel appears closed, that closed place is due to the knot of the throat. Until the knot opens and paves the way forward, the prana will remain blocked here only.

It is at this place that one attains the siddhis of **distant-vision** (Dura-darshana) and **distant-listening** (Dura-shravana). With the help of these siddhis, the seeker can watch the scenes of distant places and even can hear the voice of such places. There is no restriction for distance. He can watch the scene from any part of the earth and can listen to the sound. Secret conversations of any person can also be heard. These siddhis do not take any time to work and begin to function within a wink. It appears as if we are watching television while sitting at home. These siddhis are attained by most of the seekers at some point of time. However, there is a difference in their working abilities. Such siddhis function according to the spiritual practice of the seeker. If the practice of a seeker is very intense, these siddhis work very fast. If the seeker's practice is slow, the siddhis would also perform slowly. The seeker should not bother about these siddhis. Siddhis are actually hurdles in the path of yoga. The seeker who falls in the trap of these siddhis, his yoga stops at this very place. These siddhis do not work forever. The siddhis always function only according to the yogic power of the seeker. As the yogic power decreases or ends up, they stop working. Then the seeker regrets. Besides this, Vachasiddhi (a siddhi by which whatever is spoken comes true) is also received in the Throat Chakra. This siddhi functions according to the purity and yogic power of the seeker. Purity is very significant for this siddhi. If the seeker attains this siddhi, he should maintain a habit of being silent. He should not talk unnecessarily. This siddhi does not work equally in the case of every seeker. Instead, it functions according to the practice of seeker only. In this state, the seeker can establish a connection with unsatisfied jivatmas according to his capability. He can even talk to them. He can get information about those jivatmas. If the practice of the seeker is intense, he can satisfy such unsatisfied jivatmas. If he wishes, he can uplift them as well. But all these things are meant to obstruct the practice of the seeker, so always stay away from them completely.

The Kundalini of most of the seekers gets awakened at this place itself. This Kundalini is raised by a Guru or spiritual guide. Due to the awakening of the Kundalini, the preponderance of Sattvaguna begins to increase in the seeker and his spiritual practice

also starts becoming intense. Because of its awakening, the morale of the seeker begins to rise. And eagerness also starts growing further for meditation. However, he suffers pain due to bending of the neck backwards during meditation. Despite pain, there is a strong urge in the seeker for spiritual practice. He remains ready to bear this pain. Sometimes the seeker falls backwards during the state of meditation. It happens only when the practice of the seeker is very intense. But it has been seen that the neck of some seekers does not bend backwards much. It bends backwards only slightly. Such seekers should not think that their spiritual practice is not taking place. It has been seen that the nature of such seekers is benign.

At this place, some external physical activities are also faced by the seeker. Some seekers experience lot many activities (outer bodily movements), while some seekers do not face any external activity. The cause of these activities is prana-vayu. The nerves inside the body of the seeker get blocked due to impurities. Prana gets obstructed in these nerves. When the pressure of prana affects these nerves during meditation, the seeker begins to experience external bodily activities. The seeker cannot stop such activities during the state of meditation. He gradually keeps on feeling these external activities of the body. As a matter of fact, these activities are obstructions in the spiritual practice of the seekers. The mind becomes restless at the time of such activities. The seeker tries to stabilize his mind. To stop these activities, the seeker should practise pranayama as much as possible and should also maintain purity. The nerves become purified with the practice of excessive pranayama. When the nerves become pure, the obstruction of prana gets removed. Even then, if your activities do not stop, get them stopped by your Guru or guide so that you can sit steadily. It is the duty of the Guru or guide to stop completely such activities of his disciple by transmitting spiritual power so that the seeker may proceed further in yoga.

The seeker also has mudras (postures). There is a difference between the activities and postures. By the way, postures also occur due to the movement of prana. Having mudras is not bad for a seeker; rather, they show his ability. Mudras do not create hindrance in the spiritual practice. The seeker may face several mudras during the period of meditation. Every mudra has some or the other meaning. When the knot located in the



throat begins to unfold slightly, the path upwards opens a little. Prana obstructed in the Throat Chakra comes to the Bhrikuti in a small quantity because prana does not come up completely. This happens because the knot is not fully opened, which keeps the prana obstructed. When prana goes a little up, meditative visions start coming again. The visions of this place are of higher class compared to the earlier ones. If the Kundalini of the seeker begins to rise upwards, in such a situation the Throat Chakra gets opened quickly. After rising up of the Kundalini, still it takes 2-3 years for the Throat Chakra to unfold fully. The time for the complete unfolding of Throat Chakra is not certain, it depends on the spiritual practice of the seeker himself. Kundalini helps in the opening of this knot. At the time of opening of the knot, the neck begins to suffer from pain badly. After the opening of the knot, the seeker does not feel pain at all. Prana goes up completely after the knot opens. The opening of Throat Chakra is the greatest achievement in the spiritual practice because it is a state where the seeker loses his patience. The seeker thinks that many years have elapsed, but it is not known when Throat Chakra will be opened. However, the true seeker achieves success through his continuous efforts. If the seeker has done spiritual practice in the previous birth, he gets success quickly. The practice of pre-birth is helpful in the present life. The seeker who has opened his Throat Chakra by practising yoga, his next birth as a human being will be certain. However, one should not think that since this chakra has opened, now the spiritual practice should be stopped, the next birth in any case will be as a human being. The seeker should keep practising ceaselessly. It also does not mean that those who do not practise yoga will not be born as human beings in the next life. The karmas of such people determine in which species they would be born. The subtle body of human being bears fruits of his deeds by taking birth in various species according to the deeds performed by him. But the seeker who has crossed the Throat Chakra, instead of going to other species, assumes a human body soon after some time. And it is also certain that he will get into spiritual practise in the next life. However, it is not sure that at what age he will begin practising yoga. It will depend on his deeds. Such a seeker will start spiritual practice even when the circumstances are adverse. At that time, situations will automatically become favourable for the practice.

Now comes the Agya Chakra. This chakra is located at the Bhrikuti between the eyebrows. A lotus of two petals exists over here. The deity of this chakra is Lord Shiva and it is also the place of Guru. From the Throat Chakra, prana-vayu divides into two parts. One part goes towards the Bhrikuti and the other one goes up to the cerebellum (small brain) above the neck at the back of the head. The path of the cerebellum is called the western path. The route from where prana-vayu comes direct to the Agya Chakra from the Throat Chakra is called the eastern path. Let me first write about the eastern path. When prana of the seeker comes to the forehead, he feels that a lot of prana-vayu has been filled in the forehead. There is also a tickling and itching on the forehead. During the state of meditation, this place looks very appealing to the seeker. He thinks I have come too much above. A green field is visible to him far and wide. If the Ishta of the seeker is Lord Shankara, he will undoubtedly have His vision here. Shivalinga<sup>15</sup> is also visible to the seeker over here.

When the practice of the seeker is going on at the Agya Chakra, he begins to feel headache. The reason for the headache is that the prana-vayu gets filled in the head and the pressure of prana-vayu increases in the nerves of the head. The nerves remain closed due to impurity. Prana-vayu puts pressure at that place due to which he feels pain. After meditation, prana-vayu cannot come down completely from above. Due to the halt of prana-vayu, heaviness is felt in the head or one may feel headache. In this state, the seeker should practise pranayama as much as possible so that the nerves may begin getting pure. Due to purification of the nerves, the headache will reduce or go away. If the practice of the seeker is intense, he may have trouble in excretion, because heat in the body gets increased too much. To prevent it, the seeker should drink water as much as possible in the morning. It will provide him relief during defecation.

Through the spiritual practice that the seeker has done till now, he has not yet gained much knowledge about his practice. However, when he comes at the Agya Chakra, he attempts to know, **“Who am I, where have I come from, where will I go now?”** He begins to have knowledge about Nature. At that time, he begins to realise the reality of this material world. He starts understanding what this physical world is and starts

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<sup>15</sup> A symbol of Lord Shiva.

attempting to get rid of it. If the seeker wants to explore anything, he gets a lot of information about that object. He can understand the subtle objects very well. The incidents of past and future begin to be visible to him clearly. The capability and the power of the seeker greatly increases. Whatever he wishes to do, he gets success in that work easily. Then the seeker realises what the significance of yoga is. He realises that he has not committed any mistake by doing spiritual practice. At that time, he also realises the importance of his Guru what his Guru has provided to him, and what his Guru has made him. At that time, the seeker begins to consider himself indebted to his Guru. Had the Guru not provided guidance to him, he would have been wandering in this material world only.

Now the willpower of the seeker increases considerably. He begins to live fearlessly. Even death cannot scare him. The thoughts of the seeker begin to change. A feeling of love and charity gets awakened in him. He starts loving every living being and everything. He begins to understand that the entire world is godly. Laziness disappears from the seeker. He feels only consciousness in his whole body. The duration of sitting in meditation increases significantly. He keeps sitting for one and a half to three and a half hours comfortably at a time. He does not know when so much time has elapsed, because Savikalpa Samadhi occurs. The seeker's body becomes lean and thin. However, the agility of his body is not reduced, because Kundalini keeps the power of the body increased. There is a knot in the middle of the forehead. Prana begins to get obstructed in this very knot. Until this knot is opened, the forehead continues to feel pain. To open the Agya Chakra, chanting of mantra should be done as much as possible. Mantra chanting should not be carried out inside the mind, rather the sound of the mantra should come out. It is essential that the method of chanting the mantra should be correct. Mantra chanting is yoga in itself. The power of mantra is immense. The more the chanting of mantra is done during the practice period, the more it will be beneficial.

Now the prana-vayu that has come from the Throat Chakra rises upwards to the cerebellum (small brain). The cerebellum is composed of subtle flexible flesh. When the spiritual practice of the seeker becomes excellent, the cerebellum is clearly visible to him. There is no hole in it. However, there is a western route that goes from inside the

cerebellum. Prana halts after coming into the cerebellum. At the same time, Jalandhara Bandha (chin lock), Uddiyana Bandha (abdominal lock) and Mula Bandha (root lock) occur automatically. I will write about these three bandhas (body locks) ahead. After the opening of the Throat Chakra, prana goes upwards, but Kundalini does not go up immediately. Kundalini gradually rises upward. Prana rises upwards from a narrow hole of the throat, but Kundalini makes it wider by pushing it with its mouth over and over again and burns the subtle flesh of that place. After reaching above the throat, its path goes up straight. This straight path reaches the gate of Brahmarandhra directly. Only Kundalini goes on this path. This route is called the direct path. There is a route at an angle of 90 degrees right above the Throat Chakra. But Kundalini ascends and returns on the western route and the eastern route respectively. In this way, Kundalini goes on all three routes one by one (respectively). The eastern path gets opened up to Bhrikuti, but the western route remains closed completely. Now Kundalini begins to open the western path. By pushing time and again on the western path, it creates its path from inside the cerebellum (small brain). The seeker feels a slight pain when Kundalini makes its route from within the cerebellum. He feels as if something is piercing like a hot needle inside the cerebellum. After a few days, it makes its way through the cerebellum. It burns the Prithvi-Tattva (subtle earth element) of cerebellum and fills it with consciousness. The western path goes up in a circle and comes up to the door of Brahmarandhra via cerebellum. Kundalini also traverses via the same route up to the Brahmarandhra gate, then after the opening of the straight path completely, Kundalini comes to the door of Brahmarandhra through the straight path. Kundalini comes to the Agya Chakra through the eastern path. When Kundalini comes to the Agya Chakra, the eyes begin to irritate. This irritation is due to the heat of Kundalini. Kundalini opens the knot located at this chakra by scratching it severely. The third eye is located at this very place behind the Agya Chakra. It is called Divya-drishti (divine vision). It also gets opened. After some time when the Agya Chakra gets opened, then prana obstructed there goes towards the door of Brahmarandhra. Let me tell you that all the three routes (eastern path, straight path, and western path) open almost simultaneously. Kundalini always keeps opening all three paths simultaneously and sequentially. The western path opens late. Now the prana-

vayu, dived into two parts, unites at the door of Brahmarandhra. Half of the prana-vayu coming from the western route (through the back of the head) comes at the door of Brahmarandhra, the other half of prana-vayu passes through Agya Chakra and comes to the Brahmarandhra door through the eastern route. If the eastern and western paths are observed carefully, it seems that these routes are in the shape of a bridge. It appears as if two friends meet in the middle by moving from both sides of the bridge. The place where they meet is the door of Brahmarandhra. Now Kundalini reaches the gate of Brahmarandhra through the straight path.

When Agya Chakra is about to open, there is a pressure on the eyes of the seeker. When Kundalini reaches the eyes through the eastern path, a piercing heat increases in the eyes. There is an intense irritation in the eyes. It appears as if the eyelids are burning. At that time, only the burning sensation is felt in the eyes. The eyes of the seeker become very sharp. The corners of the eyes begin to open more because the corners of the eyes become wider. At that time, eyes of the seeker begin to dazzle while opening in the sunlight. Such a seeker should not make direct eye contact with another person. If at that time the seeker takes a deep look at any person, then he can know everything about that person, what kind of person he is, and what he is thinking. If the seeker wants, he can control any person just by having a look at him. This will be possible only by those whose Kundalini is fierce by nature. The third eye is located a little above the Bhrikuti inside the brow region, which can be opened only by a yogi or a devotee. This eye is larger than the physical eyes. It is visible in a vertical shape on the forehead. However, it is also visible in horizontal shape to the seeker during the meditative vision. It appears to be very lustrous. When this eye opens, the seeker feels as if there is a vertical or horizontal eye which is opening slowly. There is an immense light filled inside it. The light keeps emerging from it. This light is exceptionally brighter and sharper. The divine vision is activated on the opening of this eye. The distant-vision is also obtained along with divine vision, which helps the seeker to perceive even subtler objects clearly. With this divine vision and distant-vision, the seeker becomes capable of envisioning other realms.

With the help of divine vision, the seeker attains the capability of perceiving even the subtle to subtlest objects. Saguna form of Brahman (Brahman with attributes) or Ishvara can be envisioned through this divine vision only. When this vision becomes active, the seeker begins to get meditative visions of the highest state. The seeker becomes capable of seeing or understanding very well the scenes of the realms in which he travels during meditation. The seeker can also use his divine vision to see anything far off for his own task. He can watch past and future easily. The seeker can establish contact with the saints, seers and ascetics of primordial age with great ease as per his ability. He can see and take guidance from sages of the past. Anyway, the seeker keeps getting visions and guidance of the saints from time to time even without any specific desire. The seeker can also watch his previous birth with this third eye. Not just one, but several previous births can also be seen as per his ability. If I write about myself, many of my previous births were seen by me. I have explained some of my last births in my meditative visions. You can learn about my past lives by reading those visions. The seeker can also see his next birth and even the incidents of that birth may also be seen. The seeker can also know about others; to watch the previous birth of any person is an ordinary thing for him. Now anybody can raise a question, how can the prior birth of any person be seen? Let me explain briefly that whatever karmas the human being does, their karmashayas keep accumulating in his chitta in the form of vrittis. The karmashayas of several births remain accumulated in his chitta. These karmashayas can be seen with the help of divine vision, which clearly shows the deeds performed by him. You may think as if the chitta is like a video camera. Whatever a person does or sees, its image is stored in the chitta. The same are known as sacraments. According to these very sacraments, the human being enjoys or suffers in the present birth.

The capability of the divine vision of the seeker is according to his spiritual practice. It is not necessary that all the seekers are capable of seeing in the same way. If the spiritual practice of a seeker is intense, pure and completely sattvik, his third eye gets opened after the opening of Throat Chakra itself. Whereas, the third eye of some of the other seekers gets opened after the opening of Ajya Chakra. The functional capability of the third eye is not that robust as soon as it opens. When Kundalini reaches the third eye or Bhrikuti, at

that time, this eye becomes very powerful. Kundalini makes this eye lustrous by its magnificence. At that time, the functional ability of third eye gets enhanced considerably. Mantra chanting is very helpful in the opening of the third eye. Therefore, the seeker should chant the mantra as much as possible. I would say that the maximum bliss in yoga is attained by him when the third eye gets opened. At that time, he gets meditative visions of very superior quality. Then, it appears to him that I am so powerful! Still, he has to travel a long way ahead. In this state of the seeker, samadhi occurs. This samadhi is called Savikalpa Samadhi. I will write on this subject ahead.

Now the spiritual practice of the seeker comes to Brahmarandhra. When Kundalini climbs up through the straight route, this route also gets opened. After the direct path opens, a special type of fluid dripping from the Brahmarandhra's door or the upper part of the head falls onto the navel through the throat. Then the digestive power of the seeker begins to calm down. At that time, the seeker takes less food instead of overeating. His hunger also subsides. When the drops of that liquid fall on the throat from above, the seeker relishes its taste. The liquid is thick and colourless. Its taste is as sweet as honey. It appears as if honey has been put inside the throat. The sweetness of honey ceases after some time, but the sweetness of that liquid will not last throughout the day. At that time, it seems that some spicy things should be eaten, but the sweetness does not go away even after having some spicy stuff. This liquid does not drip always. Only one or two drops fall at a time, the seeker gets a special pleasure after tasting the same. In the parlance of yoga, it is called 'drops of nectar'. These drops fall again after an interval of few days.

In this state, when the seeker sits for meditation, his head presses downwards. It puts pressure on the neck. And the lower part of the neck exerts pressure on the upper part. So, the pressure of the head and body falls on the neck from both sides, due to which the neck shrinks completely. The reason for this is that the vayu of the head comes down and the vayu of the body goes up in the head. Sometimes, this pressure becomes so high in the body that there is a slight vibration in the head. At the same time, Uddiyana Bandha occurs to the seeker; then Kundalini tries to go upwards. At that time, the breath of the seeker halts and becomes deep. Internal and external kumbhakas (retention of breath) happen automatically. External kumbhaka occurs so forcedly that the breath is not ready

to come back into the body. At that time, the seeker feels restless. When the breath comes back after a while, then the seeker gets some relief. However, as soon as the breath comes inside, it does not get ready to go out. The internal kumbhaka occurs very severely. Then after some time, breath gets out. The seeker cannot stop these internal and external kumbhakas, because Kundalini itself performs this action. These kumbhakas help the Kundalini in rising upwards.

The path from the throat to the Brahmarandhra gate appears short, but it takes a lot of time for Kundalini to cover this path or to pave the way from Throat Chakra to Brahmarandhra. Unless the seeker is completely devoted to Brahman, some sort of hindrance keeps coming. The perverted thoughts that come in the mind of the seeker must be destroyed. The senses remain in a very subtle form and become almost unconscious. The senses are never destroyed. If the seeker is even a little careless, these senses do not take long to become active again. Therefore, the seeker should always be careful.

A red fireball is visible to the seeker during the state of meditation. Sometimes, this fireball is visible to the seeker moving all around in the space. In fact, it is a vision inside the Brahmarandhra that is visible like this. Sometimes, a nada (specific type of reverberating sound) is also heard during the state of meditation. This sound originates from the heart, but the subtle ear glands perform the task of hearing. In this state, the ear glands can hear subtle sounds very clearly. It seems as if the sound is emerging from the ears. In Nada Yoga (a path of yoga in which the practitioner meditates on certain sounds), ten types of nadas have been described. I also have heard some such nadas. The sound of these nadas is very enchanting. The last nada is the Megha-Garjana (roaring of clouds). It seems as if the rain clouds are thundering terrifyingly. This nada originates from the Vayu-Tattva and Akasha-Tattva. The Vayu-Tattva is incorporated within the Akasha-Tattva. The friction of Vayu-Tattva occurs in the sky, then this sound is generated. It seems as if the clouds are thundering. This nada is heard before the opening of the Brahmarandhra. The structure of Brahmarandhra is very strange. This door remains closed with a very hard layer. This door cannot be opened by prana-vayu. Kundalini opens this door by striking it time and again. In such a state, sometimes the eyes of the



seeker are pushed inwards during meditation. This pressure is so high that it seems as if the eyes will burst and move towards the back of the head. The seeker tries very hard, but his eyes cannot open. At that time, it seems that he may lose his eyesight, he may become blind, but it does not happen.

On attaining divine vision, the seeker has the vision of his Ishvara. In some places, the same Saguna Ishvara is described in the words of the Nilamaya Purusha<sup>16</sup>. This is Lord Shankara. The colour of His body is light blue. I too had the vision of Lord Shankara<sup>17</sup> in the form of Nilamaya Purusha. In place of Lord Shankara, one may also get the vision of Lord Vishnu or Lord Krishna etc., but they would have a blue-coloured body in blue-coloured light. That is, one gets the vision of the Nilamaya Purusha in different forms. Now all the realms become accessible to the seeker. The colour of the causal body is blue. It is from here that the seeker enters the causal body. When the seeker is in the causal body during meditative state, then he gets connected with the causal world. He gets visions of jivatmas holding the causal bodies. All the visions are full of consciousness in this place. When Kundalini begins to open the door of the Brahmarandhra, the seeker feels that something is piercing at the entrance of Brahmarandhra, because Kundalini pushes forcefully at this door with its mouth. Eventually, a time comes when it opens the door. You may read its added description in the chapter on Kundalini.

Brahmarandhra is the entry gate of Nirguna Brahman (the highest form of Brahman without attributes). Brahmarandhra cannot be said to be Sahasrara Chakra. In fact, some guides get confused here due to ignorance and they think that Brahmarandhra itself is the Sahasrara Chakra. The truth is that it is not so. On the opening or evolution of Sahasrara Chakra, the seeker starts getting Knowledge about Brahman (Brahman Gyana), which we may also call Tattvagya. On the manifestation of Brahman Gyana or Tattvagya, salvation is attained. Then we get rid of all kinds of sufferings. The truth is that the practice of the practitioner continues under the influence of tanmatras (subtlest form of senses) till the door of Brahmarandhra. Due to these very tanmatras, different types of

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<sup>16</sup> it refers to Ishvara in the causal body.

<sup>17</sup> One of the three primary Lords of the Universe whose function is to annihilate the Universe.

nadas are heard by him. The state beyond the tanmatras comes under the ego. That is why when the Brahmarandhra door is opened, then the practitioner does not hear nadas, because he reaches beyond the state of tanmatras. Due to these tanmatras, the last nada out of all the ten nadas, i.e., Megha-Garjana nada is heard here. The reason is that there is a strong pull or friction in the Vayu-Tattva present in the Akasha-Tattva. At that time, a sound professes from it. It seems as if the clouds are thundering. That is why this sound has been called Meghanada. When Brahmarandhra opens, he experiences different types of cognitions and visions. To realize this, the seeker will have to practise rigorous yoga under the guidance of his Guru. By the way, here I am trying to write a little bit about the cognition felt by the seeker, because cognition is not the subject of writing, it is only felt.

When Kundalini opens the door of Brahmarandhra, the thundering of the clouds is heard by the seeker. Later, when the door gets opened by the Kundalini, the prana stuck at this door enters Brahmarandhra. At that time, the seeker becomes senseless for some time. Then the thundering of clouds ends up forever after the opening of Brahmarandhra gate. After this, extremely luminous formless Brahman is envisioned by means of an extremely powerful sattvik vritti. The fireball that was visible to the seeker rotating all around or stationary during meditation, that too gets burst and scattered. Due to bursting of the same, Brahmarandhra opens. As soon as that fireball bursts or the Brahmarandhra gets opened, it seems as if millions of suns have exploded together. A dazzling light is visible everywhere. At that time, even the divine vision cannot bear the radiance of this light. Luminosity is seen all around. The seeker remains sitting in meditation for several hours. He does not come to know how so much time has elapsed. Initially, the prana of the seeker does not stop for a long time inside the Brahmarandhra; it comes down soon. As the practice gradually progresses, prana starts staying longer inside the Brahmarandhra. The truth is that the extremely bright light that appears when the Brahmarandhra door opens, as if millions of suns have burst simultaneously, is not actually the Nirguna Brahman, but is the vritti of a very sattvik powerful ego which is visible in this form. Most of the guides and practitioners get confused that this is the vision of Nirguna Brahman. It is true that this enormously strong sattvik vritti is indeed giving direction on behalf of Nirguna Brahman; that is why its form is similar to that of Nirguna Brahman.

Due to this very reason, at this place during the state of samadhi, words like “Aham Brahmasmi (I am Brahman)” are heard to the seeker through such vrittis only.

As long as prana stays in Brahmarandhra, the seeker attains Nirvikalpa Samadhi in which no thoughts arise. The externalised mind merges into the inner mind. In this state, the feeling of duality dissolves and a feeling of oneness comes. All things begin to appear divine. The feeling of belonging and alien starts fading. The fourth Transcendental state of consciousness (Turiyavastha) is attained by the seeker. Here the seer, the sight, and the process of seeing merge. When all the three become one, then who would see whom, the seeker himself becomes Brahman alike. This process happens as follows. There are two types of transformations of all the three gunas in the chitta. The first one leads to the creation of chitta. The second type of transformation is on the vrittis (karmashayas) present in the chitta, due to which jiva feels the presence of the world through the vrittis. It is also called external transformation; the same external transformation ceases to occur. The triad of seer, seeing and sight that used to be formed earlier in Savikalpa Samadhi, is no longer formed. In Savikalpa Samadhi, the stream of words, meaning and their knowledge keeps flowing, due to which a triad of these three develops. Now, in this state, both the flow of words and their knowledge merge into the flow of meaning, only the stream of meaning flows. That is why, the practitioner does not have any knowledge of the time and the world. The object of meditation remains in the form of its meaning only; Both its name (word) and knowledge merge into its meaning. Vritti exists only in the form of meaning. That is why the seeker neither gets any type of visions nor remembers anything during Nirvikalpa Samadhi. However, the samadhi of the seeker gets disturbed due to presence of leftover sacraments. In this state, the duration of samadhi of any seeker increases a lot. I used to sit in samadhi up to three to four hours in this state. Seekers! Kundalini does not stay in Brahmarandhra for too long. As the practice of samadhi progresses, Kundalini begins to come towards Agya Chakra from the door of Brahmarandhra. It is called inversion of Kundalini in the language of yoga. When Kundalini comes to Agya Chakra, there is an increase of intense heat in the eyes. It seems that the eyes will burn. Then from the Agya Chakra, Kundalini starts coming straight downwards and cuts the palate after reaching there. Some yogis have considered this

place (palate) as a chakra. After cutting the palate, it begins making its own new path downwards and then comes into the heart.

When Kundalini comes to the heart region, at that time total length of Kundalini becomes equal to the entire length of the seeker's body, because Kundalini comes up to heart through Muladhara Chakra to Brahmarandhra and Brahmarandhra to Agya Chakra. Upon the dissolution of samadhi, Kundalini again comes back to Muladhara Chakra. Now it has to travel a long distance. When it reaches the heart, it starts absorbing subtle air of that region and also scorches some amount of karmashayas. As the practice of samadhi gradually increases, the Kundalini becomes stable. When Kundalini stabilises, it does not return to Muladhara Chakra after meditation; rather its entire body remains in the whole route. The body of Kundalini is made up of Agni-Tattva (subtle fire element). After becoming stable, it transforms into Vayu-Tattva from Agni-Tattva. Then Kundalini remains pervading in the body of the seeker in the form of vayu. After stabilization of the Kundalini, the seeker gets the vision of a flame in the heart. In the state of samadhi, he sees that a luminous flame is glowing in the heart. It is an extremely powerful sattvik vritti of the seeker himself. The seeker should continue to practise samadhi regularly because his karmashayas still remain. These leftover karmashayas can be destroyed only by enduring them; they cannot be burnt with the impact of yoga. Through samadhi, these karmashayas keep emerging out slowly. Such karmashayas are tribulation-causing, the seeker has to suffer from distress due to these karmashayas. The practice of yoga is necessary even after ending the residual karmashayas because Tamoguni ego has to be merged into its original source so that only pure ego remains. Moreover, direct realisation of the chitta is necessary so that further karmashayas do not build up in the chitta. In this state, the seeker gets pure Knowledge. He attains Knowledge about the Nature. After that, the jivatma does not get bound in the clutches of Nature.

In this state, the seeker looks the same as before from the outside but becomes endowed with a unique power from the inside. Now he can perform several tasks with his yogic power. He can do the welfare of the society; he can impart guidance of yoga and can control others to act according to his own will with the influence of yoga. Now he is no longer a worldly person even while living in the world. He is indeed like a lotus. The

senses remain under his control. He always observes the truth and non-violence. He can also establish contact with other living beings through yoga. He can even understand the wishes of other living beings. Now, he becomes fearless of death and can even temporarily postpone his death for some time. When such yogis go to upper realms relinquishing their gross body on earth, they are given a place in the superior realms and they remain there for an infinite period. Then they return to Bhuloka (earth) to preach yoga according to their own will. They preach righteousness (dharma) and yoga for the welfare of the society. After that, they go back after accomplishing their tasks.

Seekers! The seeker should take care of many things to practise yoga. If you want to be a good seeker, follow the rules of yoga in your life and take care of certain things so that your meditation may continue nicely. For good practice, it is necessary to keep the physical body and nerves purified. To take care of all these things, the seeker should consider some other rules also in his life besides meditation. Observing rules such as celibacy, non-violence, practice of silence, philanthropy, charity, pure food, asana, pranayama, Trataka, mantra chanting, reading spiritual literature etc. aids in the practice of meditation and increases purity also. By following these, the practice of yoga progresses quickly. If the seeker does only meditation and does not follow these principles, there will be hindrance in his practice of yoga. Spiritual progress will not happen speedily.

# Pure Sattvik Food

It is necessary for the seeker to have sattvik food to keep the body pure. Sattvik food purifies the body and the nerves also remain pure. The seeker should always remember that he has to take sattvik food during the period of spiritual practice. The seeker should avoid food of tamasik nature. The quantity of impurity and Tamoguna is higher in tamasik food. Such food makes the seeker's nature tamasik and the subtle element (tattva) of Tamoguna affects subtle nerves of the seeker. Due to this, the nerves become impure and the subtle element of Tamoguna gets filled in them. When the seeker does spiritual practice, his prana halts in these nerves that stops his progress of meditation. Then the seeker takes recourse to pranayama etc. to purify the nerves. Tamoguna acts like a hindrance in the spiritual practice of the seeker. Therefore, the seeker should be cautious that the quantity of Tamoguna should not increase in his body. If the influence of Tamoguna is higher in the body, his nature will also be tamasik, whereas nature of the seeker has to be sattvik. Therefore, the seeker should pay utmost attention to sattvik food. He should use more milk, curd, rice and green vegetables etc. in his diet. It is even better if the seeker can use fruits in his food. The seeker should avoid fast food, fried items and spicy, stale, and tasty food in which spices have been used. He should avoid tamasik food such as meat, garlic, onion etc.

The seeker should also pay attention to the nature of the person who prepares food, because the nature of food maker affects the food. The particles of the valaya of human being fall on the food. The desires of human being emerge through his eyes in the form of Tejas (subtle luminous rays emanating from the eyes), which will affect the food. The effect of karmashyas of the food maker will also be there on the food. All these effects are subtle. If the cook is arrogant, jealous and of aggressive nature and is a person of committing sinful deeds, its detrimental effect will surely fall on the food. When the seeker uses such a meal, the thoughts of that person, who has prepared the food will enter the body of seeker. It will generate the same ideas in the seeker because prana is affected by the subtle part of the food and the impact of prana also falls on the mind. Due to this, his prana and mind will get polluted. That is why it is often said that whatever food we

eat, so will our mind and thoughts be. Therefore, the person who makes food should also be of sattvik thoughts. The best thing is that the seeker himself should prepare his own food. What else can be better than this? The person who prepares food should think of God or should chant mantras while preparing the food. It will help the seeker in his spiritual practice. If possible, the seeker should avoid any market food. Marketplace food is completely impure. During the period of spiritual practice, the seeker should not take too much food or should not eat too less. Otherwise, the body will become weak. Feeble body obstructs the practice of meditation. It is essential for the body to be healthy because the practice of meditation is possible only through the medium of this body.

# Charity

As soon as we remember the word ‘charity’, it reminds us of the prodigious donors. No matter how much praise or admiration we may show to such donors, it is still less. Such great men donated everything while doing charity. They did not keep anything with them. Later, they even donated their own self. In the primitive age, King Bali<sup>18</sup> donated everything to Lord Vamana<sup>19</sup> and later himself. Dadhichi<sup>20</sup> had sacrificed himself for the cause of the gods and donated his bones. Lord Parashurama<sup>21</sup> ji conquered the earth and donated it to the Brahmins 21 times, while he himself lived on a mountain. Everyone knows about King Harishchandra<sup>22</sup>. Mahabharata<sup>23</sup> is incomplete without Karna<sup>24</sup>. He also donated everything in charity. That is why he is known as a great donor, Danavira Karna. What this means is that charity is something that cannot be compared with anything else. It is a pure benevolence. Charity does not care about one’s own and others. One’s own and stranger both are equal for a donor; he is devoid of discrimination. Such great men live for others, not for themselves. They selflessly donate things, belonging to them, to others (needy ones) affectionately. The man who donates selflessly is called a great man. Such a human being is a real devotee of God.

The seeker must donate as per his capacity. Donation should be given only to those who are worthy of it. There should be no selfish desire while donating. By giving donations, virtue increases and broadness comes in the mind and inner self becomes pure. If a person is capable of giving, he should go ahead and donate. If the donee becomes contented with your donation, then surely you will be blessed in an invisible form. Donating does not mean looking down on the person taking the donation. The donation in

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<sup>18</sup> A great king in ancient times in India who donated all his possessions including himself to an incarnation ‘Vamana’ to fulfil his promise.

<sup>19</sup> An ancient avatar, who incarnated to take back control of the entire world from Bali.

<sup>20</sup> A great saint and ascetic of ancient times who donated his body to gods for making a celestial weapon.

<sup>21</sup> An ancient ascetic and warrior who fought against unrighteous kings, conquered the entire Earth, and donated the conquered territory 21 times.

<sup>22</sup> An ancient king who renounced everything, even his wife and child to remain true to his promise.

<sup>23</sup> It was a great battle fought in ancient India on the field of Kurukshetra (Haryana, India) which is described in an epic having the same name, Mahabharata.

<sup>24</sup> A great warrior in the battle of Mahabharata; he was known for his valour and philanthropy.



which there is a feeling of selfishness or disdain is not fair. It does not mean that donation will be considered only when it is made in large amount. It should not be compared with the donation of any other donor. If a poor person donates one rupee, it is valued more than 100 rupees donated by some wealthy person, because that one rupee is very valuable for the poor person according to his status, whereas the rich person does not attach significant value to his 100 rupees. The value of the donation of a person is higher who has earned money by doing hard work. The importance of donation of a person is not worthwhile who have earned money by exploiting others or earned money by indulging in wrongdoings. It is not necessary that only money and other things should be given to charity. A seeker or any person can provide knowledge. He can impart free education to anyone as per his own qualifications. If free education is provided to such poor children who cannot afford education fees etc., it is even much better. Many charitable people provide food collectively and donate clothes. This is a very good thing.

Nowadays, I have noticed that most of the hermitages and religious institutions are running with charity. I have seen in some hermitages that they misuse the donated money and things. The officials of the hermitages spend donated money for the hermitage for their own comforts. They quarrel with one another for the sake of money and even enter into litigations. Such donations are not put to appropriate use but are misused. Therefore, the seeker should take care that they should donate only to the institutions where it may be used in a proper way. It is better to offer food to some blind, hungry, or sick person. Such a donation never goes futile. Therefore, a seeker should donate according to his capacity.

# Philanthropy

‘Philanthropy’ is such a word that should be adopted not only by a spiritual aspirant but also by every person in his life. It is an ideal, selfless service. You never know when this society or any living being may need you. You should always be ready for philanthropy. There should not be any hesitation in it. It is possible that your philanthropy may save someone’s life, solve someone’s unsolved problem, relieve someone’s distress etc. If you pay attention, you will find that all beings live for their own selves. They lead their own life. However, human is such a living being who can do philanthropy. Well, nowadays most of the people are selfish. They do the work of others out of selfishness. Some people do work for others thinking of long-term self-interest, but that work is given the name of philanthropy. However, that cannot be called philanthropy as there is no place for selfishness in philanthropy. Philanthropy is done selflessly by giving up the feeling of self as we as a stranger. It is beyond caste and religion. What can be greater benevolence than helping another human being at the time of his need! Philanthropy is done not only to the human beings, but can be done to other creatures as well. A philanthropic person sees the form of God in every person and every other creature. That is why he is ready to serve everyone without any discrimination.

One thing is worth noting, if you have been charitable or have served someone, then do not expect any service in return from that person. Or if that person did not help you when you needed him, then you got angry that you had done him a favour, now he did prove useful to you or he did not do even a certain small task. In such a situation, you should understand that you have not done any philanthropic act, rather you helped him with a sense of your own selfishness. That is why you got angry because a person becomes arrogant when his self-interest is not gratified. When angry, the intellect is unable to function properly, hence he takes wrong decisions. Philanthropy is a devotion to God. It is a way to move towards God. There is no selfishness in God’s work and a selfish person cannot ever attain God. The person who spends his life in philanthropy is a pure devotee of God. He has recognized God in the human form as well as in the form of other creatures. The people in our society who are leprosy, blind, crippled, and handicapped

need us and you. We should be ready to serve them. There should be no ego that we are serving these persons, instead we should be heartily grateful to them because these people have given us an opportunity to become so worthy to do such works of God. We should never look down upon the blind, disabled, lepers and extremely old aged persons, rather, we should understand that these people are like a touchstone for us that whether we are able to test ourselves with selflessness from the perspective of humanity or not. They badly need us.

The seekers or devotees should dedicate themselves to philanthropy. If you want to learn about charity, then take lessons from the life of Mother Teresa who spent entire her life in philanthropy. She did selfless service for almost 50 years in India. She is an ideal today not only for India, but also for the whole world. If you serve others, you will also be served. Philanthropy is a very good way for the seeker to purify his mind. It makes the inner self pure and clean.

# Desires

Nowadays all human beings suffer from some kind of desires or the other. These desires of every human being are different. The reason for this is that the senses are extroverted. Due to extroversion, the senses become restless and remain engrossed in the material world. There is no true happiness in this transitory world; it is laden with only miseries. The human being cannot recognize the real nature of this changing transient world due to ignorance. That is why he considers this world as his own. He remains engrossed in material things to enjoy momentary pleasure. Being under the control of the senses, man suffers only sorrow in the pursuit of happiness. He thinks that he will be satisfied by getting a certain kind of happiness. In search of satisfaction, he remains engrossed day in and day out but does not get satisfaction. As desires increase, the cravings will also increase. When a desire gets fulfilled, craving does not decrease, rather it increases further. If you add clarified butter (ghee) in burning wood, it does not get extinguished, rather it inflames more and more. Similarly, the desires increase more and more as they are fulfilled. The more the desires are, the more they will become captivating. To overcome this enchantment, one must control one's cravings and to control cravings, one has to suppress one's desires. To suppress one's desires, one must control one's senses. The senses can be controlled only when they are introverted. The desires will be diminished when the senses become introverted. But for this, one has to take recourse to yoga.

If a human moves towards the sun facing it, his shadow will follow him. If a human being walks in the opposite direction with his back towards the sun, his shadow will move ahead of him. Similarly, when a human being steps on the path of yoga or on the path of attaining God, senses become introverted and calm, leaving their extroversion and restlessness. When a human being gets entangled to attain physical pleasures by moving away from God, he gets immersed in desires and temptations due to the fickleness of senses. Then these senses ruin human life, because the person by being captivated by them goes astray. Sometimes, because of the enslavement of these senses, he becomes ready to do even extremely wrong acts due to which he not only becomes the subject of

hatred in the society, but also goes to the hell owing to his sinful deeds. Due to these very desires, the precious life of a human being begins to move towards the path of digression being valueless. Many people say, “We cannot get rid of a particular habit, or we are under the control of some other desires; perhaps we may not get rid of such desires in this life.” The person who says that he cannot get rid of a certain habit even though its consequence may be hazardous, it shows that his willpower is extremely weak. So, he will have to make his willpower strong. At the same time, he will have to resolve that he will not accept a certain thing or will not do a certain work, then it will surely have an impact on him. A little firmness should also be used here, only then you will start getting success in any task. Be it is about giving up toxic substances or quit anti-social activities, success will surely come. This success is not realised immediately, but is felt slowly and gradually.

First of all, the seeker must know about himself that which of his senses is fickle that he is subdued under. Then calmly explain that sense not to cause your downfall, rather persuade it to do something for your upliftment. Repeat this act many times. Exhort it sincerely in complete solitude. After some time, you will feel that what you are explaining to your that particular sense is also being supported by your inner self in persuading the same. If you truthfully want to give up that activity, you will definitely get help from within. If still you are having trouble to get rid of that activity, you should use force with it. If you are under the influence of your tongue, it will keep you prompting to get delicious food or tasty dishes of different types. You would be trying to fulfil these immediately. If you do not have money, then you may be borrowing from others as you are under the influence of the tongue. Some people have the habit of backbiting about others and using foul language because they have no control over their tongue. It keeps on running like an unbridled horse, i.e., it keeps talking. Due to this, we may have to suffer physical as well as non-physical harm. Therefore, we should instruct and develop our tongue so that it does not run after tasty food, does not speak wrong words to others, but speaks respectfully and praises God. Instruct the senses in the same way. This will reduce desires. Yes, as easily as I have written and you have also read that we should make our senses introvert and motivate them for good works, this task is not so easy. It

will not materialise quickly. However, the determined and prudent human beings keep working on it. They believe that one day or the other they will surely be successful.

The reason for not getting rid of the cycle of birth and death of a human being is his desires only. Because, throughout his life he strives to fulfil his desires and remains obsessed with them. Desires do not leave him even at the time of death. Due to these unsatisfied desires, human being keeps wandering here on this planet in the subtle body even after death. The subtle body cannot be satisfied by doing any kind of work; it is incapable to do any sort of work. That is why it suffers. Unless, a yogi or devotee offers a desired substance to it, it cannot accept that. That is why its desire does not get fulfilled. Such unsatisfied jivatmas suffer from awful pain. After some time, they become desperate and go upwards because their desires do not get fulfilled. They suffer tortures in the higher realms as per their deeds and then they have to take birth again due to desires.

# Condemnation

Seekers! It is a very difficult task to hear condemnation from someone. Who will be the person who listens to condemnation or is ready to listen to condemnation? This hurts one's self-respect. Who will allow one's self-esteem to be hurt, because as soon as self-respect is hurt, ego gets infuriated immediately— are we less than the other person? If any person condemns us even a little, then in response, we insult the slanderer using harsh words in front of the entire society and come back after blaming and pointing out many of his shortcomings. These thoughts come to the mind of all people. If any person condemns you even a little, then it is felt as if you have been greatly insulted. People think that the glory of their ancestors used to be highly acknowledged. Most of the people are ready to do anything for the sake of their false pride. They tell a hundred lies to prove one lie. The reason for this is that they think that their false pride does not get tarnished, so that the society may consider them a glorious and respectable person and praise them. They keep thinking that the society should behave as they wish. Such people neither have the habit of telling the truth nor do they have the courage to listen to the truth. If a person tells the truth about someone's hollow pride, then consider it as a problem for him because in the society, the other person stands exposed. He feels insulted by this. He gets ready to do anything to take revenge for his disgrace. Whatever may be the consequence of his revenge, even then he is always ready to avenge. If he could not take revenge, he gets mentally disturbed. It happens because he does not have courage to listen to the truth. Truly speaking, if someone tells the truth about someone, then after all what is bad in it?

Ordinary people always condemn each other; I have noticed that even one seeker condemns another fellow seeker. The seeker should not condemn others. By doing so, he earns sinful deeds. One seeker has no right to condemn another one. Nobody has the right to denounce someone else. However, if someone does so, he himself will be responsible for this and he will have to bear its fruit. It is strictly prohibited for a seeker to denigrate anyone. It downgrades the speech of the seeker. If backbiting is happening at any place, the seeker should leave that place immediately for that period. If we think deeply, we will

observe that the place becomes contaminated. The seeker should keep this thing in mind. You should not keep relation with the person who has the habit of condemning others. The seeker should listen to his own criticism. He should not be disturbed on hearing his condemnation, because it destroys our own sins. The seeker who listens to his criticism, his power of endurance increases and he will also become introverted. The truth is that when a seeker hears his criticism for the first time, he will feel huge insult internally because he does not have the habit to hear it. He feels restlessness internally and thinks, “What wrong have I done to him that he is criticizing me?” However, gradually it will become a habit to hear such things. Then there will be no problem in listening to condemnation. If we think carefully, we will understand that we have a significant advantage from the critic because he will let us know about our shortcomings. The human being or the seeker does not fully realise his faults, but the task of finding his shortcomings is done by the critic. He will continue to point out the deficiencies within you. Then carefully consider the shortcomings brought out by the critic and try to remove those deficiencies. Thus, all the inadequacies of the seeker will be removed and then he will become a worthy seeker. See, how the critic benefits us. An imprudent person quarrels on hearing condemnation. Then there is animosity between each other. It can also cause damage, but the seekers or intelligent men take advantage of this condemnation by the defamer using their intellect.

The seeker should think that God has greatly blessed him. He has sent such a person who is helping to remove the hidden shortcomings within him. He is helpful in his improvement. He is not a critic but a reformer. The seeker should pray to God for the critic, “Please bless this person and do good to him. He has helped to make me better.” Just as the doctor uses a thermometer to check the fever of a patient and prescribes medicine accordingly or gives injections so that the temperature may decline and the patient may become well; in the same way, the critic also measures the depth of the seeker. Through this, the tolerance, anger and patience of the seeker is known as to how much tolerant the seeker is. He removes all the weaknesses of the seeker by condemning him, which makes the seeker free from faults.



The seeker will get the benefit of listening to condemnation only when he tolerates his insult internally. There should not be any kind of vice in the seeker due to listening to criticism, because there are several ways to accept condemnation:

(1) If the person criticising you is bodily stronger than you, has much more physical strength than you, is also cruel by nature and is prone to fighting, then you may think that he is insulting you in front of everyone – Well, it is my compulsion to hear condemnation from him because at this time I cannot harm him by picking a quarrel with him. If not today then tomorrow, I will see him when my friends or well-wishers will be with me because, at that time, I can answer him all the way – And in your mind, you start abusing him a lot because at that time you are weaker than him. You cannot do anything to the slanderer. Therefore, you had to hear his condemnation. However, in reality, this is not listening to condemnation because you are also condemning that slanderer within your mind or thinking of taking revenge. If at that time the cynic was equal to you then you would have been ready to fight him because your inner feelings were saying the same thing. At that time, if the critic was weaker than you, you would definitely have fought because you would have known that he was physically weaker than you.

(2) If your cynic is weaker than you, then you may think – The entire society considers me as a spiritual seeker or devotee and if I reply to the condemner, people will say why do I need to respond to the cynic, who is anyway a useless person whereas I am a good spiritual aspirant and a devotee of God, so I should listen to condemnation; a spiritual seeker has nothing to do with condemnation as even otherwise he is usually wrongly criticized by all people – This too does not mean listening to criticism, because a thought is arising within you that I am listening to criticism out of my compulsion I being a seeker. There is, however, a contradiction in hearing criticism over here, this is being expressed through your mind.

(3) You are being criticized by a person who cannot compete you in any way. Even then, you are listening to the condemnation with great ease; there is no mental perversion within you. You did not get angry on hearing wrong or right condemnation, rather you are even showing pity on him at that time, you are forgiving him considering him as an ignorant person. This is called listening to condemnation because there is no such undue

feeling in you. Now you can think of yourself as a worthy seeker. People remain silent due to helplessness by listening to condemnation from a powerful man, because they cannot pick a quarrel with them, even then a feeling of jealousy grows in their minds towards the cynic. They begin to hate him in their mind. The seeker should not hate anybody because it causes harm to the seeker himself. You should change your habits. When a weaker person criticizes you, still listen to him calmly, it should not affect you in any way, then you will surely get a reward of hearing denunciation, but ordinary people cannot tolerate condemnation, so criticism turns into jealousy or hostility. Human likes to hear his bragging. If someone praises falsely, then he begins to consider himself a worthy person, due to which he gets illusioned. Therefore, the seeker should listen to his condemnation; he should not wish to hear his praise.

# Woman

As the word ‘woman’ comes on the lips, the whole world’s attention is drawn towards Indian women. Even today, Indian women remain a symbol of ideals worldwide because she has still been fulfilling all the household and other responsibilities according to the oldest Sanatana Dharma<sup>25</sup>. That is why the great philosophers of western countries regard Indian women with great reverence. They say, “Indian marriage means the union of two souls.” Indian woman spends her entire life with her husband serving him, even if there are numerous drawbacks in the husband. Indian woman believes the husband’s service to be her code of righteous duty only. If we look back to ancient times, we will find that women achieved a very high position with their abilities. Sometimes gods, saints and hermits could not match these women. Today, India feels proud of such women. Indian women should follow the teachings provided by them, so that their status remains intact as ideal women. Every woman has to perform different types of responsibilities in the society during her lifetime like being a daughter, a sister, a wife and a mother. When she does her duty as a mother, her son is indebted to her. Even after serving his mother throughout his entire life, a son cannot pay off the debt of his mother. All relationships are faded in front of mother’s love. If we look at the woman of today, we will find how much she has been subjected to terrible plight. The woman is exploited, burnt and is tortured for dowry. The society has done a lot of oppression to women, why? A woman who was an ideal, how has so much of her downfall occurred? The truth is that a woman herself exploits another woman. The woman herself and her ignorance are responsible for all these exploitations. I do not mean that man does not play any role in it. However, if a woman is not involved in these activities, rather opposes them, then these incidents cannot take place. If we cite examples, we will find that women are harassed by women only. When a daughter-in-law comes in the house after the marriage of a son, her mother-in-law and sister-in-law curse her for dowry and harass her a lot. Even the daughter-in-law is assassinated for the sake of dowry or she has to suffer from harassment for many years. When this daughter-in-law becomes mother-in-law in future, she treats her

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<sup>25</sup> The eternal code of conduct for the welfare of all living beings.

daughter-in-law in the same way as her mother-in-law used to treat her. Why does she forget that she too has been a daughter-in-law earlier? Due to this reason, discords prevail in the houses. Why does mother-in-law not think that her daughter-in-law is also someone else's daughter? She loves her son, then why daughter-in-law is treated like this? When your daughter becomes a daughter-in-law, her in-laws also treat her in the same way as you have done to your daughter-in-law. Why do you feel so bad then that the in-laws mistreat your daughter?

When a son is born in someone's home, celebrations are done. If a daughter is born, then the whole family becomes sad. Those women forget that the same was the situation at the time of their birth. At that time, they were also neglected at home. In this regard, the only need is to change our attitude. If a daughter takes birth at our house, she should be welcomed with the same joy and glee, as was at the time of birth of a son. Unless all of us change our attitude collectively, a good bride cannot come to any family.

If a woman wishes, she can make her home a paradise with her proficiency, tolerance and patience. However, if this very woman desires, she can make the house like a hell. The woman can change not only her own home but also the entire country. She can make the man as she wishes. Because, as a mother, she is the first teacher of her child. As a guide, she should impart such education to her child and inculcate such values as she wants to make him/her, so that the child becomes a youth tomorrow and builds the nation in the same way, because there is an impression of the mother on the child. These children follow the path as taught by their mother throughout their life. In the same way, if a woman wishes, she can bring a change in the society. People say that a woman is weak. I do not accept that the woman is weak. I firmly hold that the woman is all-powerful. How does a man call himself as powerful? This very man is born from the womb of a woman, whom he calls weak. At the time of infancy, this very woman nurtures him, whom he calls weak. I do not understand in which field man has considered woman weak. Even in the war zone, women are not inferior to men. From ancient times till date, women have defeated men. There are so many examples from Kali<sup>26</sup>, Durga<sup>27</sup>, Chandi<sup>28</sup> to Rani

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<sup>26</sup> A ferocious goddess who slays the evil forces.

<sup>27</sup> A fierce goddess having eight arms, visualized seated on a lion and destroys evil forces when required.

Lakshmibai<sup>29</sup>. Even today, women are not inferior to men in any field. Today, thousands of women in the world are working in the army who also fight in the battleground. The woman is superior to man in every field. A man can never compete with a woman. She is a symbol of power. It is true that women do not have freedom in some countries. That is why, the man keeps himself on the higher pedestal. Such women should be vigilant. They should recognize their existence. When a sense of awareness comes in the women, they will move on with the men side by side, rather they will be more diligent and tolerant than men. Yes, it is true that a man will never be able to match a woman in tolerance, because somewhere she is a daughter, a sister, a wife and somewhere acts as a mother. Each of these forms of woman is better than the other. It is absolutely impossible to say as to which of these forms is the best. That is why wise men have also addressed woman as 'Maya' because the woman has proved successful in every form. Therefore, it is impossible to understand what her best form is.

The world is a stage. Nature has decorated this stage beautifully with snowy mountains, mountains covered with lush green forests, rivers, forests and oceans. The hero of this stage is male and the heroine is female. Whatever drama is played, there is also the role of a woman in it. Without the heroine, this stage is desolate and useless. The existence of this world is worthless without a woman, i.e., no drama can be played without a woman. Not only man, even God is also incomplete without woman. Be it Lord Shankara, Lord Narayana or Lord Brahma. In His complete form, Lord Shankara is called Ardhanarishvara (literally, the Lord whose half part of the body is that of the female, believed to be Goddess Parvati, the consort of Lord Shankara).

Women have been condemned at some places. It is said that woman is the door to hell. It does not mean that we should look at her with an inferior attitude, rather these words should be understood properly. These words have two meanings: (1) Women have been called like this to create dispassion towards women in the minds of celibates and

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<sup>28</sup> An extremely fierce goddess who punishes the evil spirits.

<sup>29</sup> Also known as the Rani of Jhansi. She was one of the first women freedom fighters of India who revolted against the British in 1857.

renunciants; (2) Those wicked women have been condemned who abandon code of righteous conduct (dharma) and modesty, and follow the path of unrighteousness. In fact, it is not the woman herself but her immoral qualities that have been condemned. Everyone involved in misconduct, be it a man or a woman, deserves condemnation. Daughter, sister, wife and mother all are entitled to respect. In fact, being the mother of a man, the woman is always superior and venerable to the man.

The importance of women is enormous in the field of yoga. In other words, you cannot attain your goal in yoga without a woman, because one of the forms of Kundalini is also of a woman. She is visible in a feminine form during meditation to the yogis. This Kundalini Herself is the Adi-shakti (Primordial divine power). She is the origin of creation. She is a symbol of power. Lord Brahma creates the universe by holding this power. With this power, Lord Narayana<sup>30</sup> nurtures the creation. By keeping the same power, Lord Shankara annihilates the universe. When the Kundalini of a yogi gets awakened, she appears in the most attractive and erotic feminine form also. It is a test of the yogi. If the yogi gets illusioned, then he will suffer a downfall. If he does not get confused, this woman will be visible as Tripura Sundari<sup>31</sup>, who is the mother not only of the yogi, but also of the entire universe. All the sensual desires of the yogi will get destroyed. Sometimes Kundalini appears as a damsel of the age between 7-8 years to 12-13 years. This very Kundalini is the real mother of all of us. All of us know that only the mother can introduce the son to his father. Only the mother knows who is the father of her son. Our real Father is Brahman because all of us have originated from Him only. If someone has to reach his father, he will have to take help of his mother. She will show you the path to reach the father and will let you reach him. Kundalini will awaken in the body of the seeker through yoga and unites him with Adi Shiva. The Shiva is the Supreme Father of all of us. The real form of the Supreme Father cannot be described. His abode is in the Sahasrara Chakra in the human body. This is the place of Nirguna Brahman. That is why the woman is said to be prodigious. She has been called the symbol of power. Since time immemorial until today, gods, saints, seers and yogis have

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<sup>30</sup> A form of the Supreme God having four arms who is visualised as resting on a divine serpent (Sheshnaga).

<sup>31</sup> The one who is the most beautiful in the three worlds, a title used for Mother Kundalini.

been worshipping woman as the symbol of power. Therefore, all of us should respect women.

Even these days, I have heard from the seekers that we should stay away from women; we should not talk to them. Such thoughts should not be brought in our minds. Actually, the shortcomings are not there in the women, but in such seekers themselves. Seekers should remove their own deficiencies. When your inner self gets purified, then this complaint will vanish automatically. As far as my opinion goes, I will only say that my life has been blessed today due to women. The one who gave birth to me was a woman. My Guru's gross body was also of a female. I have been endowed with Self-realisation with the grace of Mother Kundalini. She made me all-powerful in yoga. I bow before all the women of the entire world.

# Happiness and Sadness

Nowadays, every human being in the world is unhappy. When a person does not get something as per his wish, he feels sad. The desires of any human being are countless in his lifetime. It is certainly impossible to get all the desires fulfilled. Every human being longs for happiness in his life. Even if you get pleasure according to your hard work, it is not necessary that you will keep enjoying pleasures forever. As soon as happiness ends, sadness starts, but no human wants to accept sorrow. He always longs for the comfort of happiness, but there is sorrow and sadness everywhere in this transitory world. All human beings keep wandering in this transient world in search of happiness; they keep trying for pleasure. However, even after numerous attempts, they get miseries only. A human being does not want to suffer from sorrow. He always prays to God for happiness so that he may enjoy pleasure throughout life. However, the human being does not get happiness according to his wishes. When there is no pleasure, he feels sad and blames God that He has made him feel sorrow and sufferings only. When happiness comes, he feels pleased. At that time, the human being does not become grateful that God has made him happy; rather he takes the entire credit upon himself. How selfish a human being is? If he feels sorrow, he says that it is given by God, but for pleasure, he takes all the credit upon himself. If he holds God responsible for sufferings, he should also give credit to Him for his pleasures, or he should bear the responsibility of both happiness and sadness. But the human being does not do so. Here the human being discriminates even with God, who has created us, who is the Master of the entire creation. When the human being has such a feeling for the Almighty, then what type of feeling human being will have towards humans! As is the feeling of anybody, so will be his deeds. If the outcome of any action is suffering, how can it bring happiness? If anybody wants the smell of sandalwood from a dirty drain, how can it be possible? The fragrance of sandalwood will come only from the sandalwood itself.

Seekers! Happiness and sadness are two sides of the same coin. When unhappiness serves a person, happiness does not remain there, because happiness knows that his friend is currently engaged in his service, let me take rest for a while. When sadness would have



served for a long time, happiness thinks, “Let me now serve that human being so that my friend may take rest for a while.” So, the turn of happiness comes. The grief begins to take rest after serving for a long time and says to his friend, ‘Hey brother pleasure! do not worry, I will be coming soon. If I get late, signal me instantly, I will come.’ It implies that happiness and sadness continue to come and go; they do not remain stable. What close friends they are! Between these two, sadness is sometimes ever-ready to serve a person. It is quite powerful. It does not leave the person quickly whom it serves. Being powerful, it does not even get tired. What this means to say is that the weight of sorrow remains heavy in the life of a human being, that is why one has to bear more sufferings. The weight of happiness is light, that is why pleasure prevails less than sorrow in one’s life.

Happiness and sorrow are the subjects of experience. In one’s whole life from birth till death, there is a feeling of sadness only. By the way, all people are aware of this fact that the world is full of sufferings. When a child is in the womb, he has to suffer from severe pain. When a person falls sick, he has to experience pain. If something does not happen according to the wishes of a man, he feels anguish. When any of his desires is not fulfilled, then also he feels sad. When happiness goes away from him or when something is destroyed or stolen, when he gets indulged in the gross objects of the senses, he experiences sorrow. This whole world is full of sorrow. Wherever a human being runs in search of happiness, he gets only sufferings. He attempts to get happiness, but when his desires are not fulfilled, he feels aggrieved; the whole of his life is spent like this only.

Now we should pay attention to where the sufferings originate from and what is the cause of the sufferings. The root cause of sorrow is craving and ignorance. Human being suffers only because of craving. The more or less one’s cravings are, the more or less one will suffer accordingly. The cause of cravings is the pleasure of senses also. There are several such deeds related to life, which lead to an increase of cravings. It has been observed that a person is more affected by the cravings in old age, because due to reduced physical strength, he is less able to get the resources for physical pleasures or due to old age, he remains confined to one place. He loses his ability to work. The mind, of course, keeps on making its fruitless effort. Due to this, craving increases more and more. Owing to this

very craving, human being suffers at the time of death and even after death, and then takes birth again. After birth, the sacraments formed due to the cravings of the previous births start emerging, the same sequence follows thereafter. For the fulfilment of worldly things, the same sorrow is experienced as before. Just this very sequence of birth and death continues.

The human being also suffers due to his ignorance. He cannot recognize the real nature of the transient world due to ignorance. He starts considering the world as everything and the objects of the world as his own. The task of accomplishing this deceit is done by the Maya created by God Himself. Maya keeps all the living beings illusioned. Unless the seeker destroys this ignorance, he cannot understand the secrets of the gross mortal world. Unless he understands essence of the world well, there can be no end to his sufferings. Ignorance can be destroyed only by True Knowledge. Once the seeker attains True Knowledge, he understands the transience of this world. He realises very well that no substance of this fleeting world belongs to him. Then the seeker will not be affected by worldly things. Well, the seeker undoubtedly lives among worldly objects and also uses them, but he will remain unattached to these objects. Just like a lotus remains in the middle of the mud, in the same way the Knowledgeable (Gyani) seeker lives. I am not talking about worldly knowledge. I am speaking about the divine Knowledge attained through yoga. A seeker cannot attain this divine Knowledge easily. There is only one way to attain this and that is yoga. The seeker can gain divine Knowledge only with the help of yoga. By adopting any path to attain God, this Knowledge is attained at a very high level. On attaining Knowledge, the seeker does not suffer any kind of pain or suffering because the sheath of Maya created by God is destroyed. The existence of all the things in the physical world becomes known. At the same time, he understands 'Who I am'. All the desires of the seeker are also destroyed. He takes control over the senses; the senses no longer remain extroverted, rather they become introverted. Due to which the desire to enjoy physical things no longer remains. In this way only, a person can end up his sorrows. Such a Knowledgeable man always feels bliss even while living in the world.

Some people may also say that to date they have not committed any such sinful act, due to which they suffered a certain misery or faced such-and-such problem. Sometimes,

many small children also have to face massive sufferings, while a child cannot even speak well. He cannot even walk on his feet. At such a small age, they experience great troubles. Now it may be said that why these woes have to be experienced. Well, it is true that some such sorrows have to be endured by people who may not have done such deeds in the present life. But it should be understood that such sufferings are the consequence of the deeds of his past births. The deeds of past lives have to be endured in the present birth. Therefore, if a person performs good deeds, then he will be a partaker of virtue. He will enjoy happiness due to the influence of virtuous deeds. If he commits a wicked deed, he will definitely be a partner in sin and will suffer. Therefore, a person has to bear the fruits of his deeds. If he could not bear them in this life, he will have to bear the same in the next life. Man suffers the consequences of some sins and virtuous deeds through his subtle body after death. This means that sorrows do not end even after death.

Now it may have been understood that who gives us happiness and sadness. We are responsible for our sufferings and happiness. Therefore, we should not blame anyone that we got miseries due to such and such person. Do not be afraid to endure what you have earned because sins are destroyed by bearing the sufferings. Enjoying pleasures leads to decay of virtues. If we think wisely, we will find that grief is good as it destroys our sins. However, you always long for happiness. The good karmas done by you begin to be consumed by enjoying pleasure. When you would have endured the consequences of bad deeds completely, no one will have the dare to force you to suffer anguish. After that, you will get only pleasures under all circumstances. In the same way, human beings desire that they should go to heaven because there is only happiness. However, nobody longs for the hell, because there is nothing other than sufferings.

O Seekers! Heaven is a place where your virtues will wane. When your virtues get diminished, you will automatically experience downfall. Then you cannot achieve heaven in any way. You have to take birth again and live on earth. Then you have to perform karmas. Therefore, hey human beings! you should long for such a place, **where there is neither happiness nor sadness, there is only eternal bliss everywhere**. Only by practising yoga, we can achieve eternal bliss and attain Ishvara. Then we will get rid of the bondage of birth and death. A yogi stops the vrittis of chitta by practising yoga. Both

the happiness nor sorrow no longer remain for him. The cravings are destroyed and desires of any kind no longer exist. When there are no desires of any type, then he does not remain bound by any kind of bondage, he becomes liberated from all bondages. The yogi, being liberated from all bondages, lives forever in the abode of Ishvara beyond heaven and hell.

# Patience

This virtue is very important in the life of every human being. A patient man never feels sadness in his life. Even if problems come in his life, he will be able to overcome them with patience. Such a man never gets distracted. Men who do not deviate from their path assuredly achieve success. The persons who do not have patience become upset while performing arduous tasks, because many difficulties have to be faced in the physical life; obstacles definitely come while doing hard work. Due to deterrents, the goal appears to be distant. Then his courage gets broken. Therefore, it is necessary to have patience while performing any task. A patient man is courageous. Such men surely achieve their target because their mind is focused. Their goal is clear to them; that is why they do their work diligently. Who can stop the one from attaining success who works conscientiously?

It is essential for a seeker to have patience because it is not easy to follow the path of yoga. The great yogis and seekers have said, “This path is very difficult. There are only thorns on this path.” Therefore, unless the seeker has patience and courage, how will he be able to cover this path? When a householder starts following this path, it is even more difficult for him; because he will have to follow two paths simultaneously. He has to move forward by following both the paths. In the present times, there are various obstacles in the household life. In these circumstances, the seeker must have patience. Both paths cannot be covered without having tolerance. When the seeker starts doing spiritual practice, then after some time only, he starts thinking about why there is a delay in achieving success, I do not know when I will attain my goal. The seeker begins comparing himself with another seeker that a certain seeker and I started practising simultaneously, then how did he progress in spiritual practice. How will my practice be equal to or ahead of him? He begins thinking a lot about this. The reason for this is the lack of patience. It is like not having faith in your own self. If he had patience in him, he would not have thought so. There are some seekers who get excited, practise a lot for two or four months, then their enthusiasm starts declining and they also begin doing less practice. Under the impact of enthusiasm, they start practising vigorously and then slow down after some time. This should not be done. The seeker should keep the pace of

practice uniform, or it should be enhanced later. The practice of yoga is not a hasty task, nor can it be followed in despair, because this path is too long. Therefore, the pace of practice should be kept steady.

The seekers mostly remain anxious about when their Throat Chakra will open; they think that the spiritual practice has been going on in this chakra for a long time, whether Kundalini will awaken or not, or how long it will take to get awakened, how much more practice will have to be done, what are the measures by which the Kundalini can wake up etc.? They want to know answers to many such questions. It shows clearly that the seeker does not have patience. All these types of wishes will be answered by your spiritual practice itself. When you make yourself worthy by spiritual practice, you will get that position yourself; therefore, what is the need for haste. When the desires to know all these things are strong, your mind will remain worried by these very desires. It will serve as a hindrance in concentrating the mind during the state of meditation. Therefore, the seeker should not worry about it; rather he should pay attention to focus his mind. Some meditators meditate too much in the beginning; they also argue a lot about meditation. During argumentation, they reach up to the state of Sayujya-Mukti (complete unification with God). After some time, their enthusiasm diminishes. The practice of meditation also begins to decline. They argue that they are not getting success in their spiritual practice. Perhaps there is lesser or no grace of Guru on them. Some of them even give up practice or start finding faults with their Guru. Then they fall in the trap of changing the Guru and even change him. Such seekers should look at their own shortcomings. If they understand their weaknesses, the problem will stand resolved. The reason for all this is the lack of patience.

New seeker should not enter into too many arguments, instead he should acquire information regarding meditation from his guide. He should have complete faith in his guide or Guru. The seeker must always keep on meditating with courage, patience and prudence and should believe in himself that he will certainly get success. He must check within himself whether there are any shortcomings with him, which may be putting a hindrance to meditation. A seeker should remove his deficiencies. He should never lose his morale nor think about success and failure. A seeker should not compare himself to

another seeker in his spiritual practice by thinking that the other one has got success quickly, why has he not got it yet? Yes, it is true that some seekers get success early and some get it late. It is possible that there may be some mistakes in doing spiritual practice, due to which success in the practice is not being achieved soon. It may also be possible that the other seeker might have done spiritual practice in his previous birth, whereas you might not have done so. His practice may be progressing rapidly due to his spiritual practice of previous birth. Therefore, a seeker should not compare himself to another seeker.

The seeker who has just started spiritual practice in this life, he will surely get success a little late. Many times, he feels that he is not getting success because the sinful deeds of his previous births are creating hinderance. Whatever spiritual practice the seeker does, it will be used to destroy the sins of his past lives. Unless his sinful deeds are destroyed to some extent, his spiritual practice will not be seen to progress. Therefore, the seeker should have patience. In fact, just because of ignorance, he is not getting information about his spiritual practice. He should understand that the sins are being destroyed only because of spiritual practice. He must obtain this type of information from his guide. If the seeker does spiritual practice properly, his practice will certainly progress. Some seekers carry out practice for a short time only and after that leave it because their patience starts waning. The patience of most of the seekers starts weakening at Throat Chakra because this chakra opens after many years of meditation. Seekers! This chakra is for the test of your patience and valour. Therefore, patience should never be given up.

# Silence

Seekers! remaining silent is such a vow that not only the seeker but also the ordinary humans can get plenty of benefits. Silence has a great significance in yoga. Every seeker must observe this vow for some time. The fickleness of the tongue begins to decline due to silence and the senses will start becoming introverted. That is why the seeker should observe this vow, because excessive speech leads to loss of power. The seeker should avoid losing such type of power in the interest his spiritual practice. Anyway, the seeker should not be talkative. It is quite appropriate for the seeker to remain grave. Clumsiness begins to appear in a talkative man. He cannot even keep the necessary thing secret. Even an important matter will be slipped out from his mouth due to being much talkative. He cannot even sit quietly when the tongue becomes restless. The less a human being speaks; the more he will speak thoughtfully. Such words will not hurt anyone because he is speaking considerately. Seekers should definitely cultivate the habit of being silent. Initially, the seeker should take a vow that he will remain silent for half an hour. It helps the seeker in becoming quiet. If you cannot maintain silence due to day-to-day activities, then follow silence in the night. It does not mean that you are silent while sleeping. Silence should be maintained in the waking state. At the time of silence, do not speak even using gestures. Making conversation using gestures is not at all silence. In this manner, the period of silence should be gradually increased. The seeker must observe the vow of silence for 2 hours in 24 hours. Due to this, the tongue's playfulness will go away and it will then start becoming introverted.

The seekers who practise spiritual practice while living in a hermitage or solitude can observe silence for longer durations. Some seekers follow silence for several days. An endless power can come in the seeker through silence. One who observes silence also attains Vacha Siddhi, because purity gets enhanced in one's body. The person who has attained Vacha Siddhi should speak very less or only when there is some urgent work. He should speak thoughtfully. The anger should be given up completely because the words spoken by him will come true. It can cause harm to others. Keep in mind that the person who has attained such a siddhi should never use it because it will have an impact on your



spiritual practice. In this state, the seeker can help others; he can resolve their problems. Many seekers begin to do such works; they get into the trap of their name and fame. However, after a few days, this siddhi stops functioning. The yogis, saints and great men of the past used to observe silence rigorously. When any person starts using abusive language, then use this very weapon of silence. If you become silent yourself, then that person will automatically be defeated. You will remain silent, but that person would have lost his peace of mind being disturbed.

In the beginning, when a seeker observes silence, he will feel a special kind of restlessness in his mouth and tongue. Sometimes a word can also get out of his mouth mistakenly. However, gradually you will not face any problem again with an increase in practice. If you feel much restlessness initially, at that time, you can practise Trataka or mantra chanting in the mind. However, after the accomplishment of practice, give up these both and live peacefully.

# Guru

It is very important to have a Guru to practise yoga. Yoga cannot be practised without a Guru or a guide. The practice of yoga is possible only under the supervision of a Guru. Therefore, it is mandatory for the seeker to find a Guru. But the difficulty is that who should be made the Guru because it is necessary for the Guru of yoga to be a practitioner and experienced. A Guru of the path of yoga is not found easily. An experienced and kind-hearted Guru is found due to virtuous deeds of many births. It is not appropriate to choose a Guru without knowing anything about him. Nowadays, there is an abundance of persons, who are ready to become Guru because many yogis and saints are disguising as Gurus. Therefore, it is better to stay away from these fake yogis and saints. It is better to get every information about the person to whom you have to make Guru. By the way, it is impossible to recognize a yogi. Still, it can be known after some time whether he has experience in yoga or not. It is good to get initiation after some time, then it will become known if there is not somebody else in the garb of a yogi. Yet, I have seen many ignorant and naive men who get into the trap of these fake yogis. However, only an experienced Guru can impart guidance about yoga.

The meaning of the word ‘Guru’ is the dispeller of darkness, the one who leads to the light of Knowledge by dispelling the darkness of ignorance, such a light which is True, where there should never be any influence of darkness in the form of ignorance. Such light is only Brahman because Brahman is the Truth. One who is well acquainted with this path, who himself has travelled along this path, only he can show the path of light or will lead us towards the light. While practising yoga, the prime goal of the seeker is to dispel the darkness of ignorance and to become established in his real Self after getting liberated from the influence of Maya. Such a guide can only be the one who has attained this state. That is why the Guru has been called Brahman itself. Guru is such a worthy person who, knowing the laws of Nature completely, follows the laws of Nature despite being free from the cycle of birth and death, and also by taking his disciple forward on the same path, he takes him to the door of salvation. That is why, Guru has been compared with Brahma, Vishnu and Shankara.

Just as there are two forms of Brahman, i.e., Saguna and Nirguna, similarly, Guru has also two forms. The first form is the body composed of five tattvas which is also called the gross body. The second one is Chaitanyamaya (brimmed with consciousness) form that permeates every cell of the disciple's body in an extremely subtle manner at the time of his initiation. The second form of Guru becomes imbued with Brahman itself. Guru-Tattva is the same conscious element which is omnipresent. The same Guru-Tattva guides the disciple from within during his practice of yoga. Thus, pervading the nervous system of his disciple, Guru always remains with the disciple, regardless of how far the disciple may be from his Guru's gross body. That is why, Guru always keeps guiding the disciple because he always continues to purify the seeker's body by pervading in his prana and keeps activating the dormant nervous system by awakening it. One day or the other, the Guru certainly leads his disciple to let him roam in the light and then absorb him within himself. Therefore, it is said that the relationship between Guru and disciple goes on for several births to come. Guru is a form of Brahman itself, a Knowledgeable seer, while the disciple is ignorant, even though the basic origin of Guru and disciple is the same only. The Guru has recognized himself, but the disciple is wandering in the darkness of ignorance filled with this illusion. The Guru gives guidance to his disciple for the practice of yoga and removes the obstacles encountered in his path. That is why it has been said, 'Without Guru, Knowledge cannot be attained', and 'without Knowledge, the seeker cannot attain God'.

Some seekers think that their Guru always keeps a watch on them. It is not possible that the Guru keeps getting information about the activities done by the disciples because he has several disciples. Some disciples also live far away from the gross body of the Guru. This does not mean that the Guru should sit twenty-four hours a day and monitor all his disciples. One Guru cannot keep track of the physical activities of hundreds of disciples. He also has to do his important works. Understand that when Gurudev is performing physical activities then he is like a gross person. Of course, there is no attachment to physical substances inside him like ordinary people because he has recognized the gross world. Therefore, all things appear to be transitory. It also does not mean that the Guru does not know anything about his disciples. A true Guru can know all the actions of his

disciples during the state of meditation. If a disciple has also attained a higher state, he will certainly imbibe the instructions given by his Guru. If the disciple can understand the subtle signals, the Guru can also guide him even being far away from him physically. The disciple who has not yet attained the ability to imbibe the subtle signals, the Guru will guide him directly.

The disciple should always express his problem related to spiritual practice physically, so that the Gurudev's attention may be drawn towards the problem. The disciple should not think that his Guru is Antaryami (omniscient, i.e., all-knowing) as well as Trikala-Darshi (who can see the past, present and future), and will solve the problems on his own. The Guru is busy in several works. When the disciple's spiritual practice is in a high state, the spiritual power transmitted by the Guru will always provide guidance to him by assuming the form of Guru during the meditative state. It should be understood that the spiritual energy transmitted by the Guru is Guru-Tattva itself. It pervades the entire body of the disciple and makes it sattvik. But the disciple will be able to recognize this form only when he is at a high state. That is why, a true Guru remains inseparable from the disciple. The seekers to whom the true Guru guides or is seen in the meditative state, should understand that this is Guru-Tattva only which is being visible or providing guidance to them by assuming the form of their Guru. It is not known to Guru what his conscious element is doing at this time. A common notion of a disciple is that his Guru had appeared during meditation today. The truth is that the Guru had pervaded his body since the time of initiation.

The Guru has recognized his own Self. He has made himself very pure through yogic fire and has merged his senses into their original source. That is why he remains in a blissful state, being free from any fear and anxiety. He has understood all the rules of Nature. He follows the laws of Nature. Therefore, his life is free from every sort of obstacle. He keeps contemplating his own Self ceaselessly. He has recognized this entire world very well. That is why God chooses such a deserving person as His mediator. Only the Guru can liberate his disciple, who is ignorant, considers this transitory world as his own and is under the influence of senses. In some places, the Guru has been given the title of a potter. While making a pitcher, the potter knocks it ruthlessly from outside, so that the

pitcher may be faultless. However, the same potter keeps a hand inside the pot so that the pitcher does not get damaged or broken. Then the potter puts the pitcher in the fire to ripen. When the pitcher comes out of the fire, it becomes very strong. Then the pitcher is used for various purposes. If the pitcher gets cracked in the fire, it is thrown off as a waste.

Similarly, the disciples who do not follow the path taught by the Guru keep wandering around in this ocean of worldly existence. Then they keep suffering from the pain of birth and death time and again. One who follows the path taught by the True Guru becomes blessed. He gets rid of the cycle of birth and death. When due to some reason, the seeker is not able to do his spiritual practice, then he complains that perhaps the Guru's grace has not fallen on him yet. Let me explain to such seekers that this type of thinking is not appropriate for the seekers. Because the Guru whom you consider to be a person is not an ordinary man. Guru is such a conscious element which is present everywhere, which is pervading everywhere seamlessly, for him if it is said that his grace is less on me and more on others, then it is not appropriate. As a matter of fact, Guru's conscious element pervades in every cell of the seeker's body who himself has to practise hard to recognize it. The seeker must take advantage of that conscious element because yoga will have to be done by the seeker himself. That element is equally pervasive in all the seekers. All the seekers are equal for the Guru. That is why it would be wrong to blame the Guru in this manner.

# Shaktipata

Shaktipata means transmission of spiritual power. A more powerful person transmits spiritual power to a person of lesser power or infuses his power into the body of another person. This process is done to those who follow the path of spirituality. By transmitting divine energy, Guru subtly descends his power into the nerves of the disciple's body, which affects the nervous system located inside the body, and effort is made to awaken and activate the subtle cells lying dormant in the nervous system. Transmission of divine power also affects the subtle body of the seeker. When the subtle body is affected, the seeker's gross body will also be affected. Then subtle spiritual development continues in the body of the seeker. That is why every person does not deserve to hold the post of Guru. Only the one who has the capability to transmit divine energy is entitled to hold that post. When a disciple faces spiritual obstacles during the period of his practice, then the Guru removes these hindrances by infusing divine power, which paves the way for yoga. By transmitting spiritual power, the Guru also uplifts Kundalini of the disciple when the latter attains an appropriate state in yoga. Kundalini resides in the subtle body of a human being.

The spiritual power is transmitted not only in the path of spirituality but also in the physical world, as for instance, for curing the disease of a person. However, a worthy seeker does not waste his hard-earned divine energy in material works, rather he uses it for spiritual tasks only. Most often, it is seen that the spiritual power is transmitted in three ways: (1) By touch, (2) By resolution and (3) Through eyes. When the disciple is present in front of the Guru, then the Guru transmits his spiritual energy by touching him. At that time, the Guru infuses spiritual energy on the disciple's Bhrikuti (forehead between the eyebrows) by touching his thumb. The power emanating from the thumb pervades the disciple's body and starts working in a subtle way. It is a law of Nature that human power comes out in greater quantity from the tip of fingers of the hands and toes of the feet. That is why fingers are used to transmit spiritual energy. But the tip of the thumb has the ability to generate more power. That is why the thumb is used. Spiritual power can also be transmitted with the big toe of foot. The willpower plays the most vital

role in transmitting divine power. You may also say that if power keeps emerging from the fingers of all human beings, then why cannot they transmit spiritual power to one another? The reason for this is that ordinary human beings do not have spiritual power within them, nor are their nerves purified up to the appropriate extent, and their inner self is also not pure. Their willpower is very slight or limited, and they are under the influence of the senses rather than having command over them. No doubt, power emanates from the body of ordinary humans, but it is impure and comes out in minimal quantity. Such type of power cannot have any impact on others. For transmission of spiritual power, restraint on senses, observance of celibacy, purification of nerves and spiritual development are necessary. If the yogic power in the seeker is at a higher level, power keeps emanating from his entire body. His body is extremely sacred. If a human being touches the body of such a great man erroneously, then the divine power is transmitted automatically. If such a great man stands nearby any person, then the divine power begins to transmit in his body. The thoughts of the person standing nearby will start changing for some time. These thoughts arise due to the transmission of divine energy of that great personality. The valaya of great men is very pure and strong. Therefore, it is said that even a wicked man also begins to become wise in the company of saints and sages. The reason for this is that the radiant rays emanating from the body of the saint or yogi start purifying even the people who have impure thoughts and do evil actions. What I mean to say is that spiritual power can be transmitted by touch.

Divine energy can also be infused through the eyes. The spiritual power transmission is done by the eyes mostly when the seeker is sitting at a distance from the Guru, or the Guru himself wants to transmit energy through the eyes. By the way, it is not easy to transmit power through the eyes. Moreover, everyone is not capable of transmitting divine energy through the eyes. It is essential to have the practice of infusing power through the eyes. A lot of yogic power is also needed to carry out such type of spiritual power transmission. The lustrous rays of blue colour emerge from the black spot present in the middle of the eyes. These rays enter the body of the person to whom the divine power is to be transmitted. When the spiritual power is transmitted through the eyes, at that time, the eyesight of the person who is transmitting power is at the forehead of the

person or at the place where it has to be transmitted. Power can also be transmitted by making an eye contact. The person who transmits divine energy through the eyes should have an intense practice of Trataka; only then the effect of the divine energy transmission will be in the right way. It is quite convenient for the person who casts power through the eyes. If there are several disciples sitting and meditating in front of him, then the Guru can transmit spiritual energy on any disciple even while sitting at his place only. If the person who infuses energy is very powerful, then he can also transmit power on a person who is at a very long distance from him, provided the person is in his sight. Some Gurus always transmit divine energy to their disciples through the eyes only. Such Gurus are certainly powerful.

The person who has the capability to infuse power through the eyes can easily influence others or make them to act according to his own will. Such a person can affect a large group of people. Wherever he will gaze, people will start getting attracted towards him. That is why large crowds are seen to be attracted towards great yogis. Everyone is familiar with Swami Vivekananda. When he started speaking at a conference in America for the first time, all people became spellbound listening to his discourse. All the people present there were so attracted towards him that they began praising him. Sometimes it is heard that that yogi had a lot of charm. I am not saying that such Mahatmas or yogis transmit power to others to attract towards themselves. Such yogis have immense spiritual power and their inner self is also extremely pure. They have more radiance in their eyes as well as on the face due to intense practice of yoga. Due to their eyes being lustrous, power keeps emanating in the form of Tejas, which attracts human beings. Hypnotists or magicians also transmit power with the eyes. However, such persons have nothing to do with spirituality. They use it just to show their effect or to influence others to follow their instructions. They follow good practice of Trataka to achieve such ability. However, the yogis or Gurus transmit power for the spiritual welfare of their disciples.

Spiritual energy is also transmitted through resolution. One who transmits divine power resolves in his mind. The same resolution affects the person into whom divine power is infused. The willpower of great men who transmit energy through resolution is very strong. Such great men have to follow too much restraint and regulations in their life.



Apart from this, their inner self is absolutely pure and their speech is also pure. For this, they have to observe the vow of silence. They do not talk uselessly. They have full control over their senses too. Their inner mind is always oriented towards God and they continually remain truthful in words. Their power of resolution is enormously strong. If they have to transmit divine power through resolution, it can be accomplished on a person who is situated even at a very far off distance. It is possible to transmit spiritual power even in a person who is present in any corner of the earth because the pace of the mind is boundless. It is possible to transmit divine energy up to wherever the mind can reach. The Guru or spiritual guide transmits divine power to his disciple from an extended distance itself. It is thus clear that such Gurus are more powerful. The impact of resolution on the seeker is as much as the extent of resolve of the person who transmits power. Sometimes it happens that the resolution made does not leave its impact completely. There are two reasons for this: (1) The resolve of the resolution maker happened to be weak, or the power of resolution for transmitting divine energy itself is weak; (2) The seeker or disciple has not yet reached such a state that he can take appropriate benefit from the power transmitted through resolution. This happens because when the seeker starts the practice, his body remains completely impure, whereas the resolution power of the resolve maker is very subtle. As soon as the resolve maker sends this very subtle and extremely forceful power through the resolution, at that very moment this power affects the seeker to whom the power is transmitted. The subtle body of the seeker is affected by the power. If the quantity of inertia is more in the seeker, this power will have a lesser impact on him. If the seeker has the appropriate ability, his body will be pure and thus the subtle body will become more activated. Due to the purity of the seeker, the resolution power starts doing its work as soon as the subtle body becomes slightly active. The spiritual power transmitted by the Guru has an equal effect on every seeker. But the seeker whose body is impure does not feel the impact of the power, because this power merges into impurity or its impact gets diminished by the impurity. Therefore, it has been noticed that the effect of the transmitted divine energy is more on some seekers and less on others.

Less or more impact of the power infused into the seekers does not mean that the resolution made by the Guru will not realize the task. The work will certainly be accomplished for which the resolution has been made. When the Guru comes to know that his resolve is having a lesser impact, then he will make a stronger resolve to get the desired task completed. The more forceful resolution will generate more power. The task for which the spiritual power has been transmitted will be accomplished successfully by causing more powerful resolution to enter the body of the seeker. The divine energy is transmitted through the eyes and by the touch in this way only. The person who has to transmit power understands very well how much power he has to infuse. Right now, it has been written that the spiritual power is transmitted in many ways. Now, I would like to write a little on how to infuse divine power.

Spiritual energy should be transmitted only by those who are mature in this path. Therefore, the Guru should acquire proper knowledge of this path. Your Gurudev himself will tell you that you have now matured and hence can now guide others. Not all the disciples of a Guru can be fully qualified in the path of yoga because not all of them are able to attain perfection in yoga. Mature seekers in the path of yoga are able to guide appropriately. The spiritual power in the seekers can also be less or more according to their practice. The practice of some seekers is very intense. They have more potential in them. Such seekers are capable of infusing more spiritual power. Before guiding, a seeker should understand the intricacies of yoga very well. Then he should satisfy himself thoroughly in front of his Guru so that the Guru may come to know that you are worthy of guiding now. It is even better if you seek permission from your Guru for guidance because your Guru can tell you better whether you are worthy of guidance or not. If you do not have thorough experience about yoga, then you are not qualified for providing guidance. In this situation, do not take the responsibility for guiding any seeker or if needed, guide only as much as you know. Do not hasten in transmitting divine energy to anyone. Use spiritual power only when there is a dire need to do so. While transmitting energy, you must have full faith within yourself that such a task will definitely be accomplished. Your willpower must be very strong.

If your intended task is not done in a single attempt, do not get worried; in that case, the power should be infused more than once, the task will surely be accomplished then. Yoga is not an activity that the outcome of divine power transmitted by you would become fruitful instantly. Your resolve will gradually flourish in the seeker. Its impact will be understood in the future. When an obstacle related to meditation is removed, then its effect is quickly felt. If the seeker is experiencing undesirable activities during meditation, these should be stopped by infusing spiritual energy, proper rules should also be explained to him, so that the undesired movements do not occur again during meditation. Due to unwanted activities, the seeker's body gets troubled and his mind also does not concentrate. This is a hindrance in the spiritual practice.

Whatever task has to be accomplished through the transmission of spiritual power, first make a resolution in the mind, only then infuse divine energy. Do not use spiritual energy in activities that are inappropriate. While transfusing divine power, the power emanates from within you rapidly. This is the power which you have gained while doing spiritual practice after bearing great hardships. So, preserve it. Use your hard-earned power only for spiritual purposes on a person who deserves it. Such seekers who are still in the period of their spiritual practice, i.e., those who are still immature (have not attained perfection) should not at all perform the act of transferring divine energy to others, because such seekers still have to do more spiritual practice. If such seekers transmit power, their energy will decrease, which will obstruct their own spiritual practice. While carrying out the task of transmission of divine energy, there should be no anxiety of any kind or engagement in the mind of the seeker. He should be quite calm at that time. The seeker to whom spiritual power is being transmitted should have reverence for you in his mind, otherwise your power will not affect him as much as it should. You should apply as much power as is appropriate. Because by repeatedly transmitting more energy, your power will gradually reduce. Otherwise, a time will come when your power will no longer have any effect on the seekers. Therefore, use power in a limit only during transmission. Along with this, you should also continue to meditate, due to which your divine energy will be replenished through meditation. Meditation must not be stopped by you.

If you want to increase the influence of spiritual power within you and wish to maintain the same state as before, then it is necessary to follow the rules and restraints along with meditation. For instance, take completely sattvik food, eat in less or required quantity only, practise pranayama five times a day, observe celibacy, keep the senses restrained, do not let undesired thoughts enter the mind, always have a feeling of welfare of all, be dedicated towards Brahman and Guru, contemplate God ceaselessly, observe the vow of silence, reduce conversations, speak the truth, and your willpower should be very strong. Before executing the task of transmitting divine energy, pray to God that by your grace this particular task may be accomplished by me. Transmit power having full faith in God as well as in yourself. Your effort will certainly bear fruit. I have also experienced that when some Gurus have several disciples, the ability to transfer divine energy gradually disappears or reduces completely, which begins creating problems in providing guidance or in infusing the power. I would like to say to such Gurus that they should make only as many disciples as they can guide or acquire so much strength through yoga that you may never feel the lack of yogic power. Dear yogis and Gurus! There is a method through which unlimited power can be obtained in a few moments. I am not writing this method here so that no evil seeker or wicked yogi may use it. This is extremely secret. Mother Kundalini herself told me this method because She only is the epitome of divine power. If you can interact with Mother Kundalini, you should also acquire information about it. This method can be acquired only by a yogi of very high state, who is devoid of karmas or will become devoid of karmas after some time.

Now the question arises how should the task of transmitting power be accomplished? First, you should conduct small experiments to transfuse divine energy, so that you may practise how to transmit power. You may also try using a little physical experiment. If a seeker is suffering from fever, you can treat his fever by infusing divine energy into him. Firstly, lay a mat or blanket on the floor. Make him lie down on it. He should lie down in the posture of shavasana. Then bring your palm before your eyes. The fingers should be straight and stuck to each other. Now, look at your palm and fingers carefully. Send a message to the cells of your palm and fingers with your willpower, “O cells, emanate pure prana-vayu so that the pure prana can enter the body of this seeker, which may cure

his fever.” Perform your duty responsibly. In this way, make a resolution in your mind. Then look at the seeker and pray to fever, “You have the power of Brahman in you, you are powerful, please bless this seeker and set him free.” After that, do a kumbhaka pranayama. Bring your palm before the mouth of the seeker. Take your palm towards the feet of the seeker from the face gradually by keeping it at a distance of 3-4 inches from his body. In the meantime, do not breathe. Shake the hand on one side by taking it from the face to the feet (up to the toes). Repeat this process time and again. Move your palm over the seeker from the face to the feet, jerk it and then breathe in. After a while, you will see that the fever of the seeker has come down. The fever gets cured like this: yogic power in the form of pure prana-vayu emanates from your palm and fingers. That prana-vayu enters the body of the patient. As soon as his body gets pure prana-vayu, the patient’s body starts recovering. At that time, you should not inhale, so that the effect of fever of patients may not enter your body through breathing. Jerking of hands means that the impure prana-vayu of the patient has been thrown to one side. You may breathe later. There is one another way too, make the patient lie down or sit. Touch with the thumb of your right hand on the Bhrikuti of that person. Touch in the state of kumbhaka and resolve, **“Please go away. you are endowed with the power of Brahman, please bless this patient.”** Then chant ‘Om’ loudly. After chanting ‘Om’ three times, pray to God too. The fever will be cured. If the fever does not get treated immediately, wait for some time, it will surely be cured.

Similarly, other diseases can also be cured. If a disease is chronic or is going to last for months, then this action must be performed regularly. In this way, the disease related to Vata (bone-related disease) can be cured because the disease of the Vata causes pain in the bones. By the way, it may be difficult to heal this disease, but not impossible. The patient of Vata should practise pranayama. It will give relief or the disease itself may be cured. At the time of treating Vata disease, the affected area should be touched with your hand. If an unsatisfied jivatma is troubling a new seeker in his spiritual practice or if someone is affected by it, then it can be expelled by using divine energy. If he is under the influence of a powerful evil power, observe that power through your divine vision by making him sit before you, then everything will be known. After this, transmit spiritual

energy on the seeker's Bhrikuti or apply power by holding both his wrists and pray it to kindly leave the seeker and go away. You should behave with such wicked powers compassionately. If it expresses some desire, then fulfil so that it can be satisfied and then tell it, "Please never come again." You should keep a feeling of welfare as you are a devotee of God. Do not show anger to any unsatisfied jivatma, rather treat it with kindness. Do not use force with such jivatma like the exorcists. You should have humility in you.

You must have noticed that, during the state of meditation, the seeker starts doing queer activities in a particular state. Such different types of activities create hindrance in the practice. The mind becomes fickle instead of being concentrated and even the physical body of the seeker also suffers due to these undesirable activities. These activities should be stopped by infusing spiritual power. Such activities happen due to impurities of the nerves or they may occur due to some other reasons. Therefore, the seeker should do pranayama as much as possible. The rules of yoga should also be followed; then these activities will not happen. These activities are inappropriate. Some mudras also occur during the practice of yoga. Those mudras are not inappropriate, rather they are right. If the activities do not stop completely, then stop them the next day by transmitting divine power. Then the seeker will sit down steadily. If you have attained Vacha Siddhi, you can also stop these activities by using this siddhi.

It is quite significant in yoga to raise the Kundalini (to awaken, to uplift). By the way, the Kundalini of a seeker can be raised at any time. Raising means to wake it up and make it move upwards. Some Gurus awaken the Kundalini of their disciples in beginning, while some Gurus awaken it in a mature state of spiritual practice. I think that if Kundalini is raised in the mature state of practice, then the seeker will get more benefit from it because due to spiritual practice, his body gets largely purified, due to which it is easier for the Kundalini to rise upward or become upward quickly. The seeker, whose Kundalini is lifted forcefully in the beginning of spiritual practice, does not get as much benefit immediately as he should because his practice is nominal. A new seeker will get the benefit of raising the Kundalini only when he sits for meditation for four to five hours a day. Then his Kundalini does not go into a dormant state again. If the practice is lacking,

Kundalini will go into a dormant state after a few days. The Guru will have to awaken it again. My experience is that for the seekers who have got fully engaged in yoga and want to do yoga only, then it is not bad if their Kundalini is raised in the beginning itself. However, the seekers who are to do a little yoga only, it is better not to uplift their Kundalini immediately. For those seekers who are to do yoga in front of the Guru always, it is only advantageous in raising or awakening their Kundalini, because after meditating in front of the Guru, the Kundalini will not go into a dormant state. There are some seekers whose Kundalini begins to rise after waking up on its own. The practice of such seekers is undoubtedly intense. These seekers have an incredible capability to infuse divine power. Such seekers are very powerful from the standpoint of yoga. They are certainly qualified to hold the post of Gurus. They are capable of providing guidance because such seekers have been doing yoga for the past several births.

To awaken Kundalini, one must have a lot of yogic power along with sound knowledge about yoga. If one does not have comprehensive experience in yoga and also does not have sufficient yogic power, then this act should not be performed, because everyone knows that Kundalini is a great divine power. Everybody knows about it. In case a seeker having imperfect knowledge about yoga tries to lift Kundalini, it is possible that Kundalini does not wake up or after its uprising, Bhastrika pranayama or other undesirable activities may also begin. One must have the ability to control all these. Kundalini of a mature seeker gets uplifted easily without the need to apply much spiritual power. But to raise the Kundalini of a new seeker, a lot of yogic power has to be used. Some yogis cannot lift the Kundalini of a new seeker. It is not necessary that all yogis have abundance of yogic power.

To awaken and upraise the Kundalini, make the seeker sit before you. Then pray to the Mother Kundalini, “Please wake up and start moving upwards in the body of this seeker, so that he may be blessed by your grace.” Then ask him to meditate. Thereafter, put a little pressure on the top of the seeker’s head (above the Sahasrara Chakra) with the palm and fingers or touch it and chant ‘Om’ three times loudly. While chanting ‘Om’, you should wish that your yogic power is pervading the body of the seeker and the same yogic power is going to Muladhara Chakra and waking up the Kundalini wrapped on

Shivalinga, and the Kundalini has started moving upwards after being awakened. After chanting 'Om', sit in meditation. While sitting in meditation, observe Kundalini of the seeker with divine vision whether it turned its head upward. If it is not so, then transmit spiritual power again. Then observe Kundalini once again with the divine vision. It will be noticed that the serpent coiled around Shivalinga is opening and closing its eyes as if it has just awakened from a deep sleep. It would be seen that after opening its eyes, it starts spitting its tail from its mouth. It then spits out the entire tale and would be seen trying to rise with the support of the Shivalinga, and has also risen a little. It is likely that you may have a similar vision. If you use divine vision, it will be visible almost like this. Do one more thing, it is better if you show the seeker a view of Kundalini rising upwards by using your yogic power. If Kundalini does not rise in a single attempt, transmit divine energy several times, then it will definitely rise up. Kundalini of a mature seeker rises with great ease because his Kundalini has already opened its eyes and has already spewed its tail from the mouth. As per the worthiness of the seeker, Kundalini moves upwards as soon as spiritual power is infused. Kundalini of some seekers comes up to the Svadhisthana or Navel Chakra. Another point is that, if you are extremely powerful, then open the divine vision of the seeker by strongly infusing divine energy into his Bhrikuti; after this, the seeker will surely get very good meditative visions. Then, the divine vision will automatically close after two to four days.

Do not get startled to hear the name of divine vision. Divine vision can also be opened at the time of awakening of the Kundalini as well. Everything is possible with yogic power. I experimented three times; along with Kundalini, I opened the third eye also, owing to which the seekers got good meditative visions. They had the vision of Kundalini in various forms and got other great visions too. To awaken Kundalini, it is good to infuse spiritual energy into the Sahasrara Chakra because the power pervades quickly in the entire nervous system of the body. By the way, Kundalini can also be uplifted by transmitting divine power to the Bhrikuti. Some yogis touch below the navel to raise Kundalini.

Kundalini can also be lifted by means of transmitting power through the eyes. To raise Kundalini with the eyes, it is necessary to have a good knowledge of Trataka; only then a



lot of power can be emanated through the eyes. Spiritual power has to be infused into the forehead of the seeker through the eyes, then the Kundalini gets uplifted. Well, Kundalini can also be upraised by using divine energy on other parts of the body. But it is impossible for all the yogis and seekers to perform this action. In the same way, Kundalini can also be lifted by the transmission of power through resolution. The presence of a seeker is not mandatory for this act. No matter where his Guru is; just by his resolve, the Kundalini of the seeker can be raised.

Seekers! During my research, I raised the Kundalini through Gyana Chakra. The Gyana Chakra of every person is located inward on the forehead. By transmitting power through the eyes, I rotated the Gyan Chakra at such a high speed that the seeker got immersed in deep meditation in the very first attempt. Then the Kundalini started rising upward. I was very happy that I have found a new method to raise Kundalini. During my experiments, I have opened the seekers' chakras by infusing spiritual energy. The first four chakras got opened easily. I had opened even the complex and extremely difficult chakra like Throat Chakra within a few seconds. Three lady disciples of my Guru who live in Jalgaon and Pune are witness to this incident. Seekers! First, accumulate yogic power by observing rigorous restraint. Then you can perform even the arduous tasks within a moment. To attain unlimited yogic power, blessing of Mother Kundalini is mandatory.

There is a custom of performing Prana-pratishtha<sup>32</sup> in our Sanatana Dharma. When an idol is established, prana is infused into the idol. It is called Prana-pratishtha. After this, the idol becomes worthy of worshipping. Another thing to note is that in ancient times, gods used to revive human beings. This is described in the Puranas. But over here, humans infuse prana (life) into the idols of gods. The truth is that humans are not able to infuse life within themselves when needed, rather they start praying to the gods at that time. The human being has so much confidence in himself that the statue becomes imbued with life. In some places, the idol is changed every year and Prana-pratishtha is performed accordingly. Hey, when God is present in every particle of this universe; then why would not He be present in an idol? I am not an opponent of Prana-pratishtha, rather

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<sup>32</sup> The ritual of infusing life into an idol of a god which is established in a temple, so that it may be considered alive and worshipped accordingly.

I mean to say that when a person who cannot even control his own prana, how can he infuse prana into an idol of a god? Every person cannot infuse divine power. To attain the ability to transmit power, one has to resort to spiritual path, only then the capability to execute the task of transmitting divine energy would be attained.

The yogis have the ability to infuse spiritual power because they have recognized the existence of God. They have established a relation with God. The yogi resembles an ordinary man from his outward appearance, but internally, he has maintained the relation with God. Such a yogi or great soul has established a close relation with God, he has known the laws of Nature. That is why, he can transmit divine energy. Due to the Prana-pratishtha performed by the yogi, the idol becomes all-powerful, a centre of spiritual power is created there, the surrounding environment gets purified which benefits the people who visit that place. If you pay attention, you will find that thoughts of people visiting such places become virtuous for some time. That is why our religious scriptures instruct us that we should travel to places of pilgrimage, temples and other holy places because spiritual power remains present at such places in an invisible form. It certainly benefits the visitors, but benefits will be available only when that place becomes awakened. Therefore, people should definitely avail the benefits by visiting such awakened places.

If we notice, in idol-worship, a person will get benefit according to his own feelings. If his feelings are not good and pure, what benefit will he get? I would like to state one more thing that if you pray at the mausoleum of saints and yogis, it will surely benefit you. In the place where the mausoleum of a great man or a yogi is made, there remains an invisible connection with that great man located in space. That is why such places remain sacred. I did not get the vision of saint Gyaneshvara Ji when I was doing spiritual practice at Miraj (a city in Maharashtra state). But when I visited his mausoleum and the place where he did spiritual practice (Siddhapeetha in Alandi, Maharashtra), I got visions of him as well as his brothers and sister. At that time, I used my divine vision. In order to have the vision of such great souls, divine vision is essential. However, it is a different matter if they bless someone on their own. The mausoleum of saint Gyaneshvara Ji is built at Alandi near Pune (Maharashtra).

# Yogi and Devotee

Nowadays, some people still do not understand what is the difference between a yogi and a devotee. Let me explain in two words. The person who meditates while controlling the senses, tries to realize Atman located inside his body, and explores within his body itself being introverted, is called a yogi itself. However, the path of a devotee is different. His goal is to attain Ishvara. Ishvara is Saguna form of Brahman. The devotee contemplates Ishvara and worships Him. The process of doing Navadha Bhakti (nine steps of devotion) is described for the devotee whereas Ashtanga Yoga (eight limbs of yoga) is prescribed for the yogi. The goal of a yogi is to attain Nirguna Brahman, while that of a devotee is to achieve Saguna Brahman, i.e., Ishvara. The paths followed by both of them are different. The yogi, by developing his brain, acquires Knowledge and identifies himself with the Atman or Brahman. The devotee identifies himself with Ishvara by considering emotion situated in his heart as the predominant one. Similarly, there are two types of people nowadays: those who are intellectually predominant and the other ones who are largely emotional. It would probably be difficult to say who is the superior between them. Therefore, both are excellent at their respective places.

These days, it has been seen that the priest of a temple is sometimes addressed as a yogi, whereas the path of a yogi and that of a devotee are different. It is my own observation that anyone can become a yogi, but it is somewhat difficult to become a devotee. There is a need for strong willpower to become a yogi because strict restraint must be adhered to for yoga. The men who have strong willpower have much more courage to perform even arduous tasks as well as have more strength to bear hardships. Because, to become a yogi, a seeker has to endure physical pains while doing spiritual practice and has to strictly control his senses as well, only then it is possible to achieve success. The men who have weak willpower cannot restrain themselves in accordance with yoga and even cannot do the hard practice. They do not even have the potential to endure physical sufferings. When such men choose the path of yoga, they get staggered after some time and leave their practice. They blame the Guru for their failure. They say that they are not bestowed with the grace of Guru, or God does not wish so, that is why success has not been

achieved. If you look at the past times, you will realise that the men of egoistic nature had been attaining success in yoga very quickly. Some men, despite being of evil nature, became great yogis. This is because their willpower used to be very strong. Whatever task they chose to perform, they got that task accomplished despite facing troubles and difficulties. Such men keep their goal in sight. When there is a single aim of any person, he engrosses himself to achieve it with hard work and diligence. In this state, the mind remains concentrated. Not even an iota of fickleness comes to the mind. Similarly, in yoga too, the concentration of the mind is also necessary. The concentration of the mind will bring stability in the chitta. With the stability in the chitta, success will surely be achieved in yoga. Such men have abundance of yogic power and more powers are also attained by them. Obviously, the strict ascetic yogi will be more powerful. His words are forceful. Such a powerful yogi has more power to curse and even to bless because his words have firmness. The words emerging from his mouth have immense power due to rigorous restraint and spiritual practice, which tend to penetrate inside the body and leave their impact on the subtle body. The yogic power of a yogi is the driving force behind his curse or blessing. It has been seen most often that the yogis are angry by nature. The reason for this is that their sense of ego does not go quickly. When the sense of ego goes, the yogi will also become very modest. Don't you know the anger of Vishwamitra Ji<sup>33</sup>? All the sons of Vashishtha Ji<sup>34</sup> were cursed and killed. Later, Lord Rama was brought in to kill the demons. Whereas, Vishwamitra's mere wish could have destroyed the demons, but he did not do so.

I mean to say that the willpower of a seeker of yoga should be firm or strong, only then success in yoga is possible. Emotions are worthless on the path of yoga. Some seekers also say that when their Guru blesses them, then their practice of yoga will begin. Such seekers never get success because they do not want to put in efforts. They are expecting grace from their Guru. No one has gained anything without making any effort till today, nor will ever get. If the Guru could give something to the seekers without their hard work, then today everyone in this world would have been a yogi, because then there

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<sup>33</sup> An ancient yogi and a great ascetic who attained the highest state by means of great penance.

<sup>34</sup> A prodigious sage among the Saptarishis who was Guru of Lord Rama in the Treta Yuga.

would have been no need to do yoga. The Guru would have made them yogis at the time of initiation itself. I have written that Guru is a guide of yoga, it is for you to follow the path yourself. I do not also mean to say that you forget God. God should always be remembered. Your inner self will start purifying by contemplating God, which helps in Self-realisation.

The objective of a devotee is to attain Ishvara. Emotion is predominant in devotion. That is why a devotee begins to weep at the time of mental worship and tears come out from his eyes. If the emotion of love in a devotee is not awakened at the time of worshipping, how will Ishvara be attained? The more is the deep love for Ishvara in a devotee, the sooner he will attain Ishvara. Rituals such as performing Aarti, ringing bells etc. do not play a primary role in the attainment of Ishvara, rather pure love during worship is the easiest way to identify with Ishvara. A devotee praises Ishvara being immersed in love, which purifies his inner self. The sooner the inner self becomes pure, the sooner Ishvara will be attained. It is important for a devotee to be emotional, only then success will be achieved. On the other hand, it is necessary for a yogi to be rough, only then he will get success. The more the rough a yogi is, the sooner he will achieve success. If the qualities of both these types of seekers are interchanged, then they will face difficulties in achieving their respective goals. A devotee always remains blissful in devotion by considering his own emotions as primary and wants to keep his sentiments and heart satisfied. The yogi is rough because of being a worshiper Nirguna Brahman, he wants to satisfy his intellect and brain and is blissful by attaining pure Knowledge. That is why I say that the devotee is great because he has no ego within him. Whereas ego remains inside the yogi. After a long time only, his Tamoguni ego gets removed.

A devotee feels the grace of Ishvara in every act. Even if he gets happiness or pain, he says that things happened with the will of Ishvara; that is why he should not feel pained. He feels happiness even in pain. However, the yogi holds his karmas responsible for every good and bad event. If he suffers from pain, he says that it was due to his own karma of past life, which has to be borne. He uses his Knowledge at this place and remains happy instead of being sad because his own karma is being finished. The matter is the same, but there is a difference of opinion between the two. A devotee surrenders

everything to Ishvara and takes His shelter. A yogi goes beyond this delusional world through yoga. Nature cannot bind him in bondage again. The yogi appears more powerful because he has acquired power through rigorous restraint. However, the wish of the devotee is fulfilled by Ishvara because he has surrendered everything to Him.

At one place, it has been written in Ramacharitamanas<sup>35</sup> that a devotee is like a child for me. Since a child needs the care of a mother to walk and to feed the food, that is why I always take care of devotees because they depend on me. A yogi is also dear to me, but he is like an adult son. The mother does not let him hold her finger to move, because he walks at his own and performs all his tasks by himself. Now, if the mother is asked as to which of the sons is endeared to her, she will say that both the sons are endeared to her, but she does not always take care of her adult son, because he is capable on his own. However, she always takes care about the small child so that his hand does not get into the fire or he does not fall into the water etc. Similarly, a yogi becomes free by knowing the rules of Nature. The devotee becomes free by surrendering everything to Ishvara. The goal of a devotee is to remember and to contemplate Ishvara by living in His realm, while the goal of a yogi is to get immersed in Brahman.

Seekers, now you might be thinking as to where the devotees and the yogis go after leaving their gross bodies because its description is rarely found in books. Well, I have gathered a lot of information about it; however, I will write briefly because Nature also wants to keep its mysteries secretive. A yogi learns about this hidden mystery according to his ability. We all know that Bhuvar Loka (ancestral world), Svarga Loka (heavenly realm), Mahar Loka (realm of saints), Jana Loka (realm of sages), Tapa Loka (realm of ascetics) and Brahmaloaka (realm of Brahma) exist above the Bhuloka (earth) respectively. A devotee or a yogi has nothing to do with the Bhuvar Loka and Svarga Loka. When a yogi leaves his gross body, he goes to Jana Loka or Tapa Loka; it depends on his worthiness in which realm he will go. However, when a devotee leaves his gross body, he reaches Mahar Loka or Jana Loka according to his worthiness. Now you might

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<sup>35</sup> An epic poem written in the Awadhi language by the 16th-century Indian devotional poet Tulsi Das ji. It is considered as one of the greatest works of Hindi literature.

like to know about Jana Loka. It is such a realm where both yogis and devotees reside. More details can be found in the chapter on ‘**About Realms**’.

Gautama Buddha Ji practises meditation in Brahma Loka. He always remains in a state of samadhi. Mirabai dwells in Goloka. Every yogi or devotee has some sort of existence in the above realms, or remain there. I do not know who has attained salvation till now. It is a different thing that the doorkeepers, such as Ravana<sup>36</sup> and Hiranyakashyapa<sup>37</sup> etc., who had been cursed, have returned to their original form after living on the earth. They have no entity because they were Jaya-Vijaya<sup>38</sup>. When the yogis or devotees are required on earth, such yogis or devotees take birth to promote yoga.

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<sup>36</sup> A very powerful king of Lanka who followed the path of unrighteousness and was slain by the incarnation Lord Rama.

<sup>37</sup> A powerful demon of ancient times who had committed atrocities everywhere, to slay whom Narasimha had incarnated.

<sup>38</sup> According to scriptures, these two are the gatekeepers of Vaikuntha, who had to be born thrice on earth due to a curse.

# Sanyasi

According to our Sanatana Dharma, a human life is divided into four Ashramas (stages of life). The fourth ashrama is the Sannyasa Ashrama (final stage of life when a person is supposed to renounce all worldly ties). One who adopts Sannyasa Ashrama is called a renunciant (sanyasi as per Hindu tradition). It was mandatory for everyone to observe Sannyasa Ashrama in the earlier times, but now it is not so. These days, the rules of the past are not followed. A renunciant is one who has abandoned worldly activities through his senses or through his physical body and has only faith in God. Similarly, the clothing of the renunciant is also of a special type, which shows that he is extremely holy and does not have any attachment to the world. A renunciant wears saffron cloth because it appears to be like the fire. Fire is an ultimate sacred element. It has the power to burn. If unrighteous or evil substances are poured in the fire, it burns everything to ashes with its fire power. The fire has an equal spirit to burn all the substances to ashes. Similarly, the costume of a renunciant introduces him. He has made himself extremely holy like the fire by means of yoga or austerities. Now, material substances cannot affect him. He is now devoid of desires of the worldly things, rather if any person comes in contact with a renunciant, he will make that human being as holy as he is and will burn his evils. Just as iron becomes gold when it comes in contact with the philosopher's stone, in the same way, an evil man also begins to become benign in the company of a renunciant. A renunciant makes himself unappealing by shaving off his head. He does not have any wish to appear beautiful. To look attractive, ordinary people decently get their haircut, groom their hairs, and make use of perfume as well. They do this so that they may look good. However, a renunciant does not have any purpose to show himself as good-looking. His beauty is his penance and God-realisation. The beauty of a renunciant is that he regards all living beings as a part of Brahman. He is always ready for the welfare of all and dedicates his life to remembering God and serving humanity etc.

A renunciant acts in this gross world like all of us. The only difference between a renunciant and us is that whatever action we perform, we get indulged in it by taking it as our own. This very indulgence or lust is the root cause of bondage for all of us. However,



whatever action a renunciant performs, he does it considering as a duty or God's work. He does not get indulged in it. He is beyond the world even while living in it. Just as a lotus grows up in the mud, but it remains unattached to the mud, i.e., the effect of mud does not fall on the lotus, so is a renunciant. The renunciant never ever gives up his nature no matter how many worldly problems he has to face. At this time, I remember couplet of the great saint Kabirdas Ji, which implies that— a saint never leaves his saintly nature, even if he meets millions of evil people, just as poison does not affect the sandalwood tree even if snakes are wrapped around it.

How can a renunciant change? He has recognized this transitory world that this world is mortal. He has realised the nature of God. He has identified himself as to 'who I am'. He has known his goal. He has recognized his duty. He has learned about the true essence of Nature, then how can this transitory world affect him, i.e., he is beyond the world even while living in this world. A renunciant has erased all his symbols. Neither is he a Brahmin, nor is he a Kshatriya, nor is he a Vaishya, nor is he a Shudra<sup>39</sup>. Nowadays, about ten sects are found among the renunciants.

To become a renunciant the qualification he should be having is that he has known God. Most of the renunciants of these days join political parties after their initiation as a renunciant. They enter into litigations by going to judicial courts. They express desires for money from big business men to build their hermitages and to meet its expenses. They start making lots of disciples for their name and fame. Many of renunciants are seen, who do not have good terms with their disciples and there are quarrels amongst them. Some people adopt renunciation just for their livings, whereas some others adopt renunciation to escape from the law after committing immoral acts. There are some renunciants in our society who, far from suppressing their senses, were found involved in adultery. Such renunciants have even stigmatized the Sannyasa Dharma (the prescribed code of conduct of a renunciant). Today, there is such a situation in our society that people do not have the same respect for the renunciants as it used to be earlier, because some renunciants have committed such illegal acts, which is a matter of grave grief. That is why, today's society ignores even those renunciants who are true saints. Such

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<sup>39</sup> One of the four varnas in Hinduism, whose duty is to serve the other varnas.

renunciants are very few in numbers on this land of India. Most of the renunciants of today have become corrupt because they are indulged in this material world. They adopt all sorts of tricks to earn name and fame. Now there are no longer renunciants remained as before. There have been many great renunciants in our country on whom all Indians are proud, such as Lord Gautam Buddha Ji, Lord Mahavira Ji, Adi-guru Shankaracharya Ji, Guru Gorakhnath Ji, saint Gyaneshvara Ji, Samarth Guru Ramdas Ji, Ramakrishna Paramahansa Ji, Swami Vivekananda Ji etc.

Nowadays the society is not able to recognize the real renunciants. These renunciants live in a very ordinary manner. They remain engrossed only in spiritual activities. However, some renunciants of today even show miracles. They say that this miracle has been possible only with the grace of God. The naive and ignorant people are not able to understand it properly and begin to follow these miraculous monks. What is the role of a miracle on the path of spirituality and in the attainment of God? These days, new renunciants make numerous disciples and use them for their service. If the Gurus of such disciples could not realise God themselves, how can their disciples be emancipated? If the Guru himself is in the darkness of ignorance, trapped in worldly desires, then how will he free the disciple from the darkness of ignorance? Rather, the disciple continues to dive in the same darkness of ignorance. Any renunciant should make disciples only when such an ability comes within him that he can guide his pupils on the path of God-realisation. But he will be able to guide only when he is fully aware of this path. He can make his disciple experience God only when he himself has realised Him. Therefore, it is better if the seeker first does spiritual practice and understands the laws of Nature, realizes God, and then takes up renunciation. Then there would be no possibility of his collapse. Because he would have made his senses inactive through the practice of yoga. Even the delusion (Maya) cannot affect him. Such suitable renunciants can do the welfare of society and can become the true guide. Most of the renunciants of these days are under the control of the senses, how can they do the welfare of the world?

If all the renunciants of our country do the welfare of society by elevating their stature, then definitely change will start coming in the society. The society can get a good opportunity for its upliftment. If the community of today's renunciants itself goes

towards decline, then the downfall of this society is almost certain. In the past, our saints, sages, ascetics etc. used to carry out their responsibilities like the backbone of the Sanatana Dharma and the society followed the path taught by them. It is the duty of the renunciants to bring awareness in human beings for the upliftment of society and to show noble path to the people so that society may move on the right path.

I remember an incident when the most revered Shri Mata Ji (my Guru) asked me to stay in the hermitage in July 1991, and said, “You carry out your spiritual practice here while staying in the hermitage, so that you may excel in spiritual practice. I will get you initiated into renunciation; you become a renunciant. Firstly, attain worthiness to become a renunciant.” At that time, I decided to become a renunciant. I started doing intense spiritual practice. When my Brahmarandhra opened in the first week of September 1992, I told my experience to my Guru. She was pleased and said, “Now you have attained worthiness to become a renunciant. You have had the vision of Brahman and experienced Ishvara. You keep doing spiritual practice, I will get you initiated into renunciation by Swami Chidananda at the right time.” After some time, I decided that I will not become a renunciant right now, because my mind was not ready for the initiation of renunciation. Even after the stabilization of Kundalini, there was no desire in me to become a renunciant.

# Dispassion (Vairagya)

These days, it is often seen that when a person becomes a renunciant (sanyasi) leaving his household life, it is said that the person has become so detached that he became a renunciant. After becoming the renunciant, many establish links with politics. They regulate large institutions and then fight for their positions in that institution. Even, sometimes they approach the judicial courts and enter into litigations. I would like to ask such people what sort of dispassion is this or from what thing have you been detached. It would have been better if you had stayed as a householder and continued doing charity or could have followed the spiritual path. Dispassion does not mean giving up anything in a physical way but remaining attached to something or the other in a subtle way. How can it be called detachment from that thing?

Giving up an object due to the dislike of a worldly object, or not getting an object, or on the persuasion of someone etc. cannot be said as true detachment from such object. Because, by getting detached in this way, the relationships with the objects end physically, while the craving remains present in the inner self in subtle form. Mere relinquishment of an object cannot be said as renunciation of that object. Understanding the objects as the source of suffering and bondage and completely separating from them through Knowledge is called dispassion. Now it may be said whether any object can be given up suddenly or at the behest of someone in a gross or subtle form, which he has been enjoying since many births? It is true that an object cannot be renounced in this way, because the desire or craving for that object will remain intact subtly. First of all, complete knowledge about the object that is to be given up should be gained. You will find that a subtle desire and longing for that object is still present. This craving and desire can be eliminated by the practice of yoga and Knowledge.

The senses of an ordinary human being remain extroverted and remain indulged in worldly pleasures. The extroverted senses begin to be introverted with the practice of yoga. When the vrittis of chitta start becoming restrained with the practice, then detachment towards the object begins. At that time, the effect of lust and craving will start lessening through detachment. At the same time, Tamoguna and Rajoguna will

begin to diminish through the practice. Tamoguna will be decreased slowly and gradually, along with it Rajoguna will also be reduced. Due to waning of Rajoguna, lust and craving will start weakening. When a yogi attains the highest state through the practice of yoga, he becomes devoid of cravings. At that time, he attains real dispassion because a recluse (vairagi) is the one who remains free from craving towards all sorts of pleasures. Now you can also say that as this state could come after a long time, so why should we not adopt dispassion before practising yoga or in the initial stage of yoga? I would say that it must be done. If the seeker wants quick success, he should definitely adopt dispassion, because he will become detached physically after noticing the faults in gross subjects. Then he will follow the rigorous practice of yoga. It will gradually reduce the craving of those subjects located in the chitta. Due to firmness, he will surely be relieved from the cravings at one time or the other, because spiritual practice of yoga purifies the chitta. The real dispassion is attained in the extreme state of yoga. On getting real dispassion, Tattvagyaana is attained, because Rajoguna and Tamoguna remain in nominal quantity in this state. What this means is that if one has actually adopted dispassion for the sake of yoga then it is fine because in this state the seeker has to do rigorous yoga despite difficulties. If someone says that without yoga, he has become detached from this world, then perhaps he is deceiving himself. If we assume that you have got dispassion from the world, can you tell whether cravings etc. have ended from your chitta? If this is so, then why do you express big desires after dispassion?

Ordinary people say that such and such person has got dispassion, that is why he has gone to the forest or hermitage leaving his household life. If he had gained so much knowledge or dispassion that he got detached from the material world itself, then I want to say, what was the need for him leave the household life and go out? Because as soon as he becomes detached from this gross world, he would have attained the state of God-realisation or of being situated in his own Self. Then what need will he have for the practice of yoga or devotion? Yoga or devotion is practised to become liberated from all the vrittis of the chitta. So long as there is even a single vritti left in the chitta, he will remain connected with this gross world in one way or the other. It is also true that sometimes a person automatically becomes detached while leading a household life.

However, such a person may be just one amongst millions. He begins to get good success in yoga in a short period. The reason for this is the sacraments of his previous births. Such a person becomes detached due to the influence of the sacraments. It can be said that he was a recluse or a yogi in his previous birth. This is actually true also.

Dear seekers! When your mind starts getting fixed on a meditative object, then it should be understood that the seed of dispassion has started germinating. It means that the mind gets focused on the meditative object only when attachment towards other subjects will start lessening in the mind. So long as there is an attachment towards external subjects in the mind, it will not become stable. It will keep running after the same subjects that lead to attachment. Thus, it can also be said that the dispassion is also of two types: real dispassion and unreal dispassion. Real dispassion cannot be attained without practising unreal dispassion. Unreal dispassion is the first step. Without crossing the first step, the second one cannot be reached.

If you associate with a real renunciate or a recluse, it will surely be beneficial for you. Such great men are amazingly pure and sacred. The atmosphere of the place where they live also becomes pure. If you get an opportunity to live with them for a few days, you will even begin to be purified. Such noble souls always make conversations related to God or yoga, it will influence your inner self. It will start bringing a change within you. You will begin to be inclined towards God. You too, will start taking an interest in the contemplation of God. That is why, it is said that the human being should sit in a good company so that he may follow the right path.

There is a tale in Ramacharitamanas. All the surrounding of the place where saint Kakabhushundi <sup>40</sup> used to live became extremely pure. If any person visited that area, Maya did not affect him. He begins to recite the name of Rama automatically because Kakabhushundi was a devotee of Lord Rama. That place had become extremely sacred with the influence of his austerities. The place where Siddha Purushas (perfected beings) live and spiritual discourse is delivered, that place becomes sacred. The valaya of the Siddha Purushas is enormously pure and far-reaching. If a patient suffering from an

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<sup>40</sup> A great sage who spent his life in the devotion to Ishvara and is considered as an ardent devotee of the child form of Lord Rama.

ordinary disease, comes in contact with his valaya, the disease starts getting cured automatically. The patient's body will begin to be purified by the powerful and radiant valaya of a yogi. It is likely that the patient may get rid of the disease. Even nowadays it is a custom that people come from far and wide to have the vision of perfected beings, renunciants and recluses, and avail the benefit of having their visions. In this era, righteousness is still surviving on the strength of such great men itself. The empire of unrighteousness has not been established yet.

# Death and after Death

Death is such an event by which the very entity of a human being gets destroyed. The law of this Bhuloka (earth) is that whoever is born must die. This has been mandated by the Nature. If this were not the rule of Nature, what would have been the plight of the creation today? That is why, the Creator has made such a rule. Perhaps human beings get frightened hearing the name of death because everything belonging to them will be left behind after death. This fear is only for those humans who consider this transitory world as their own. They have attachment to worldly substances. It is because of this very attachment that fear arises. While man knows very well that the one who is born, his death is certain, yet one feels the fear arising from ignorance. The truth is that nobody should be afraid of death because salvation is possible only after death. To live in the abode of Ishvara, a human being must leave this gross body. Only death can set a human being free from sufferings. After death, the human being moves on further according to his karmas. Birth forces one to come to this world, while death sets one free from this realm.

An ordinary human being does not want to die because of ignorance. However, wise men do not get afraid of death because they know that the path to God is paved only after death. When a person's body grows very old, the functioning of his body also becomes weak, or some organs stop functioning, owing to which his gross body is not able to function properly. The nerves inside the body cannot function appropriately. Some of them even become almost useless. Muscles also begin to be weakened due to the lack of precise circulation of blood in them. Prana-vayu cannot flow properly. That is why the upper layer of the body shrinks. The man begins to appear aged. When old age increases much more, the gross body also stops working. The human being suffers a lot of pain in this state because he cannot do anything on his own. Nevertheless, the human being does not want to die even while he is suffering physically. It is nothing but ignorance. When the subtle body corrugates its existence within itself, then it leaves the gross body. The relinquishment of this gross body is called death. When the gross body becomes useless, then it would be necessary to relinquish it. Every person discards his clothes when they



become old. Similarly, the subtle body abandons the gross body. But it is also seen that death occurs even before old age, such as at any stage from infancy to old age. There is definitely some reason for this, only then death occurs, like due to some disease, due to non-functioning of organs inside the body, due to accident, natural disaster etc. Nothing can be said as to when and how death will come in the life of a human. All human beings die at different times. The death timing is not certain when it will happen. The reason for this is the deeds itself of a human being. Death comes according to deeds. It is said that death is predetermined when it will occur. The human being suffers from intense discomfort at the time of death. Probably, he may not have felt such restlessness in his life earlier. This uneasiness is felt only by a person who is about to die. This cannot be described in words.

At the time of death, there is a suction of the whole prana-vayu present in the body of a human being. He has to suffer unbearable pain due to traction of prana-vayu. Due to pain, no sound emerges from his throat. His vocal corpus cannot function properly due to the pressure of prana-vayu. He wants to speak, but he cannot. He could not see anything with his physical eyes. Darkness is visible to him everywhere. Even though his physical eyes are open, still he cannot see anything. It happens only because these eyes are just a place to see. The work of seeing is done by the subtle system located inside him. This subtle system exists inside the subtle body, or understand it this way– the subtle senses are located inside the subtle body. These very subtle senses remain permeated inside the gross senses of the body. That is why the functioning of gross senses depends on the will of the subtle senses. In the same way, the subtle body remains permeated in the gross body. The subtle body governs all the functions. Now you might have understood that the gross body is only an instrument. The subtle body controls the gross body. When the subtle body winds up the subtle elements within itself, the vision of eyes stops, because the relation of subtle senses with the gross senses begins to end up. The physical senses (say eyes) remain open, but the vision stops due to disconnection with the subtle senses. That is why complete darkness is visible to the person at the time of death. It seems as if he is standing in terrible darkness. The hearing capacity of ears also begins to stop. Due to the disconnection of subtle connections with the glands that perform the function of

hearing, hearing begins to stop or stops altogether. That is why he is not able to hear any sound. At that time, due to the subtle body winding up its existence from the gross body, there is a stretch in the nerves because prana-vayu is filled in the nerves. Due to stretching, there is a feeling of pain in the nerves. It seems as if someone is pulling the nerves. After some time, this action slows down, which brings the person back to his senses. Suddenly, a slight sound also starts coming out from the throat. Eyes also start seeing blurry. Now he starts recognizing his relatives. At that time, he feels exhausted. But as soon as the intensity of stretching of prana increases again, the same unbearable condition comes as before. He feels himself in intense darkness. Due to the stretching of the prana, he feels as if a strong wind is blowing very severely. Slowly and gradually, the strong wind takes the shape of a massive storm and he feels as if he is flying in the same storm. He flies upside down in the strong wind in complete darkness. At that time, he feels pain due to nervousness. This pain is felt only by the dying person which cannot be described in words. Then this action starts slowing down. The person begins to get back to senses. This happens because prana cannot separate its connection with the gross body completely in one or two attempts. That is why stretching occurs and then stops. When it stops, he begins to get back to his senses. When he sees his family members, he does not want to die because of attachment. But he knows that now he will certainly die; therefore, he feels more pain. After some time, stretching of prana begins again, then he becomes unconscious due to aching. When the subtle body separates itself from the gross body by winding itself up in a subtle way, it stands apart being detached from the gross body. Thereafter, the gross body becomes inactive forever.

The complete separation of the subtle body from the gross body is called death. Because the gross body made up of five elements is no longer useful now. At the same time, the subtle body stands nearby and sees his close relatives and friends mourning over its physical body. He becomes unhappy seeing the gloom of his well-wishers. However, he cannot interact with his relatives in such a state because he is in the subtle body. The other gross human beings also cannot establish contact with the subtle body. Some people are such that they do not want to die even after suffering terribly. Because at the time of death, sometimes they come back to senses and sometimes become unconscious due to

pain. They wish to survive when they come back to consciousness, even though their body would have grown extremely old. They have to suffer from pain due to the weakening of the physical body. I am writing one of my meditative visions: it is an experience of the time when I used to do spiritual practice at the hermitage in Miraj (Maharashtra). Probably, it would be a matter of the year 1992. In our family, a woman (a relative of distant relations) had grown too old. Her body was frail like a skeleton of bones. She escaped from death twice at the time of death. She suffered a little pain due to death. However, she had a great desire to survive. She survived for some time because of her willpower. After some time, she died. I was watching all this with the help of divine vision from Miraj. I enquired from my house (Kanpur, U.P.) by sending a letter and came to know that it was correct. Then using my yogic power, I started watching the humans getting death as to what is the feeling at the time of death. It was found that death is extremely scary and painful.

After the death of the person, his close relatives itself, start preparing to take his physical body to the cremation ground as soon as possible. It is a matter of great surprise that the man who spent his entire life for the maintenance of his family is not even liked to be seen after death. The reason is apparent that he has died. Such type of incident takes place with all people. Nobody has any concern with anyone after death. Still, man does not hesitate to do any unfair deeds for the sake of his family as well as for his own due to ignorance. I mean to say, that everybody knows that no one is his own in this world, only karma itself will accompany him. Even then people deliberately engage in wrongdoings to provide comforts and facilities to their family members. Many well-wishers or close relatives of the deceased set fire to his pyre by going to the cremation ground. At that time, dispassion comes in all the people present in the cremation ground that nobody is their own in the world. However, after coming back to home they become the same as before. This type of death happens to ordinary people. All human beings should, therefore, learn as to what kind of world is this?

The children who die at a very early age, this world appears like a dream to them. Because a feeling of ‘mine and others’ could not have come in them yet. Those people who die suddenly such as due to accident, suicide, natural disasters etc., do not have such

kind of feeling. The patient may also have this type of feeling or may not even. It depends on the disease because some patients suffer very much at the time of death and some die suddenly, e.g., sudden death due to cardiac arrest etc.

The yogis do not have to suffer pain at the time of death, they even do have the ability to postpone their death for some time. If a yogi has attained an extremely high state in yoga, he takes death as a simple event, because he knows that he has to go to higher realm, then why spend his life in this hell? Ordinary people suffer unbearable pain due to the stretch of prana at the time of death. However, it is a routine practice for a yogi. He stabilizes his prana-vayu at one place and then causes the prana to enter the Brahmarandhra. Thus, the prana of the entire body gets stable in Brahmarandhra. He follows this practice in the state of samadhi for many years. At the time of death, the yogi takes out his subtle body through Brahmarandhra, due to which he attains upward movement. But the subtle body of an ordinary human being comes out of degradation. Then his karmas decide where he has to go now. How does a yogi die, I am not fully aware of it right now. I just know that they leave the gross body after stabilizing prana in the Brahmarandhra. By the way, when a yogi comes out in the state of samadhi, at that time he does not come out completely because the subtle body remains connected with the gross body. But at the time of death, he comes out of the body completely. I remember that I had a meditative vision in Miraj which was of Brahmarandhra. I was looking at a place that was as transparent as a glass. At the same time, I said, “Yogis come out from this very place while leaving their bodies.”

Yogis and ordinary men, after leaving their physical body, go on their own separate paths because both have different destinations. A yogi goes to the upper realms according to his ability after exiting the subtle body. But ordinary men, due to greed and ignorance, still have desires towards their family and relatives even after death. These desires are also called vasanas. Due to these vasanas, such jivatmas feel pain. Therefore, they enter into vasana-deha. These jivatmas in their vasana-deha, continue to wander unsatisfied in the periphery of the earth. A very thin transparent coating of vasana-deha gets covered over the subtle body. The jivatmas of this deha suffer agony because their desires still continue. As long as their desires are not fulfilled, they continue to wander. By the way,

these jivatmas try to interact with their family members. But due to being in the subtle body, they are unable to establish contact with those having gross bodies. Ordinary persons in the gross body also do not have the worthiness to establish contact with the subtle body. These unsatisfied jivatmas mostly express desires for food and water. They express their desires by approaching some capable seeker. Such a seeker has the ability to understand the signals of these subtle bodied jivatmas or to talk to them. If a seeker or a yogi satisfies them, their desires will be gratified at that very moment and they go up to higher realms to endure their karmas. Or if the yogi wishes, he can uplift these jivatmas with his yogic power. But once you do so, many unsatisfied jivatmas will approach you and form a queue expressing their desire to move upwards. Then you will remain engrossed in this work itself, owing to which there will be obstacles in your path of yoga. So, it is better not to carry out such tasks. You should explain to them gently, then they will go back. Let them endure their karmas, these are the own karmas of such jivatmas. The jivatmas whose desires do not get fulfilled for a long time become disappointed. Afterwards, their desires cease working and they move upward on their own. The lifespan of this vasana-deha may be short or very long. In my life time, I have established contact and talked to many jivatmas and found that they have been wandering unsatisfied for more than a hundred years. All the jivatmas used to tell their own life story. I have also uplifted many such jivatmas using my yogic power.

These unsatisfied jivatmas cannot accept anything at their own sweet-will unless it is provided to them by a worthy seeker. Small children do not go to this vasana-deha after death, because craving has not yet awakened within them. Some humans enter this deha only for a few days or months. Among those who are of sattvik nature, some go into this vasana-deha while some others go only for a short time. Those who die prematurely, commit suicide or die in a natural calamity, definitely enter into vasana-deha because their age has not yet been completed. The jivatmas of vasana-deha live within the periphery of the earth, they cannot move upwards. The desires of these jivatmas undoubtedly still continue, but to fulfil these desires, a gross body is required. As they do not have the gross body, they suffer mental distress. This agony is more severe than that of a gross state.

Sometimes it has been seen that some insatiable jivatmas enter the body of another person to fulfil their desires. But that person is not able to know about this. Sometimes he becomes aware, then he feels pain in the body. Such jivatmas will enter the body of only those persons who consume intoxicants, have weak willpower, remain unholy, have more inertness in their body and are lazier. After entering the body, they gratify their desires through the body of that person, and then get out of the body. I have written in my meditative visions that I had expelled one such jivatma from the body of a female seeker. Earlier, when this jivatma misbehaved with me, I did not say anything at that time, then that female seeker got an opportunity to stay in my company. I forcibly expelled that unsatisfied jivatma from the body of that female seeker in front of many people. When that jivatma was about to leave, I asked, “What do you want? Perhaps I may fulfil your desire.” However, it realised its mistake and apologised to the lady seeker as well as to me with folded hands, and then went away forever.

Some sensible jivatmas come to know that a yogi can set them free. Then these jivatmas attempt to establish a contact with a yogi or a seeker and tell their story to the yogi or seeker. Now, it is up to the yogi or seeker whether he uplifts them or not. You must be wondering how these jivatmas come to know that a particular person is a yogi or seeker. These jivatmas come to know either through knowledge or by observing the yogi’s valaya that he is a yogi. The valaya of a yogi is very radiant and powerful. As soon as they wish, these jivatmas can reach any place of the earth within a moment. Such jivatmas can promenade as per their will on the earth and in space up to a certain height. Sometimes, they move up at will up to a certain height in space. Such jivatmas mostly reside at the place where they die. Sometimes, such jivatmas also live in flocks. They also get along well with each other. Such jivatmas do not establish connect with the high-class yogis. Because the valaya of a yogi is extremely magnificent and the purity inside his body is also very high. Due to high state, the yogi remains connected with the causal world. The causal world is beyond the subtle world. For this very reason such jivatmas are not able to establish contact with a yogi. If any seeker uses such jivatmas for some works, they also do the tasks for him as per their capabilities. But a seeker should avoid doing so.

I came to know from my knowledge that such jivatmas sometimes even quarrel with each other. Due to this, their virtuous karmas decline. Their tenure in vasana-deha gets enhanced. Some jivatmas live quietly. When I asked some of them, “You do not have anything to do and are suffering also, so you should recite the name of God and chant mantras, you will be emancipated.” They told me that they do not wish to take the name of God. I said, “If you chant ‘Om Namah Shivaya’ for some time, then I will lift you up.” One of the jivatmas said, “I will not recite the name of God, whether you move me upwards or not. We are under the control of our desires, so we cannot recite His name. If we could do so, why would we have come to you? Please do not impose any such condition as you are a yogi.” I had moved one of my childhood friends upwards. He had committed suicide for some reason. I had also uplifted a girl. She was from my village and was 18-20 years old. Her family members had killed her. Earlier I lifted my friend up. I had fixed a day to uplift him. First, I served him good meal and then sent him to Bhuvar Loka by using yogic power. When he was moving upwards, I noticed that he began going up at a very fast pace because I had used a lot of yogic power. While going up, he met dense dark clouds on the way. Crossing through those dark clouds, he reached the door of Bhuvar Loka. The door opened and he went in. After walking further, another door was found, he went inside. The door used to open and close automatically. Then he sat at a place after going inside. I said, “Friend, go ahead.” At the same time, Goddess Nature appeared and said, “Yogi, now this jivatma cannot move further.” Then She disappeared. The same incident took place with that girl too. I saw the entire scene with my divine vision. The dense dark clouds came across on the way is the boundary of the earth and the Bhuvar Loka. The unsatisfied jivatmas cannot cross over this frontier.

The unsatisfied jivatmas get troubled by wandering within the periphery of the earth, they understand on their own that they should bear their karmas by rising upwards, only then the next birth is possible. That is why they wish to move upwards. Perhaps I have written a lot on unsatisfied jivatmas, now I will write a little ahead. When the jivatma goes upward after rising, it reaches Bhuvar Loka. There is a place in Bhuvar Loka where their karmas are decided. According to their karmas, they suffer in different types of hells for a certain period of time. These sufferings are very terrible; I do not want to describe them.

When jivatma has endured karmas to a certain extent, then if there are any karmashayas of virtuous karmas to its credit, it is sent to Pitriloka (ancestral realm), or it reaches there automatically. Ancestral realm is a place of bliss. If the jivatma has no karmashayas to experience virtuous deeds, it is sent on earth to take birth. The jivatma itself comes to know where it has to take birth. In hell, the karmashayas are endured up to a specific extent so that some karmas should also remain. If all the karmas are destroyed there, then it will be difficult to take birth. After bearing the karmas, it is decided in which species the jivatma has to take birth. If birth of a human being has to be taken, it will remain intact in its original form (subtle body). If it has to be born in another species, it will automatically drop from the Bhuvar Loka. The intellect will also become very dull. It will forget everything about itself. Then it will automatically come to the place where it has to take birth on earth. The jivatmas that come to Mrityu Loka (earth) for taking birth directly from the Bhuvar Loka, their deeds are surely sinful. Due to sinful deeds, the inner self of such jivatmas is heavily covered with impurities and darkness; that is why, they are not considered suitable to assume a human body. To lessen the sinful deeds existing on their inner self, they have to take birth in the species inferior to human beings, such as animals, birds, creepers, aquatic creatures, insects, spiders, and trees, plants etc. The jivatma having the lowermost karmas has to take birth in the form of trees and plants. All these are the species to endure their karmas. Only Tamoguni karmas are to be destroyed by enduring them in these species. Such jivatmas have to suffer great hardships in their lifetime. They cannot create their own new karmas. Such jivatmas cannot do good karmas in any way for their emancipation. That is why they are called the jivatmas of inferior grade. They can destroy their karmashayas only by enduring them. When they have to come to earth for taking birth from Bhuvar Loka, they themselves reach. This happens through karmashayas. Due to being covered with sinful deeds, their inner self attains an imprudent state (Mudhavastha). That is why in this state, the mental faculties to think and understand something disappears. In such a situation, it does not make any difference if they have to take birth as pigs, dogs, bulls, buffaloes, lions, jackals, birds and trees etc. They do not even have the faculty to think why they got such a body.



The jivatmas that go to the ancestral realm to experience virtuous deeds, get only happiness everywhere. The ancestral realm is a place of bliss. Jivatmas roam around there freely. There is neither hunger nor thirst nor any kind of worries. Here the jivatmas enjoy bliss according to their virtuous deeds. It is the deeds of the jivatmas which decide how long they will stay there. When the virtuous deeds diminish, the time for those jivatmas comes to take birth. They suffer downfall from the ancestral realm and come on earth in order to take birth. The ancestral realm is equivalent to heavenly realm. However, these jivatmas cannot enter heavenly realm, because their virtuous deeds are not enough to go to heaven. Heavenly realm and ancestral realm are two parts of the same abode itself. Heavenly realm is the dwelling place of gods. In the ancestral realm, there is clean white coloured luminosity. If the descendants of a jivatma send something from the earth by performing shraddha (ancestral ritual), that jivatma gets benefited and remains there for few more days. It is worth noting that not all the ancestors get shraddha. Only that shraddha is received by them that is sent by a man endowed with spiritual power, because he has the ability to send a subtle part of the shraddha to the ancestors. As is prevalent nowadays, food is offered to Brahmins at the time of shraddha. Are those Brahmins endowed with spiritual power? If yes, then your shraddha would be successful. If they are Brahmins just by name or caste, then what would be the benefit of performing shraddha? How will they send food to your ancestors in the ancestral realm? Nowadays, most of the Brahmins are by caste only and not by deeds. It is better to serve food to some spiritually powerful man, he will send your shraddha to the ancestral realm.

When the jivatma of Pitriloka (ancestral realm) and that of Bhuvar Loka come to take birth on earth, they automatically reach their designated place. The Goddess Nature decides this place according to the karmas of these jivatmas. The jivatmas get mother and father according to their karmas only. Before entering the womb, jivatma asks for permission from the mother that it wishes to take birth from her womb. Only when the subtle body of the mother permits, the jivatma enters the womb. Without permission, the jivatma cannot enter the womb. Physically, mothers do not know that anyone has asked them for permission to enter the womb. If the mother is a yoga practitioner and has the capability to communicate with the subtle body, then she will surely come to know that

she has been approached for permission by a jivatma. In this state, the mother can communicate more with the jivatma. If the mother has a very high state of spirituality, then she can also contact and talk to the foetus in her womb. Now it may be argued whether a higher-ranking lady seeker would like to become a mother. I cannot provide an answer to this question. Only such lady seeker can give its answer. In this state, it is also certain that the child born to the mother will become a yogi because that jivatma will enter the womb who will already be a yogi.

As soon as a jivatma enters the womb, it forgets everything about itself. It comes under the influence of Maya and goes into a dormant state. That state is like its sleep. The jivatma gets parents only according to its karmas. After taking birth, a child experiences happiness and sorrow in accordance with the circumstances of his/her parents. Some jivatmas even dream during pregnancy. Such jivatmas have more Rajoguna in them. Some jivatmas do not dream at all. They remain lying in a sleep-like state. In such jivatmas, Tamoguna is more and the sinful deeds are also more. I have written all this briefly based on my own experiences in yoga. It is possible that some yogis or seekers may have had some other kinds of experiences which might have been described differently in the scriptures.

Now let me write a little about the yogis based on my experience. It is a bit difficult task to write about yogis. The reason is that a yogi reaches different levels in different realms according to his ability. Firstly, I will write about those seekers who have died after doing only a little spiritual practice. They do not get any special place based on their yogic power and I do not even have any particular experience about this matter. I had a fellow disciple. His spiritual practice was not much. He was elderly. When he died, he had to go to Bhuvan Loka. He lived there for some time and then came to the ancestral realm. We came in contact with each other in this ancestral realm. At that time, he himself told me that he had already lived in Bhuvan Loka, while his Kundalini had awakened and rose up to the Navel Chakra. Those seekers whose Throat Chakra gets opened and practise Savikalpa Samadhi attain Jana Loka after death. Afterwards, they practise samadhi at that very place and live there for a certain time. As soon as the time to take birth comes due to karmas, they have to come to earth. After taking birth, they start practising yoga at a

particular state. These types of yogis have to go upwards through Bhuvar Loka because their karmas have to be accounted for in the Bhuvar Loka. Such yogis also receive light punishment because only a few sinful deeds remain in their chitta. The yogis who have practised Nirvikalpa Samadhi for an extended period, their karmas also get reduced. After death, they go to Tapa Loka via Bhuvar Loka. The karmas of such yogis do not force them to go to Bhuvar Loka. But, according to the laws of Nature, they will have to go; otherwise also, Bhuvar Loka falls on the same route. Such yogis are not punished, because their leftover karmashayas remain nominal and the state of the yogis is also high. It is because of these very remaining karmas that the yogis have to take birth. Nature desires that the yogis must take birth on the earth as per the era. The samadhi of such yogis goes on for a prolonged period in Tapa Loka, or the yogis may roam anywhere as per their will. However, at the time of wandering, yogic power of yogis gets diminished a bit, because they roam around on the strength of their yogic power. If such yogis go to the Brahma Loka, their yogic power will be consumed to a large extent. The average density of both these realms is very low. In comparison to Tapa Loka, they will have to change the density of their bodies, only then they can enter that particular realm. When they change the density of their bodies and stroll in the upper realms, their yogic power will certainly get diminished to a large extent, due to which they will have to come to earth to take birth before the stipulated time. By the way, the desires in this realm are very less. Here there are only desires related to spirituality. They perform all their tasks with the help of divine vision and remain engaged in samadhi. The ability of the yogis residing at the middle level of Tapa Loka is high. The yogis situated at a higher level of this realm are of extremely high class. The yogis of this realm have to take birth someday or the other. Some yogis live in the Brahma Loka also. For the yogis to live in Brahma Loka, there is only the lower level, i.e., below the middle level. There is no place for the yogis above the middle level nor a yogi will go there. Lord Brahma, Gandharva<sup>41</sup> and Kinnars<sup>42</sup> etc. live at the upper level. A special kind of abode is over there. Sometimes, the yogis of Brahma Loka come in Tapa Loka, because the sound of Brahma Loka acts as a hindrance in their samadhi. Tapa Loka is the best realm for the practice of samadhi. I

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<sup>41</sup> Divine musicians in upper realms.

<sup>42</sup> They are creatures having a strong association with music and love.

have just used the word 'level'. Level means that in every realm, the density continuously varies from the beginning till the end of the realm. If the density does not change, then all the realms will remain same. Due to continuous changing of density, when the density becomes less than a specific limit, the second realm starts. That is why, density starts changing at short distances in the same realm itself. As we proceed ahead in the realm, the density will begin to decrease. This change in density itself is called level. The yogi attains a level in a certain realm only according to the density of his subtle body. He gets a place that matches only the density of his subtle body.

Some yogis also live in Kshira Sagara (Vaikuntha) and Shivaloka. These yogis are of extremely higher state. No karmashayas of any kind remain present in their chitta. Their body is made up of the predominance of the Akasha-Tattva because these realms come under the great causal world. The bodies of such yogis are very subtle and appear to be transparent. They cannot be seen easily through yoga. Unless the yogis themselves desire, you cannot see them. The yogis of ancient times live in this very realm and remain in this state only. Such yogis never take birth again. They remain immersed in samadhi till eternity because these yogis are Brahmagyanis. If you read my meditative visions, you will find that I have written one such vision of Shivaloka. I reached the peak of snow-clad mountains, where I met Saptarishis (seven great seers of ancient times who attained prodigious spiritual state and perfection). I was sitting before them. Mother Arundhati<sup>43</sup> was also among the Saptarishis. At that time, Mother Kundalini was also with me. The bodies of those Rishis were transparent. Shivaloka is the highest place for yogis. According to the scriptures, the realm above this is called Goloka. It is the realm of Lord Shri Krishna and Mother of the entire universe, Radha<sup>44</sup>, besides other gopas and gopis (friends of Shri Krishna) also reside there. All these three realms come under Para-Prakriti. Only the yogis who have attained Tattvagyaana live in these realms.

Now the question arises that since yogis remain in samadhi even in Tapa Loka, how do they come to know that they have to take birth on earth now? Firstly, in the state of samadhi, they come to know through their Knowledge. Secondly, a sound is heard in

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<sup>43</sup> She was the consort of sage Vashishtha and a prodigious saint herself.

<sup>44</sup> The consort of Lord Krishna residing in Goloka.

their inner self in samadhi, or sometimes Goddess Nature herself tells them in samadhi that their time to take birth has come. Because Goddess Nature already makes special arrangements for high class yogis. Lord Dharmaraja Ji<sup>45</sup> (The god of Justice) decides as to how many yogis are needed on earth and what should be the proportion of righteousness and unrighteousness on earth. Lord Dharamraja gives an indication to Lord Brahma Ji. Goddess Nature comes to know through Lord Brahma Ji and then she makes arrangements for the yogis who have to take birth; only such yogis are sent to earth. Such a yogi propagates righteousness, due to which religiosity increases on earth. When the quantity of unrighteousness increases on earth, a Tattvaguni yogi comes to take birth from Para-Prakriti. The yogi who takes such birth is called an incarnated one. Then he destroys unrighteousness and establishes righteousness.

The yogi does not take birth like ordinary human beings. Goddess Nature herself makes arrangements for the yogis. If a yogi wishes, he can choose his mother on earth as per his will from whose womb he wants to be born. He gets to know everything about the earth from Tapa Loka itself. He decides womb to take birth at the behest of Goddess Nature or according to his own will. Most of the yogis choose such a mother so that, due to some reason or trouble, they can come into the path of yoga right from childhood and their practice of yoga may start early. Some yogis are also born in affluent families. Then, on the strength of their sacraments, they choose the path of salvation and renounce material prosperity. If I write about myself, it is true that I have also chosen my parents with the help of Goddess Nature. Because my leftover karmashayas could be destroyed by my father only. That is why in the past, I was facing all kinds of troubles because of which the society used to laugh at me. However, I would feel happy in the mind as my karmashayas were getting destroyed. After much time, my karmashayas came to zero. These leftover karmashayas have to be destroyed by enduring them. These cannot be destroyed by the yogic power. This is a rule of the Nature. These karmashayas are extremely tribulation-causing and painful. Along with these very karmashayas, Tamoguni ego also diminishes. Then the Sattvaguni ego remains and the chitta becomes extremely pure.

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<sup>45</sup> A divine being residing in Bhuvan Loka who ensures that the balance of righteousness and unrighteousness is maintained in the Universe.

# PART II

# Ashtanga Yoga

Many people try to meditate and attain samadhi. However, they do not get success even after a long time. The reason for this is that one must follow the rules of yama and niyama to reach up to the level of samadhi. It is almost difficult to attain samadhi without observing yamas and niyamas. The occurrence of samadhi is impossible without the concentration of chitta. And to concentrate the chitta, it is necessary to purify it. Yamas and niyamas bring purity in the chitta. There are eight limbs of yoga described in the scriptures: (1) Yama, (2) Niyama, (3) Asana, (4) Pranayama, (5) Pratyahara, (6) Dharana, (7) Dhyana and (8) Samadhi.

- 1. Yama:** Controlling the body, words and mind is called yama. It has five parts: (1) Satya (Truth), (2) Ahinsa (non-violence), (3) Asteya (non-grabbing), (4) Brahmacharya (celibacy) and (5) Aparigraha (non-accumulation).
- 2. Niyama:** Niyama has five parts: (1) Shaucha (purification), (2) Santosha (contentment), (3) Tapa (austerity), (4) Svadhyaya (study of spiritual literature) and (5) Ishvara-pranidhana (contemplation of Ishvara).
- 3. Asana:** To keep the chitta focused, it is essential to control the body along with the mind. To keep the body under control, asanas are done. It makes the body healthy and strong. There are various types of asanas. These should be used according to one's own convenience.
- 4. Pranayama:** The process of controlling the movement of inhalation and exhalation by sitting in a stable posture is called pranayama. It has three limbs, namely, Puraka (inhalation), Kumbhaka (holding the breath) and Rechaka (exhalation).
- 5. Pratyahara:** Removing the senses from their worldly objects, concentrating them within oneself and not being affected by worldly things is called pratyahara. To reach this state one has to practise strong determination and sensory control.
- 6. Dharana:** Stabilizing the mind on an object is called dharana. The state of samadhi can be achieved by perfection in dharana.

7. **Dhyana:** When the mind becomes concentrated on a targeted object in the form of flow, it is called meditation. In this, the target is continuously contemplated. Through this, clear knowledge of the subject is obtained.
8. **Samadhi:** When the meditation itself appears in the form of object of meditation and leaves its own form, then that itself is called samadhi. And then the feeling of meditation and meditator no longer remains, only the object of meditation remains. The vritti of chitta takes the form of the object of meditation. The meditator, the meditation and the object of meditation become one.



# Yama

Control of the body, speech and mind is called Yama. It is the foundation of yoga, which helps the seeker in achieving the purity of mind. Yama has five parts: (1) Truth, (2) Non-violence, (3) Non grabbing, (4) Celibacy and (5) Non accumulation. These various parts of Yama are described below.

**1) Truth:** It is very important for a seeker to follow the truth. If you notice in the present time, you will find that most of the day-to-day dealings are of untruthfulness. Due to selfishness, human race has digressed so much that it does not have the dare to speak the truth. Whenever an act of selfishness is to be done, they do not hesitate in speaking untruth. Some people are so much habitual that they feel pride in speaking untruth. Even the family members of such people do not follow the truth. Wherever you see or look in any area, only the untruth is being used everywhere. Some people keep using untrue words even publicly. Its impact falls on the coming generation also. Those who do not speak the truth are surely mentally weak. Gradually, their chitta becomes so much defiled that they begin to get inclined towards unrighteousness or become like that.

There is an utmost importance of truth in yoga, because chitta of a person who observes truthfulness begins to become pure and the defilement existing on his chitta begins to decline. In order to practise yoga, the purity of chitta is very important. A seeker who speaks untruth can never achieve success in the path of yoga; he will keep failing. By following the truth, virtues like patience, satisfaction and peace etc. start coming in the seeker. The fickleness of mind declines and the speech becomes pure. It is very essential that the speech of the seeker be pure. Only such a seeker can be considered worthy of holding the post of a Guru in the future. A truthful seeker succeeds in performing even difficult spiritual tasks by the power of his resolution. An untruthful seeker is absolutely unworthy to become a spiritual guide because his resolution will not be fulfilled due to his chitta being impure.

Never speak the truth which may cause trouble to others. If such a truth has to be spoken, you must speak but with politeness and courtesy, i.e., it is better if bitterness is not used. Because Brahman is the only Truth, everything other than Brahman is untrue because it is

full of illusion. The reason for this is that the entire Apra-Prakriti (manifested Nature where all of us live) is changeable. That is why the state of every substance keeps on changing every moment. Due to this reason, no substance can maintain its present state. That is why it is said that the entire universe is unreal, only Brahman is True. Therefore, always be truthful.

Seekers! Always, at the time of dealing with others, only such words should be spoken about which you are assured and about which you have decided on the basis of direct evidence, inferential evidence, and verbal evidence (heard from Gurus, saints etc.), so that the listener does not develop any feeling of animosity. Always use words that are pleasant and beneficial to others and are free from deceit and delusions. Let me reiterate that not accepting anything other than Brahman as True, and by aiming at the same Brahman itself and knowing His Truth is the truth only. Having such devotion towards the Truth, when truth is always followed, then the words of the practitioner itself become fruitful.

Speaking the truth or observing truth is not just enough, but acceptance of the truth of others is absolutely essential. If the other person has superiority, which you do not have, then accept his pre-eminence, do not hate or condemn him. If you condemn or hate him, your own chitta will become defiled, whereas that person will not lose anything. Similarly, if there are some shortcomings in yourself or if people in your family actually have shortcomings and you are being told about them, then accept those shortcomings. Do not find fault with the person who said this or start criticizing him. Get into the habit of accepting the truth.

**2) Non-violence:** Everybody should follow non-violence. That is why it is said that non-violence itself is the supreme righteousness. Those who follow non-violence, their mental faculty becomes very powerful. Non-killing of any creature or non-causing of any physical pain to others is non-violence. It is essential for those who walk on the path of spirituality to observe non-violence. The virtue of Sattvaguna becomes high in such a person. The impact of fear, temptation, anger and hatred goes away. Because it is observed that the people who are violent suffer from anxiety, attachment, anger and hatred etc. Tamoguna remains predominant in their inner self. Due to violent actions,

violent vrittis always arise in their chitta. They remain indulged in sinful acts and untruthfulness. However, the person who observes non-violence always believes in the doing holy and truthful actions. The more a human follows non-violence, the more fearless he becomes. Also, when a violent human being or a creature comes in contact with a non-violent person, then so long as he stays near him, violence also goes away from his mind due to the impact of non-violence. The example of Lord Gautama Buddha will be appropriate at this place. When Gautama Buddha meets a brutal robber Angulimal, at that very moment, the feeling of violence halts in Angulimal's heart. Ultimately, he becomes a disciple of Gautama Buddha. Such is the impact of non-violence.

It is essential for a seeker to observe non-violence. Due to the observance of non-violence, sacraments of Sattvaguna will begin to form in his chitta and his inner self will begin to become pure and clean. In the chitta of a violent person, tribulation-causing karmashayas of Tamoguna are formed. Guiding someone about the sinful wrong path also comes under violence, because whosoever follows that path will surely fall; this is a grave violence. The inner self of such a person also becomes malign. The person who keeps a feeling of revenge for someone also falls within the domain of violence. There are some sort of actions that may look violent, but if these acts are done to reform a violent person, they do not come under the domain of violence. However, while doing such tasks, one must keep in mind that they should not be vengeful and there should not be any Tamoguni desires mixed in them. It is described in the scriptures that it is the duty of Kshatriyas to fight for the protection of the country and for the establishment of dharma (righteousness). This does not involve violence. In Bhagavad Gita, Lord Shri Krishna Himself inspires Arjuna to wage a religious war and says, "You will attain heaven because here the war is between righteousness and unrighteousness." This also cannot be considered violence. At all times, it should be remembered that we should not cause agony to anyone in our life. We should always have a feeling of welfare.

Seekers! By the way, it is difficult to follow non-violence nowadays because it is impossible to observe it completely. Therefore, the seeker should follow non-violence as

much as possible. Even violent animals can also be reformed by the power of non-violence. There is great power in non-violence.

**3) Non-grabbing (Asteya):** Nowadays, the incidents of snatching are commonly seen in the society. One seizes things belonging to others forcefully. When there are family partitions, one brother grabs the belongings of the other brother. A neighbour snatches articles or other things belonging to another neighbour at different places and tries to suppress him. One country tries to grab the land of another country on borders by making encroachments. From villages to big cities, it is often heard, read, or seen that a person has snatched money or luggage of another. Wherever we look, the crime of snatching is being committed everywhere. It has become the tendency of most human beings. The animals of the forest live more closely than human beings. They do not snatch so much. Thousands of animals live in a herd, whereas humans are superior to animals at an intellectual level of development. Why do humans not use such superiority?

Not grabbing the property of others by wrong means, i.e., not taking anything without the permission of its owner, no matter what its value, and not consuming worldly objects or things and not invoking a desire for any such substances or things is called ‘Asteya’. With perfection in this virtue, all the things of the world appear like a scum of the hands.

**4) Celibacy (Brahmacharya):** Brahmacharya means practising or following Brahman. Seekers! It is extremely difficult to define celibacy in a proper sense. No human can follow the vow of celibacy completely. Let us now come to its literal meaning. Generally, celibacy is taken to mean ‘not allowing semen to be discharged’. Its meaning cannot be completed with this definition only, rather it is necessary to give up all sorts of desires, no matter of what types these desires are. Not only this, it is also necessary to give up all types of worldly and transcendental self-interests. Celibacy for a certain period is very important for every human being because celibacy itself is our life. It has extreme importance in our gross life. The people who do not observe it properly, their age gets decreased to some extent and even their temperament also begins to be irritable. The fear of being afflicted from several kinds of diseases remains to them and many of them even fall sick. Such people also get angry a lot, they act in a hurry while taking important

decisions due to which their decisions are not correct, it also affects the seriousness of their mind.

Celibacy is even more important for the students because its observance has a direct impact on their brain. The memory of the brain increases and remains stable which is very important for any student. It is very significant for a seeker to observe it. A seeker should preserve his semen in every condition so that its physical production stops. After this, it becomes subtle and gets converted into Ojas (vigour) form and starts rising upwards. The seeker in whom this action takes place is called Urdhvareta. It is very important for a seeker to become Urdhvareta. It increases radiance on the face and the eyes also begin to become shiny, due to which the eye-sight too becomes sharper. The whole of his body begins to become glowing. The age of an Urdhvareta seeker is also more. No disease affects him. Only an Urdhvareta seeker can transmit spiritual power to others. The seekers, who do not observe celibacy regularly cannot carry out the transmission of divine energy to others, or their divine energy is very weak. It is not possible for him to execute the task of transmitting divine power or to become a guide. It would not be wrong to say that such seekers are not qualified to hold the posts of a Guru. Therefore, it is extremely important for a seeker to become Urdhvareta so that he can do welfare of the other seekers in future.

The semen of an Urdhvareta seeker, converted into Ojas, pervades all the subtle cells of his brain and activates them. By the way, most of the cells remain in a dormant state. This Ojas gets absorbed in the muscles of body, due to which the seeker does not grow old before time. Although the lust of the Urdhvareta seeker weakens, yet he should always be vigilant so that the subtle senses do not get activated. Reaching the extreme height in yoga does not mean that the senses have been conquered forever. The seeker needs to remain restrained so that he does not fall after attaining the peak state.

The seeker must observe celibacy during his entire tenure of spiritual practice. The meaning of the whole period of spiritual practice is from the beginning of the practice to the time when Kundalini becomes stable; since spiritual practice must be followed throughout one's life as long as the gross body is there. When Kundalini gets uplifted after being awakened, at that time celibacy is very essential. Celibacy helps the Kundalini

to rise upward and thereafter, the Kundalini assumes a fierce form and scatters Tejas into the brain. It removes laziness and inertia. The seeker gets quick success in achieving his goal.

Physical inactiveness of sex organs does not mean complete celibacy, rather the thoughts of lust should also not come in the mind of the seeker. It is also significant not to bring any lustful thoughts in the mind because such sensual desires can be the cause of downfall. By thinking, the seeker's mind becomes polluted, due to which there is a fear of nightfall in the dream state, which has a direct impact on his spiritual practice. One form of Kundalini is also of a woman. Therefore, she is envisioned as a beautiful woman to some seekers during the state of meditation. Her gestures as a beautiful woman are such that subtle lust lying dormant inside the seeker gets awakened, due to which sex organs become active. However, there is a way to avoid this during meditation; as soon as Tripura Sundari Kundalini appears in a beautiful feminine form, the feeling of a mother towards Kundalini should arise in the mind of the seeker. Anyway, she is the real mother of all of us. When the feeling of 'Mother' comes, the disorder of lust will not come inside the seeker. The seeker should observe Her without being perturbed. Pay obeisance to Mother Kundalini and pray, 'Mother, please do not appear to me in this form'. By doing so, She will not be seen in this form again. Such meditative visions are seen mostly when Kundalini of the seeker comes near Svadhishtana and Navel Chakras. Anyway, such meditative visions can come at any time during the period of practice. When the practice is in a higher state, such meditative visions do not come. When the Kundalini of a seeker has crossed the Throat Chakra, then celibacy should be observed ceaselessly in order to let the Kundalini further rise up from this chakra. The path from Throat Chakra to Brahmarandhra appears short, but it takes a lot of time and is very difficult to cover. If the seeker does not follow rules and restraint, it will take a lot of time for him to cover even such a short distance.

Now the question can be raised here that how will the householders follow celibacy completely? Sahaja Dhyana Yoga is such a path that can be followed easily even by a householder. It is also true that householders cannot observe celibacy fully. If a couple thinks conscientiously and firmly, the problem will be resolved. If celibacy has to be

broken to continue lineage, it is not wrong. Because the householders have to further their generation, and it is also an act of the creation, so what is wrong in it? However, one should not be indulged for pleasure of senses considering it as observance of the household life. Such couples, both of whom are seekers or one of them is a seeker, should make decisions conscientiously so that coordination between household and yoga lives remains intact. It will not obstruct the practice. Yes, it may be better if rules are followed a little later. By that stage, the desires also become subtle. It is absolutely wrong to say that a householder cannot become a yogi. From ancient times till today, there are many examples of people who have become great yogis while living as householders. Did their lineage not carry forward? It definitely moved forward. The humans who think that yoga cannot be adopted while living in household life, it is their sheer ignorance. Perhaps they do not have complete knowledge about yoga and family life. Celibacy boosts morale and increases patience. It also enhances the power of resolution within a seeker.

I remember one thing. If semen gets discharged at the time of rising up of the Kundalini, it directly leaves its impact on Kundalini. Then the process of uplifting of the Kundalini stops for two or three days and the subtle cells of the brain also get affected for a long time. Seekers! This is a matter of my own experience. About this experience, I have not even written in my meditation visions because it was not considered appropriate.

**5) Non-accumulation (Aparigraha):** It has become the tendency of all the human beings to accumulate. Every person remains engaged in accumulating worldly goods day and night. Everyone thinks of earning enough money so that he as well as his family members can lead their life comfortably. His family members may not have to extend their hands in front of anyone, i.e., they may not have to beg anything from anybody when they are in need of money etc. He always keeps trying to provide all the amenities, such as constructing a nice house, accumulating a lot of money, even thinking of establishing a factory etc., so that his son may lead his life comfortably. The householder always keeps thinking like this because he has considered this worldly life everything.

The truth is that all these things do make sense for the householders. But nowadays, it is seen that this is happening even in the spiritual institutions, i.e., monasteries and large temples etc. Money is being accumulated in large quantity. The renunciants living in

hermitages and temples get initiated into renunciation so that they can renounce the world and may attain only God. Do such men also start accumulating wealth? Perhaps, they forget their main purpose of attaining God and seem to remember just the attainment of wealth.

Attachment is created by accumulating, protecting, or dealing with any kind of substance composed of five elements. It generates distortions, idiocy, idleness, disrespect and suspicion in the chitta. Therefore, the practitioner should not stockpile any kind of substance more than necessity. Accumulate only that much which is enough to survive. Unnecessary non-accumulation of any type of enjoyable material itself is 'Aparigraha'. It is quite essential to follow Aparigraha.



# Niyama

By following the niyamas, the seeker's mind is prepared for the higher stages of yoga. As mentioned earlier, niyama has five parts: (1) Shaucha (purification), (2) Santosha (contentment), (3) Tapa (austerity/penance), (4) Svadhyaya (study of spiritual literature) and (5) Ishvara-pranidhana (contemplation of Ishvara). These five niyamas are elaborated as follows.

**1) Shaucha (Purification):** Shaucha means 'purity'. Purity is of two types, external purity and internal purity. Keeping and maintaining the external body clean with water and soil, following good conduct, consuming sattvik substances acquired lawfully etc. is external purity. Repudiation of vices like ego, affection, attachment, anger, malice, hatred, fear and lust etc. is inner sanctity.

A spiritual practitioner should always wear clean clothes which should not be dirty and shabby. That is why it is said that the seeker should wear clean white clothes at the time of meditation. Cleanliness and colour of the clothes have their effect on the brain of the seeker. While dealing with any person, it should always be kept in mind that there should not be even an iota of selfishness. Usually, it happens in the society that if the assistance from a person is required, he is respected and praised a lot showing false love, as if he is the best person in the society or people say, "I have got my purpose served by making him fool, now what concern do I have with him?" Sometimes it also happens that the person who helped you, when you needed some work, he refuses to do that work etc.

Money and other substances earned through hard work should only be used for livelihood. The things that are earned with unjust means or are illegal should not be used, i.e., we should not try to acquire any substance (money etc.) by unjust or unlawful means. The person who uses such things is unrighteous and his intellect also becomes impure due to defilement of the chitta. Due to impurity in the intellect, his decisions begin to be unjust. The intellect of those in his family who use such substances, which have been acquired through unrighteousness, also starts getting corrupted and becomes inclined towards doing sinful acts. Their thinking also tends to be unfair and oriented towards

unrighteousness. This is the external impurity. One should always use pure and sattvik food. It does not contaminate prana and mind.

The practitioner should always give up his ego because it has been seen that in ego, people keep boasting about their superiority, i.e., they begin saying that they have done this, they have done that, they can do this, they can do that etc. It is said that affection is a very good thing because everyone has an affection for their loved ones. Due to endearment, there is a feeling of happiness and sorrow related to that person. Stay a bit away from the feeling of endearment, because the person for whom you have a feeling of affection is not yours even if he is a very close relative of yours. It is because all living beings have to take birth to endure their own karmas. The relationships get formed after taking birth and the feelings of endearment and affection are generated. But it is to be remembered that the jivatma which is born has the karmashayas of previous births situated on his chitta which have to be endured. It is not necessary that his sacraments match with those of his family members. It is a bitter truth that every living being is forced to endure the fruits of his karmas. In such a situation, defilement comes in the chitta due to having an affection etc. with any jivatma. Therefore, one should be devoid of affection.

The feelings of attachment, hatred, jealousy etc. bring impurity in the chitta. Therefore, do not allow such feelings to come into the chitta. Be always fearless, do not allow fear to enter your chitta, it can make any person weak mentally. Fearlessness makes the mind strong. It helps in achieving the goal. The biggest weakness of the human race is sexual urge. It is such an disease that if a human being gets infected by it, it makes him like an animal. Nowadays, this disease is very widespread in the society, one can hear about so many rapes committed in a certain city in a single day. It is very difficult to stop this because such type of filth is filled in the chitta of a human being, which may manifest at any time. The way the human race is doing it, even the animals don't do so. Therefore, the practitioner should always stay away from it. Humans have one more weakness and that is anger. Under the influence of rage, due to impurity on the chitta, the intellect also becomes polluted. Because of this, one takes wrong decisions huffingly and gets ready to misbehave with others. All these are internal impurities.

**2) Contentment:** It is absolutely necessary for a seeker to remain contented in his own. A person who has no contentment in himself always keeps trying to attain some or the other substance. Such a person always feels pleasure and pain. When any substance is attained as per his preference, he begins to feel pleasure; but on the contrary, when the desired substance is not obtained, he starts feeling sorrow. If there is a loss in business, he becomes sad and if there is a profit, then he becomes happy. Man has increased his desires so much that he is engaged throughout his life in fulfilling these desires. The whole life passes, but he does not feel content that he has already earned enough money so that he and his family will be able to sustain their life. So, he should ponder that at least now, some time should also be spared for the attainment of God. However, it does not happen, because he always remains busy trying to earn money till the last moment.

The human being becomes very happy when someone praises him or gives some compliment, then he feels as if he has got a big position or has won a lottery. If someone criticizes him or points out his real shortcoming, he becomes very sad or gets annoyed because he does not have the habit of remaining neutral in fame and defamation. He longs for his fame only. If the circumstances are favourable, then it is a nice thing for him as his happiness is at its peak. If the circumstances become unfavourable, then his chitta gets immersed in sorrow. Nowadays, it is often seen that people begin to quarrel even over trivial matters. They quarrel with their neighbours just for a little space, with their friends for a little money, and even brothers grab each other's share at the time of distribution.

The most prominent example is seen when renunciants living in hermitages quarrel with each other for positions and even approach the courts. They keep wasting their valuable time, passing through a lengthy and complicated process, condemning their colleagues, and continue feeling sorrow. One country invades another country just to expand its frontiers. In such a situation, many soldiers die from both sides, this happens just for a little land. I have seen seekers and even big godmen who always keep on condemning each other. The reason for this is that they do not have contentment in themselves. If a human being has contentment, then he will always feel happy and will be contented and calm after getting adequate amenities. Contentment is essential to become a good seeker.

Being satisfied and happy in happiness-sorrow, fame-disgrace and favorable-unfavorable circumstances etc. is called contentment.

**3) Tapa (Austerity):** Tapa means ‘to undergo rigorous spiritual practice’. In other words, it is said to be austerity. It is found to read that in ancient times, a particular person practised intense austerities, he endured the cold of the winter and heat of the summer, bearing hunger and thirst, he chanted mantras with restraint and pleased his deity and received a boon. In past times, all men used to live their life while maintaining rigorous restraint during the period of Vanaprastha. They used to do this so that they could destroy whatever sinful deeds of unrighteousness they had committed in their life. When they performed rigorous penance while enduring the cold of winters and the heat of summers, the sins present in their chitta began to get destroyed and the impurities present in their chitta also started disappearing. With this, the chitta used to become pure and sattvik, and due to the reduction of sinful deeds, Sattvaguna used to increase in the chitta. As a result, the chitta of every human being used to become pure and full of Sattvaguna in their last times. Their next life used to remain influenced by the predominance of Sattvaguna. Nowadays, there are no such traditions. That is why the chitta of all people contains sinful deeds and defilement. As a result, the human tendency remains more in unrighteousness. Due to unrighteousness itself, his chitta remains filled with tension, tussles, animosity, dissatisfaction, sadness, jealousy etc. A person who has encompassed austerity in his life does not have to suffer from the aforementioned disorders in his chitta.

Living a regulated and restrained life, tolerating the dualities of heat and cold, happiness and sorrow etc. and destroying impurities through Yagya, chanting mantras and worship is austerity. Enduring severe hardships to follow one’s own religion is also austerity. A person doing these types of austerities gradually gets control over his body and senses after his impurities are destroyed.

**4) Svadhyaya (Study of Spiritual Literature):** A seeker cannot always remain sitting in meditation. Whenever he has free time, he should read spiritual books on yoga, divine knowledge and preachings. It will increase some spiritual knowledge of the seeker. If he remains sitting quietly in his free time, he will surely think about something or the other.

There is a saying that the empty mind is a devil's workshop, i.e., he may think about something undesirable in his free time. So, it will be beneficial if someone reads spiritually educative books in free time. The book that a seeker reads will definitely leave an impact on his inner self. Then, sooner or later, those teachings will surely be recalled and similar thoughts will develop. The book should not be read just for entertainment or for passing time and then kept aside. Rather, one should try to understand its hidden meaning carefully. Then one should try to adopt those teachings in our physical and spiritual life. These books provide information about the lives and character of yogis, ascetics and saints. Information about those times reveals how they practised yoga or austerity despite facing so many hardships.

When a seeker studies books based on spirituality and yoga, certainly some change comes within him. Scriptures like Bible, Ramayana<sup>46</sup> and Bhagavad Gita etc. are very useful for mankind. It is very well written in the religious books that if a person recites the acts and the praises of God regularly, then he gets absolved from sinful deeds and attains salvation. Even nowadays I have seen in North India that Ramcharitmanas is recited regularly in most of the houses. By reading these scriptures, God is praised, the senses get cultured, the narrowness of mind goes away and broadness comes within it. Reading such educative and useful scriptures helps the seeker in his spiritual practice. Therefore, the seeker should definitely study scriptures like Bhagavad Gita and Upanishads<sup>47</sup>. The Upanishads are such scriptures that are extremely beneficial for the entire human race as these scriptures are full of Tattvagyana. These scriptures do not belong to any caste or religion. In Bhagavad Gita, Lord Shri Krishna has explained the mystery of yoga and karma in detail. The seeker should never study filthy and obscene books. Such books mislead not only the seekers but also other human beings. No one's character can ever become brighter by reading these. Reading such books promotes vice thoughts inside the human beings. Humans should develop their sense of hearing such that they may listen to only the praise of God. The place where an inappropriate conversation is taking place should be left at once, so that those words do not have any

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<sup>46</sup> One of the main epics of Hindus, which describe the life-history of Lord Rama written by sage Valmiki.

<sup>47</sup> Ancient scriptures containing the highest level of spiritual Knowledge about Brahman.

detrimental impact on you. The person who takes interest in such conversations and words, similar activities gradually start happening in his life due to his interests and consequently he gets astray from his path. If a person listens to the praise of God with concentration, he will surely be benefitted. That is why the discourses of saints and great men encourage society to walk on the noble path.

**5) Ishvara-pranidhana (Contemplation of Ishvara):** It means to offer every sort of karmas and their fruits to Ishvara. Offering all sorts of physical and mental actions to Ishvara, i.e., having a feeling of surrender, being imbued with a feeling of exclusive devotion and going into samadhi holding the form of Ishvara through dharana (concentration of mind) with the help of vrittis is known as contemplation of Ishvara.

A seeker should always remember Ishvara, this gives two types of benefits. A seeker should always remember God, this has two benefits. Firstly, when the mind is empty, it thinks of useless things without any reason, because it is always involved in worldly things, so it keeps thinking about the world. As a result, the desire to acquire worldly things keeps going on and by thinking about the past, it keeps experiencing happiness and sorrow or keeps making new plans. When he contemplates Ishvara, he will not get the opportunity to remember about worldly things and will begin to become Ishvara-oriented. Secondly, thinking of worldly things increases fickleness. It hinders the seeker from concentrating his mind. Instead, by the contemplation of Ishvara, restlessness begins to disappear, stability comes in the mind, impurity begins to decline and thus purity increases. Due to an increase in purity (Sattvaguna), attainment of samadhi is expedited.

The seekers who do not believe in Ishvara or do not contemplate Ishvara, get success late. By the contemplation of Ishvara, the filth accumulated on the chitta begins to get destroyed. Sometimes, the obstacles of spiritual path also get destroyed or start becoming weak. I want to tell all the seekers that they must recite the name of Ishvara in some form or the other only He is our Supreme Father. I myself do not forget to remember God even in this state, even though I am a yogi. I opine on the basis of my own practical experiences that the contemplation of Ishvara is best. Ishvara is the Saguna form of Nirguna Brahman. He is the ruler of karmas. Prakriti (Nature) is doing its work systematically according to the rules made by Him. He is the controller of all the creation.

# Asana

Asana is an indispensable limb of yoga. A seeker must do asana. A seeker gets a lot of benefits by doing asana. It makes the muscles of the body flexible, streamlines, and stops the growth of extra flesh and fat in the body. When the muscles of the body become flexible, the nervous system is also affected. The level of consciousness increases in the nervous system, which leads to a healthy body. It makes the face lustrous, sharpens the intellect and the organs like brain, heart and lungs etc. become healthy, due to which old age comes late to the practitioner (the one doing the asana), and the lifespan increases. It is not necessary that the asanas have to be done by seekers only. Every person should do asanas. The students should definitely do asanas because the brain becomes more active with the practice of asana and the power of memory becomes sharp. Asana helps in observance of celibacy. Semen begins moving upwards, which is necessary for any seeker. There are some asanas that help in the awakening of Kundalini. Flexibility can also be brought in the spinal column with the help of asanas.

Asanas are of several types. They have their own distinct benefits. I am explaining only those asanas which are beneficial for the seekers in the spiritual practice. These asanas should be done in the morning. While doing asanas, the seeker should wear loose clothes suitable for the asanas. The clothes on the body should not be too tight. Asanas should be practised in an open and clean atmosphere. The place where the asanas are to be done should not have suffocation. It is better to practise asanas on the floor, which should be absolutely flat. Asanas can also be practised on a wooden plank. Outspread a blanket before practising asana and it would be much better if a white cloth is spread on it. Do not eat anything before practising asana, rather it should be practised when the stomach is empty, because then it is very convenient to do asanas. It is better to take some nutritious liquid like milk and juices etc. after practising asanas. There should not be any kind of stress in the mind while performing asanas. One should practise asanas being stress-free. If asanas are being practised collectively, then do not make any conversations while doing practice, rather keep quiet. It is better to practise asanas under the guidance of a skilled Guru, it will be beneficial for you. If you are doing asanas by reading a book,

then, first of all, read that book carefully. Practise asanas only when you understand everything very well. Be careful while doing asanas so that you may not get into any physical trouble.

I have seen that some people want to awaken Kundalini just by doing asanas or practise such asanas more which may wake up Kundalini. I would like to say to such persons that you should try to awaken Kundalini through meditation. Make your body capable of spiritual practice through asanas because there are some asanas, the practice of which has an effect the body internally. Moreover, to meditate, it is important to have a perfect asana, only then you can sit on a single posture (asana) for a long time.

**Padmasana** (Lotus Posture): To do this asana, sit on a blanket spread on the ground. Straighten both the feet in front of you. Both feet should be joined together. Then bend the right leg and place the toe and heel on the thigh of the left leg with the support of the hands. Similarly, bend the left leg and place the heel and toe on the thigh of the right leg with the support of the hands. The heels of both feet should be attached to the stomach on both sides of the navel. The knees of both the feet should touch the ground. Keep the body straight. The spinal cord should also be kept straight. Keeping both the arms straight, the hands should be on the knees of the legs. At that time, the fingers and palm should be in Gyana Mudra (posture of wisdom). Close your eyes and try to focus the mind on your Bhrikuti or in the heart. You can also practise pranayama while sitting in this asana. If you use this asana for meditation, you can put your hands in your lap, keeping your fingers crossed with each other. If you are doing only asana, sit for ten to fifteen minutes by focusing your mind on the Bhrikuti or in the heart. It will benefit you immensely. This asana will be helpful for those who observe celibacy. The restlessness of mind will be reduced and it is also very useful for those who do mental work.

**Shirshasana** (Headstand Posture): Shirshasana is one of the best asanas. First of all, make a cushion of cloth, so that you get comfort while putting your head on it. In the beginning, when this asana has to be learnt, you can take the help of another person, because the practitioner has to stand on his head. Initially, it is almost impossible to stand on the head, so try to do practice to stand with the support of another person. After some



time, practise yourself alone. Or initially, take the support of a wall and then practise. Then after some time, do not take support of the wall.

While doing this asana, keep a cushion of cloth on the floor. Then sit down on the knees bending forward. The palms should be on the floor. Now put your head on the cloth cushion. Keep the palms at such a distance from the head that the body remains balanced while raising the legs. Now you should try to lift the legs slowly. You should keep the body straight when the legs are raised upwards. The heels should be joined together. Raise your toes upwards. In the beginning, one feels discomfort while raising the legs upwards. At this time, take the support of another person. When another person lifts the legs upwards, then you take the support of a wall. Your assistant should keep an eye on the balance of your legs for some time, so that you may not fall on one side. Then practise yourself alone. Keep the neck tight while practising this asana so that your neck can easily bear the weight of your body. You may have trouble if the neck is kept loose. Keep the body straight and do not let it move. Keep the eyes closed and try to be calm. Practise the asana for one or two minutes in the beginning. Then slowly and gradually increase its duration. The blood pressure of your body will be towards the head at the time of practising this asana. So, after practising the asana, lie down in Shirshasana or stand quietly for some time being calm so that the blood pressure (circulation) of the entire body becomes normal.

There are several benefits of this asana, for instance, the power of digestion increases, the hunger flashes, the sight of eyes becomes sharper, the face becomes lustrous, wrinkles do not appear on the face rapidly and old age comes late. It is the most useful posture to make the semen urdhvagami. The celibates must practise this asana. With this asana, the cells of the brain become strong, the dizziness of the head declines, memory increases, brain remains healthy, heart becomes stronger and the arteries and veins work properly. When the practice of Shirshasana increases, you can also practise Urdhva (Upper)-padmasana at the time of Shirshasana. Because, in this position, you can bend your legs and do Padmasana. Thereafter, open the legs and raise them slowly. By doing this, diseases in the legs and calves do not occur.

**Sarvangasana** (Shoulderstand Posture): Lie down straight. Straighten your hands and place them on either side of your waist and let them stick to the ground. Now lift both the legs straight upwards making an angle of 90 degrees. The heels and toes of the feet should remain together. Now inhale and do a kumbhaka. Then try to raise the belly and waist above. At the same time, put pressure of palms on the floor. It will help you to raise your body. When the waist is raised a bit, then support both sides of waist with your hands and try to lift the body (waist) with both hands. Now your body will go up easily. Now, with the help of your hands, raise your waist as much as possible, at that time your belly will also rise a little. Try to keep the waist and legs straight. Now the weight of your body will be on the shoulders and neck. Keep your neck tight so that there may not be any extra pressure on the neck. Now your vision should be on your toes. The toes of the feet should be stretched upwards (toward the sky). In the beginning, stay in this posture as long as possible. Then gradually increase the time according to practice. Increase the duration of this posture from 10 to 15 minutes. When your practice becomes good, then raise the body upwards as much as possible. The legs should be straight upwards. Inhale and exhale slowly while practising asana. Then focus your mind towards the neck. This facilitates the opening of the knot in the neck gradually. This knot is quite fleshy as has already been mentioned. The seekers whose practice is going on the Throat Chakra, they must practise this posture. This posture has several advantages. It makes the spinal cord flexible. Semen starts moving upwards with this asana which helps in celibacy. The brain becomes more active. The men who perform activities related to mind; they must practise this posture. Digestive power becomes stronger, diseases related to the heart do not remain and the face becomes lustrous.

When this asana is practised, the neck and shoulders remain stuck on the ground. The spinal cord becomes curved and flexible, due to which the extremely subtle nerves present in the spinal cord begin to function rapidly by becoming active. It keeps the young age long-lasting. Once the asana is perfected, hands can be left from the waist while doing the asana. With only the support of the shoulders, the body can be kept can be kept in Shirshasana pose. This asana is very important among various asanas.

**Bhujangasana** (Cobra Posture): It is also called Sarpasana (serpent posture). First of all, lie down on the ground by the stomach. heels of both the feet should be joined together. Keep your palms stuck on both sides of your chest on the ground. Now slowly raise your head upwards. When the head gets completely upward, push the floor with the palms and lift your chest upwards as high as you can. But remember, the lower part of the navel should remain stuck to the ground. Now the shape of your body will be like a snake with its hood raised. The hands will be absolutely straight with the palms sticking to the ground. At that time, the spinal cord near your waist will be slightly painful, because the bone will be bending upwards from that place. Bend upwards as much as you can so that the spinal cord near the waist does not have much pressure. As your practice progresses, try to lift your chest up and bend it backwards so that your chest can rise as much as possible. This asana helps in the awakening of Kundalini. Do some pranayama also while practising this asana.

Firstly, straighten yourself a little so that it becomes easier to inhale. Inhale forcefully being straight and feel that the prana-vayu inhaled by you is getting collected in the Muladhara Chakra. When you have inhaled, then, lift your chest upwards completely and do kumbhaka and imagine that prana-vayu inhaled by you is filled in the Muladhara Chakra. When you finish kumbhaka, straighten your body a little and slowly exhale the prana-vayu. Then breathe in and come back to the previous position. Do pranayama in this manner during this asana. Initially, nothing will be understood about prana-vayu. After a few days of practice, it will appear that prana-vayu inhaled by you is going to the Muladhara Chakra. At the time of doing kumbhaka, prana-vayu will be felt in the Muladhara Chakra. Try to hold the same prana-vayu in the Muladhara Chakra as long as possible. A few days later, this prana-vayu will cause pain while doing kumbhaka. Because when there is a pressure of prana-vayu in the Muladhara Chakra, prana-vayu will start pushing the Kundalini. Regularize this practice. This practice cures the diseases related to the spinal cord. The back, chest and abdomen do not get diseased and gastric troubles do not occur. While finishing the asana, slowly lower your chest on the ground and then place the head down. Keep lying down in this state being calm for some time and then get up again.

**Nadi-shuddha Asana** (Nerve-purifying Posture): You sit straight. Straighten both legs forward. While sitting straight, spread both the legs wide. Keep the left foot on the left side and right foot on the right side. Maintain maximum possible distance between the heels of both the legs. The toes should be extended towards the front. Now, try to touch the big toe of your left foot with the right hand and try to touch your head to the left knee. If your body cannot bend too much right now, do not get disappointed. Now become straight as before. Then try to touch the big toe of the right foot with the left hand and try to touch your head to the knee of the right leg. Then come back to the previous stage. Repeat this action again and again respectively. Try to touch the right big toe with the left hand and left big toe with the right hand and also try to touch the head with your knees. After a few days, your practice will be perfect. The Ida and Pingala Nadis become pure by doing so. These nadis have a greater significance in yoga. Purification of these nadis is extremely crucial in yoga. The Sushumna Nadi also gets affected when these two nadis become pure. This helps the Ida and Pingala nadis function evenly. When these nadis are purified, the nervous system is affected. The nervous system gets purified and starts becoming active.

**Pashchimottana Asana** (Forward Bend Posture): Sit straight. Keep your legs straight in front of you. The toes and heels should be joined together. Now move your both the hands forward. Try to hold the big toe of the right foot with the right hand and the big toe of the left foot with the left hand. After holding the big toes of both the feet, try to touch your head between the knees of both legs. The big toes of the feet may not be held in the beginning. But after a few days of practice, you will be able to hold big toes of the feet and even the head will begin to touch between the knees. There are several benefits of this posture. Fat does not get deposited in the stomach. If someone's navel has been dislocated, it will settle automatically by practising this asana. This posture helps in the awakening of Kundalini. Pranayama has also to be followed just as in the case of bhujangasana. First of all, breathe in being straight, then do kumbhaka and touch the head to the knees while holding the big toes of the feet. Imagine that your prana-vayu is going into the Muladhara Chakra. Then straighten up a little and exhale slowly. And then inhale rapidly. Now imagine that your prana-vayu is going into the Muladhara Chakra, and do

kumbhaka. While doing asana, focus your mind in the Muladhara. After some days, you will feel that prana-vayu is going into the Muladhara Chakra. At the time of applying kumbhaka, when you would be touching head with the knees, a slight pain will be felt in the Muladhara Chakra. This pain is caused due to the pressure of the prana. Keep doing kumbhaka in the same way. After a few months of practice, your prana-vayu will begin to push Kundalini. It will help in the awakening of Kundalini. This asana must be practised for 10-15 minutes.

**Halasana** (Plough Posture): First of all, lie down on your back on the ground. Put your hands on the ground, clinging to your body. The palms should stick to the ground. Your toes of your feet and paws should be joined together. Now lift your legs together and move them upwards. Keep in mind that both the feet should remain stuck together while lifting. Applying force on the ground with your hands, move your legs towards the back of the head. Touch the toes of the feet to the ground behind the head. Hands should remain straight on the ground. At that time your waist and back will be raised above the ground. The legs must always stay straight and should not bend. In the beginning, it will be difficult to touch the toes of the feet on the ground behind the head, because the back is not able to bend that much. grows, the back will start bending and then the toes will easily touch the ground. There are various benefits of this posture, unnecessary fat does not get deposited on the belly. Pain of the back and stomach goes away and knot of the throat gets nourished.

**Vajrasana** (Thunderbolt Posture): This asana is extremely important for seekers. Seekers should definitely practise this asana. First of all, sit straight on the ground. Spread both the legs straight in front of you. Now bend the left leg. Holding the foot with hands, place the heel of the foot on the anus. The anus should be compressed in such a manner that the anal door should be closed altogether so that even Apana Vayu does not come out. If you notice, you will find that the upper part of the toe of your foot is touching the ground. Now bend the right leg towards your side. Holding the feet with hands, close the entrance to the penis with the heels. Then sit absolutely straight. Now the weight of your body will be on the heel and toes of the left foot. If the seeker meditates while sitting in this posture, his spiritual practice will definitely progress. This asana is helpful in the

awakening of Kundalini. When all the three bandhas (Mula Bandha, Uddiyana Bandha and Jalandhara Bandha) automatically begin to happen to the seeker, he should sit in this posture and meditate. By this, the Kundalini will be uplifted quickly. If all these three bandhas do not happen to the seeker, then, while doing this asana, he should practice applying these very three bandhas during meditation. By doing so, all three bandhas will start occurring to the seeker at the time of meditation. Pranayama should be practised while sitting in this very posture. These bandhas will be explained further.

**Virasana** (Hero Posture): Sit straight on the ground. Keep both the legs extended straight ahead. Bend the left leg from the outside and completely bend it with the support of the hands. Then place the left hip on the sole of foot. Similarly, bend the right leg completely from the right side with the support of hands. Then place your right hip on the sole of this very foot. Now both of your hips will be on the soles of feet. Keep your palms on the knees while keeping your hands straight. This asana is useful for a seeker when his meditation is going on the fifth chakra. In this chakra, due to the neck of the seeker going back, whole body bends backwards. When the practice is good, sometimes the seeker falls backward also. At that time, one should meditate while sitting in this asana, which will reduce the chances of falling backward. This posture is also known in the name of Lord Bajaranga-Bali (also known as Lord Hanumana). Many worshipers of Lord Bajaranga-Bali meditate by sitting in this posture. This posture strengthens our chest, the body remains healthy and eyesight becomes sharper.

**Yogamudra Asana** (Psychic Union Posture): First of all, sit in Sahajasana (comfortable posture) or Padmasana. Put both of your hands behind the back. Now hold the wrist of the right hand with the support of the left hand. Place the held-up wrist near the Muladhara Chakra. Keep both the hands stretched. Now exhale forcefully. No air should be left in the stomach. Then apply external kumbhaka and slowly tilt the head forward. When the head touches the ground, keep it in the same position. Then straighten up and inhale, and like before, slowly bend your head forward and place it on the ground. Repeat this action several times. This action helps in waking up the Kundalini and there is an upwards stretching in the Muladhara Chakra, which helps in raising the Kundalini upward. It cures gastric diseases of the stomach and increases the mental power. This

posture is very important for seekers. Those whose Kundalini is awakened must practise this asana because this posture helps in uplifting the Kundalini. This asana happens automatically to some seekers during meditation when the Throat Chakra of the seeker has opened. When Kundalini takes a very long time to go to Brahmarandhra from the Throat Chakra, then this posture becomes very beneficial. When this activity begins to happen to the seeker during meditation, he should do as deep and lasting kumbhaka as possible. He should try to remain in this position, it will bring fierceness in Kundalini. There is a strong upward pull due to the absence of prana-vayu in the Muladhara Chakra. It seems that the Muladhara will break and come towards Brahmarandhra. It intensifies the upward movement of Kundalini. This practice should be continued until Brahmarandhra of the seeker opens.

**Shavasana** (Corpse Posture): This posture is beneficial for all people. This asana is very necessary for those who get tired by doing physical or mental work. This asana reduces fatigue quickly. Lie down on a blanket spread on the floor. Keep the hands straight by sticking them with the body. Keep your palms downwards. The heels of the feet should be joined together. Now leave the body absolutely relaxed. Focus your mind on the big toe of the right foot. Keep the mind concentrated on the thumb for some time and then resolve that the prana-vayu of your big toe and toes is rushing towards the head. Big Toe and toes have become devoid of prana-vayu. Then think that the prana-vayu of the ankle and its joint is rushing towards the head and it is also become devoid of prana-vayu. In the same way, now think about the shin, knee and thigh. The mind should be focused on the same part you are thinking about. Now concentrate the mind on the big toe of the left foot. Then, think about the parts of the leg as before respectively, when you come to the thigh of this leg. Then focus your mind on the waist. Contemplate that prana-vayu is coming towards the head. That place has been devoid of prana-vayu. Similarly, think from the fingers of the left hand to the shoulder. Then imagine that the prana-vayu of shoulder and throat is going towards Brahmarandhra. Similarly, think about the mouth, nose, eyes and head etc. Now think that prana-vayu is present only in Brahmarandhra. Now your eyes should be closed. The neck will be fully relaxed by thinking up to Brahmarandhra. That is why, the head will be roll to one side. Now, keep lying down,

being calm. Remain in this situation for at least 5 to 10 minutes. Afterwards, this action has to be done in reverse order. Think that prana-vayu will begin to flow from Brahmarandhra to forehead, eyes, mouth and nose etc. Then think that prana-vayu will start to flow up to throat and shoulder. Similarly, think up to chest, stomach and waist. Think from the shoulder to the fingers of the right hand. Similarly, think for the left hand. Then think for all the parts of the legs respectively. When you have thought of circulating prana-vayu in the entire body, you will see that freshness has come in all the organs of the body and feel that the body has also become energetic. Get up after lying down for a few moments. In the beginning, when you think, you will not feel anything. Gradually, when your practice increases, you will feel that your prana starts coming back as soon as you think and you can also feel it. With more practice, the entire prana-vayu will be felt in the Brahmarandhra. Then, in the same way, one should think about flow of prana-vayu in reverse order for each organ of the body respectively, so that prana-vayu gets circulated everywhere. This activity depends on the willpower of a person. Do not be hasty in this process. The process of reversion of prana-vayu should be done very carefully. Being hasty can cause problems to your organs. When your willpower becomes stronger, at that time prana-vayu will come to the Brahmarandhra according to your will and then it will begin flowing backward. The entire body will become numb. If something goes wrong while returning the prana-vayu, there may be a risk of fatal disease like paralysis. If this posture has to be made perfect, then practise it under the supervision of a skilled guide. In the beginning, there is no special need for a guide. Everyone can benefit from it with a little practice. There are several benefits of this asana.

The Siddha-Purushas accomplish several tasks by mastering this asana. This is about the higher states of yoga. The physical and mental fatigue of all the seekers and asana practitioners goes away by the practice of this asana. Agedness comes late with an increase in practice of this asana. This asana is very important for the seekers who sit for spiritual practice for 8-10 hours a day, because due to long sittings for meditation, pain starts in the legs and there is blockage in the blood vessels of the calves of the legs. This



problem gets resolved by doing the practice of this asana. Once Shavasana is mastered, the path to accomplish many types of tasks opens.

I have already written that there are many types of asanas. I have mentioned only those asanas which are most useful for the practitioners of Sahaja Dhyana Yoga and whose practice helps in meditation. One should not do asanas just for awakening Kundalini. The process of raising the Kundalini is impossible without meditation; asanas can only help. Those whose bone has been joined after fracture should not practise asanas related to that part of the body, so that there is no stress on the broken bone. It is better to take the advice of a medical practitioner before practising them. Older men should not practise difficult asanas, they should do only the simple ones. Similarly, young people should also not practise difficult asanas in the beginning, they should practise only the easy ones. When the practice of asanas increases, then the difficult ones may be started. The practice of asanas should be done continuously; there should not be break in between the practice.

# Pranayama

Pranayama is the fourth limb amongst the eight limbs of yoga. Some activities in yoga are physical and some are mental. However, pranayama is both the physical and mental. Pranayama has a unique significance in yoga. Different types of impurities and defilements accumulate inside the body. There is no need for any other activity or treatment to clean those impurities. Pranayama alone can cure everything. With the help of pranayama, we can maintain our physical capability and make our body glow. Mental disorders can also be cured. The word ‘pranayama’ is made up of two words: Prana + Ayama. The gross and literal meaning of ‘Prana’ is the inhalation and exhalation of prana-vayu taken from the atmosphere. ‘Ayama’ means to spread. Holding or moving the prana by controlling it. I would like to add here one thing, prana does not mean the process of inhalation and exhalation of oxygen only. Instead, prana refers to Prana-tattva which has originated from the Akasha-tattva. This Prana-tattva is a form of the Akasha-tattva itself which is one of the five tattvas.

To understand pranayama completely, you must understand the process of inhalation and exhalation. Not only humans, all the living beings also need to breathe. When the breath of any living being stops, life ends. That is why human life also depends on inhalation and exhalation. This process of breathing is balanced by holding or running it as per our wish by doing pranayama. Due to this inhalation and exhalation only, activities take place inside our body. If we practise balancing and regularizing our prana with the help of pranayama, then we can use the organs of our body according to our own wish by balancing and regulating them. All of us know that if we keep good maintenance of any machinery (object) and use it in a proper manner, it will remain in good and stable condition for a long time. Similarly, when we use the organs of our body in a proper manner, our physical body will also remain healthy for a longer period than the earlier state, i.e., before doing pranayama. It reveals clearly that by doing pranayama and controlling breathing, lifespan increases and youth remains steadier.

There are several types of gases in our earth’s atmosphere. But the gas the human being intakes from the atmosphere is called oxygen. This oxygen is life-providing for us. The

subtle part of this oxygen is called prana-vayu. When this oxygen reaches inside us through breathing from the atmosphere, it gets filled in the lungs. The lungs clean the small-contaminated particles from oxygen that come from the atmosphere. The purified oxygenated blood is sent to the heart. The heart pumps this through the arteries to all the organs of the body. The impure blood comes through the veins back to the heart. The heart pumps it to the lungs, where it is purified and oxygenated. After that the blood comes again to the heart which it pumps to all the organs. When we exhale, the dirty minute particles located in the body get out with the air. The exhaled air is called carbon dioxide. In the same way, we all breathe in and breathe out. The same process happens inside the body of every living being.

People who do not practise pranayama inhale lightly and their inhalation and exhalation are also fast. When such people grow older, they suffer from various types of diseases and old age comes early. The lungs cannot function properly when we inhale lightly. Some of its parts remain almost inactive and the blood cannot be appropriately purified. Due to lack of pressure in the thin arteries, the outer skin suffers from wrinkles. When lungs do not work properly, human beings begin to suffer from various diseases. Sometimes even some dangerous diseases also occur. To avoid all these diseases, it is very important for us to take pure oxygen. Due to this, pure blood circulation starts taking place inside the body. In order to make the lungs more active, the transmission of prana-vayu is necessary for every bracket of the lungs. For that, it is necessary for all the human beings to do pranayama. Through pranayama, a person gets into the habit of breathing deeply and slowly, due to which prana-vayu begins to reach every bracket of the lungs. Only 1/2 part of the lung of an ordinary human being works, the upper 1/4 part always remains empty and the lower 1/4 part is always filled with prana-vayu. The brackets in the lower part get blocked by extremely fine particles brought in by the prana-vayu from the atmosphere. This very part gives rise to diseases. Mild inhalation and exhalation do not put pressure on the lower part of the lungs. Therefore, the air remains filled in a stable form. The particles of polluted air gradually settle down and the brackets of the lungs get almost clogged.

The person who does pranayama takes a deep breath inward, which fills the lungs completely. Then while exhaling forcefully, the prana-vayu is completely released under pressure, due to which the entire prana-vayu present in the lungs comes out. The lower quarter of the lungs, which had been lying dormant for many years, also starts functioning. And the layer of dirt accumulated on its brackets gradually starts getting cleaned by the pressure of air. Due to this, the brackets of the lungs begin to open and then the lungs start functioning properly.

The lungs in the human body are of slightly elongated shape. In the lungs, there is a group of innumerable small cells (brackets) like a sponge. These brackets keep opening and closing. When these brackets are open, then the blood sent by the heart from one side is purified by the prana-vayu taken in by the breath from the other side. The impure particles from blood get mixed with air and come out with exhalation. This very exhaled air is carbon dioxide. Inside the body, microscopic cells keep breaking down and new cells keep getting formed. Prana-vayu not only purifies the blood but also the debris of these broken microscopic cells comes out after mixing with carbon dioxide.

All the organs of the body are used with the practice of pranayama. It is necessary to use all the organs. The organ that we do not use remains inactive and dormant. The extremely subtle cells of the body begin to function through pranayama. The practice of pranayama helps the seeker in the awakening of the body's extremely powerful centres lying in a dormant state. When the seeker practises kumbhaka, his prana-vayu pressurizes the dormant cells of his body, by which these cells begin to become active. When the pressure of this very prana-vayu increases in the Muladhara Chakra, then Kundalini, which exists in a very subtle form lying in a dormant state, starts getting jerks. Due to this, Kundalini wakes up at a certain time. The nerves become pure by prana-vayu. It helps in the activation of the chakras situated in the body. There are innumerable subtle cells in the human brain. In an ordinary human being, these subtle cells are active only to a maximum of less than 10 percent. The remaining cells remain dormant in an inactivated state. The human being cannot use them being not able to activate them. However, a yogi activates them by means of yoga and pranayama and takes the advantage by becoming

the master of wonderful unlimited powers present in the brain. All of us know that the brain is divided into two parts. One part is called cerebellum and the other one is called the cerebrum. Humans mostly uses the cerebellum. This part of the brain remains more active. The cerebrum remains almost inactive. Its inner part is hollow. When the spiritual practice of a seeker continues after the opening of Throat Chakra, then the cerebellum gets opened first. When Kundalini reaches the cerebellum, it activates the cells of cerebellum very quickly. The cells also get opened with pranayama before the Kundalini reach here. When the cells are being opened, there is a feeling of pain in them. Sometimes, the pain is too high to be endured by the seeker. Even if he uses pain-killers, it does not have any significant effect on him. The seeker has to bear this pain. Whenever new cells get awakened, there will definitely be pain in them. Similarly, when the cerebrum is about to open, there is pain in that too. It should not be inferred from this pain that there is any kind of deficiency within us. Rather, pain is felt when the cells become active due to the pressure of prana-vayu.

Keep in mind regarding pranayama, do not practise it at night because the amount of carbon dioxide is more in the atmosphere at night. The appropriate time to do pranayama is morning time. By the way, it can also be done at any time during the day. In the morning, the environment before sunrise is good. Pranayama should be practised in an open environment where you can get pure air. The seeker should practise pranayama three times a day for rapid progression in meditation. Because we eat food daily, this also has impurity in it (food). This impurity affects us subtly. It is necessary to sit straight while doing pranayama. By doing puraka (inhalation) while sitting straight, more prana-vayu gets filled in the lungs and blood circulation in all the organs occurs properly. Inhalation should always be deep. There are three types of activities which are done at the time of doing pranayama – inhalation, holding the breath, exhalation. These are called puraka, kumbhaka and rechaka, respectively.

**Puraka:** It is a process of inhaling prana-vayu while taking a long and deep breath. Inhale as much as possible at one time. This process of inhaling breath is called puraka.

**Kumbhaka:** The process of holding the breath is called kumbhaka. We should hold the breath as long as there is no unnecessary pressure on any part of the body; we should not

use force. A bit of persistence has to be used while doing kumbhaka, but in an appropriate quantity. The period of kumbhaka should be increased on the progression of the practice. The longer the kumbhaka is, the more it will be beneficial for the seeker.

**Rechaka:** Exhaling the prana-vayu halted by kumbhaka is called rechaka. While doing rechaka, prana-vayu should be gradually exhaled. Do not be hasty at this time, exercise patience.

The first session of pranayama should be done post completion of morning meditation; at this time practise asana and pranayama. Morning pranayama is good. If you practise pranayama three times a day, then do the second pranayama when your stomach is empty before lunch. Practise pranayama for the third time as per your convenience before the sunset. The nerves become pure quickly by practising pranayama three times a day. Purification of the nerves is very important for spiritual practice.

**Surya-nadi Chandra-nadi Pranayama:** Spread something on the ground in order to do pranayama. You can use a bedsheet or a blanket. Now sit straight in a posture of your choice which you have specialized. Now, exhale all the prana-vayu forcefully. Then close the right nostril with the right thumb by pressing it. Then close the left nostril by applying pressure with the middle and ring fingers. Keep the other two fingers straight. Now take a deep, forceful breath from the left nostril by removing the pressure of fingers. Breathe so deeply that your lungs are completely filled with air. Then close the left nostril with the pressure of middle and ring fingers and do kumbhaka. Remember that the air should be inhaled through one nostril only, the other nostril should be kept closed. Now, hold the kumbhaka as long as you can. You should not use much force. When you begin to feel uneasiness due to kumbhaka, then you should exhale slowly through the right nostril by removing the thumb. At the time of doing rechaka, do not exhale quickly. After exhaling completely, wait for a few seconds. Then do puraka by breathing in forcefully from the same nostril. Now close the same right nostril with the thumb pressure and do kumbhaka. After doing kumbhaka, do rechaka from the left nostril. Then exhale from the right nostril after doing kumbhaka as per your capacity. That is to say, if puraka is done through one nostril, then rechaka should be done with the other nostril. Do puraka from the same nostril which has been used to do rechaka. Similarly, repeat pranayama twelve times in

total, i.e., six times with one nostril and six times from the other. It is called a complete cycle of one-time pranayama. This is called Surya-nadi Chandra-nadi pranayama. The Chandra-nadi exists on the left side of the spinal cord and the Surya-nadi is on the right side. These are also called Ida and Pingala nadis. When we inhale from the left nostril, then the Chandra-nadi is affected. When breathing through the right nostril, the Surya-nadi is affected. When the practice of this pranayama becomes good, then while doing puraka, we think that prana-vayu is accumulating in the Muladhara Chakra. After some time, you will begin to feel that prana-vayu inhaled is going into the Muladhara Chakra. While doing kumbhaka, when prana-vayu increases its pressure in the Muladhara Chakra, then Kundalini will begin to be pushed, which in turn will help in the awakening of Kundalini. This pranayama starts purifying the nadis very quickly. Digestion process starts getting accelerated and the face looks brighter.

**Surya-nadi Pranayama:** Sit straight on an asana. Close the right nostril with the thumb of the right hand, i.e., close the Surya-nadi. Close the left nostril with the middle and ring fingers, i.e., close the Chandra-nadi. Before this, exhale the entire prana-vayu of your body. Now keep the Chandra-nadi closed. Do puraka with the Surya-nadi. Taking a deep breath, close the right nostril by applying pressure with your thumb and do kumbhaka. When you have to do rechaka, do it with the Surya-nadi only. Exhale all prana-vayu forcefully. After waiting for a few moments, do puraka with the Surya-nadi and then do kumbhaka. In this pranayama, puraka will be done from the Surya-nadi and rechaka also with the same nadi. Keep doing this pranayama until you start feeling heat in the body or until you start feeling extremely hot. As Surya-nadi is hot, pranayama practised by this nadi increases heat in the stomach. This helps in getting relief from cold.

**Bhastrika Pranayama:** Sit straight in Sahajasana or Padmasana posture. Inhale forcefully from both the nostrils. Then exhale forcefully without doing kumbhaka. Then again inhale forcefully from both nostrils, i.e., perform puraka. Do rechaka forcefully without doing kumbhaka. Kumbhaka is not done in this pranayama, rather only puraka and rechaka are done. Prana-vayu sounds loudly at the time of doing rechaka. It seems as if a snake is hissing. The navel is pushed back strongly while doing rechaka so that air does not remain in the stomach. Do this pranayama as per your capacity and stop as soon

as you begin to feel fatigue. Do it fifteen to twenty times in the beginning. If the body is very weak, do not practise this pranayama. In this pranayama, the arteries and veins that carry blood to the heart and lungs begin to work rapidly. Heat also increases in the body and fatigue is also felt. The nerves get purified very rapidly in this pranayama. If Jalandhara Bandha is applied while doing this pranayama, prana-vayu directly hits the Muladhara Chakra, it helps in getting the Kundalini awakened. There comes a state when Bhastrika automatically starts happening to the seeker. At the time, when Bhastrika begins to happen automatically, then it should be understood that the Kundalini of the seeker has become awakened. Awakening does not mean getting raised upwards, rather just opening of eyes. Because even when Kundalini opens its eyes, it remains in its previous state. When spiritual practice becomes good and nerves begins to become pure, then automatic running of Bhastrika also purifies the nerves. In this state, the seeker should practise Bhastrika pranayama as much as possible several times a day. When Bhastrika of a seeker runs during meditation, it appears as if a snake is hissing.

**Bhramari Pranayama:** First of all, sit straight in Sahajasana. Inhale forcefully from both the nostrils and do kumbhaka. Bend your head towards the back. Make the back portion of the head touch your back. It will cause your neck to bend backwards. Then generate a sound of Ommm... in a slightly louder voice inside your throat. When kumbhaka is over, then do kumbhaka again after puraka. Then generate the same sound as earlier and do pranayama in the same manner. Do this pranayama for five minutes. When you generate the sound of Ommm..., it appears as if the sound of bumblebee (bhramari) is emanating. That is why it is called Bhramari Pranayama. This pranayama is very essential for those seekers, whose practice is going on in the Throat Chakra. I have already written that the seekers have to spend many years in the Throat Chakra, because there is a knot in the throat, which keeps prana obstructed. When the seeker practises Bhramari Pranayama, there is a vibration in that knot. Producing vibration in this way helps in opening the knot. Until this knot opens completely, this pranayama should be practised continuously. When this knot gets opened, the seeker will cross the Throat Chakra. It is not required to practise this pranayama after that. This pranayama is practised only for the Throat Chakra. Kundalini also helps in the opening of this knot. It tries to open the knot by



pushing it with its mouth. This place is also known as Bhramara-gupha. When the practice of the seeker is intense, his neck goes backwards automatically during meditation and a sound of Ommm..., Ommm... begins to emanate from the mouth of the seeker.

**Sitkari Pranayama:** Sit in any posture that you have perfected, then take your tongue out of the mouth. Now fold both the sides of the tongue upwards and join them together. Now your tongue will become like a hollow tube. Take your tongue out like the beak of a crow. Do puraka with the hollow area of the tongue by taking a deep breath in. Then exhale it through both the nostrils without doing kumbhaka. Do puraka with the support of the tongue. While doing puraka, a sound like seee..., seee...should emanate. That is why it is called Sitkari Pranayama. Then exhale air through the nostrils without doing kumbhaka. This pranayama is practised when there is excess heat in the body or it should be practised in the summer season.

**Shitali Pranayama:** There is no significant difference between the Sitkari and Shitali Pranayamas. Sit on an asana of your choice and take out your tongue making a round shape just as in the case of Sitkari Pranayama. Now with the help of the tongue, inhale deep for a long time (i.e., do puraka) and then do kumbhaka. When the mind begins to feel uneasiness, then do rechaka through both the nostrils. The cold air which has been pulled inside through the tongue by doing puraka, makes the entire body cool, which reduces the heat of the body. This pranayama should be done in the summer season only. This pranayama is very beneficial even when there is excessive heat in the body due to meditation. If the Kundalini of a seeker is fierce, then after some time of its awakening, it begins to eat the Prithvi-tattva and Jala-tattva of the body. Due to which the volume of water in the intestines starts getting reduced. Owing to this, the seeker has to suffer a lot of physical pain. At that time, both the Sitkari and Shitali pranayamas should be done. It provides coolness inside the body, which gives relief.

**Tribandha Rechaka:** First of all, sit in Vajrasana. Exhale all the air out of the abdomen. Now apply all the three Bandhas, i.e., Mula Bandha, Uddiyana Bandha and Jalandhara Bandha. Then close your eyes. After a few days of practice, your stomach will begin to be pulled inwards. Suction will also be felt in the Muladhara Chakra. Only external

kumbhaka is done in this pranayama. When you want to do puraka, do it by straightening the neck, then do rechaka immediately and apply Bandhas. This pranayama helps in the awakening of Kundalini. The seekers whose Kundalini is awakened; they should definitely practise this pranayama. It helps in raising the Kundalini upwards.

**Sarvadvara Bandha:** First of all, sit in a posture that you have perfected. Take a deep and long breath through the nose. Then close both ears with the thumbs of both hands. Close your eyes with both index fingers. Close both the nostrils with both middle fingers. With other four fingers, close your mouth. Apply Mula bandha and concentrate your mind on the bhrikuti. When your heart begins to sink, do rechaka through the nostrils. Then again close both the nostrils after doing puraka. The duration of kumbhaka should be increased gradually. This pranayama will prove to be more beneficial to those seekers whose Throat Chakra has opened. This pranayama is more beneficial in opening the Agya Chakra. Mind becomes more focused by doing this pranayama.

Due precautions should be taken while doing pranayama. In the beginning, understand about pranayama very well that you are going to do or ask from an experienced person, then do it. The Sitkari, Shitali and Chandra-nadi pranayamas should not be done in the winter season because coolness is generated with these pranayamas. If Kundalini is fierce due to your rigorous practice and you feel excessive heat in the body, then you can do this pranayama in an appropriate quantity. Those people who suffer from the vata problem, they should also not do this pranayama. Instead, they should do Surya-nadi and Chandra-nadi pranayama, Surya-nadi pranayama, and Bhastrika pranayama; it will gradually reduce the problem of vata in them.

During pranayama, the more the kumbhaka is done, the more the mind becomes habitual of remaining stable. The seeker should do pranayamas as much as possible. This purifies the nerves and the disease gets cured. It also provides help in the awakening of Kundalini. Pranayama has a close relation with Kundalini. At some places, it is mentioned in articles on pranayama that pranayama should be done in a fixed ratio. But I did not take care for any such ratios. A seeker should do kumbhaka according to his capacity. While doing kumbhaka, mantras may also be chanted in a very subtle manner.

Some people even do count while doing kumbhaka in order to increase its duration. However, if you wish, do not do anything during kumbhaka, just sit quietly.

When you are practising pranayama, during that period you should take Sattvik food. Because food has a close relation with prana. Prana is created from the subtle part of food. If the food is tamasik and impure, prana will be similarly impure. Prana gives strength to the mind; hence the mind also becomes impure and fickle. Prana gets purified with the practice of pranayama. Thus, the seeker should pay special attention to food. Anyway, prana itself is a Kosha (sheath). Seekers need to purify Pranamaya-kosha (energy sheath) for progress in spiritual practice. This kosha gets purified only when the Annamaya-kosha (food sheath) has been purified. The gross body comes under the Annamaya-kosha, whereas the subtle body falls under the Pranamaya-kosha. The seeker whose Pranamaya-kosha is pure, he gets control over his subtle body. The movement of the subtle body is very fast and its reach is up to the subtle realms beyond the periphery of earth, because the subtle realms have been created from the five subtle bhutas (elements). In the same way, the subtle body has also been created from the same five subtle bhutas. There is an association between them due to their creation being from the same five subtle bhutas. This association is very subtle. That is why when the subtle body begins getting purified with practice, the movement and pervasiveness of the subtle body starts becoming up to the subtle realms. Through his subtle body, the seeker can also gain knowledge of the other realms. And the inner power of the seeker also gets enhanced.

When the spiritual practice of a seeker is at an advanced state, he can infuse divine energy into others with the help of these very pranas. The same prana-vayu enters the body of the seeker in a subtle way and starts working, in whom spiritual energy has been transmitted. The divine energy that Sadguru transmits to his disciples is the same prana-vayu in a subtle form.

**External Kumbhaka:** When you do rechaka, you should completely exhale prana-vayu. Then do not do puraka for some time. The duration before the puraka and after the rechaka without having prana-vayu inside is called external kumbhaka. This duration will be very less in the beginning, because there is a feeling of restlessness in the body

without air inside. The seeker should gradually increase its duration by practice. The seekers whose Kundalini moves upwards, should practise external kumbhaka as much as possible. During external kumbhaka, Kundalini becomes fierce and it helps in raising the Kundalini.

# Trataka

Trataka has an enormous significance in yoga. Trataka means to keep staring only at one object without blinking eyelids. When you keep staring at an object (without blinking the eyelids), your mind will begin to concentrate on that object. At that time, restlessness begins to decline in the mind. During meditation, when the mind of a seeker begins to be more restless, he should try to stabilize it with the practice of Trataka. The mind of a new seeker remains wavering in the beginning of spiritual practice because it does not have the habit to remain steady in one place. That is why the practice of Trataka is beneficial for every seeker. Every seeker should practise Trataka so that the mind may be able to become stable. When the mind starts becoming steady, its fickleness will begin to subside and then it will start becoming introverted. In this way, during meditation, the mind of the seeker starts concentrating and then the duration of his sitting in meditation also increases.

There are different types of methods to practise Trataka. You can practise it on a point. Make a center at a place on the picture of a deity and select it. You can also practise it on your Bhrikuti by sitting in front of a mirror. It can also be practised by making a dot on a wall. Some seekers also practise Trataka on the flame of a lamp. Now let us see what happens with the practice of Trataka. The vrittis continue to emerge from our eyes in the form of Tejas, due to which mind keeps running after material substances here and there. Whatever one likes, one subtly enjoys the same. Then one motivates one's senses to enjoy grossly. The vrittis that emerge from our eyes in the form of Tejas, remain spread all around. They cannot influence anyone much. Just as if the scattered rays of sun are collected at one place by using a lens, then they have the potential to cause fire. Similarly, when the rays of the mind are thrown at a certain point by collecting them, they can function more effectively. In this state, the power of mind becomes very high. The person on whom he casts his sight, he can take work from that person as per his wishes. It is because the person who will be looked at, his mind would be weaker than the one who has practised Trataka. The mind of a person who has practised Trataka enters the body of another person in Tejas form due to being more powerful. Then he takes

control over the mind of another person. When a higher state is attained in Tratakā, the ability to hypnotize others comes in the seeker. Some people practise Tratakā on the flame itself in the beginning of their practice, but it should not be done. Because due to the light of the lamp, intense burning sensation starts happening in the eyes. In the beginning of the practice, take a chart paper. Make a small blue mark at its centre. Nowadays, chart papers of ‘ॐ’ are also available in the market, which is used only for Tratakā. You may also use that chart paper.

First of all, choose a place for the practice of Tratakā where there is absolute peace and no noise of any kind. Tratakā should not be practised at a place where there is a noise of children, motors and radio etc. No voice of any kind should be heard in the ears while practising Tratakā. Otherwise, the mind will not become concentrated. Although there is no fixed time for the practice of Tratakā. It can be done at any time. If necessary, you can practise at nine or ten o’clock at night. Use a mat and sit on it for practice. Take an absolutely clean soft cloth. You can also keep a handkerchief with you. It will be used to wipe out the tears. Keep it with you before starting the practice of Tratakā. Paste a chart of white colour on the wall and make a small blue dot in the centre of that chart paper or simply write ‘ॐ’ on it. The place where the dot has been made or ‘ॐ’ has been written should be in the same horizontal line as that of your eyes, so that you do not need to open your eyes more or less. The vision should be absolutely straight, on which Tratakā is to be practised. The light in the room where you are practising Tratakā should neither be too bright nor too dim so that the eyes are not affected. It is better to have a medium light. Sit by spreading your mat. There should be at least a distance of one meter between the dot and your eyes where you have to do practice. Sit straight while practising so that the spinal cord remains straight. Now you look at the dot on the chart. Keep in mind that you are not to close the eyelids. When you do not close eyelids, your eyes will feel slightly tired after a few moments. You will feel that you should close the eyes but keep them opened firmly. Since you were not in the habit of keeping your eyes open for a long time; that is why the eyes start feeling a burning sensation. If you sense more burning sensation, then close your eyes.

Do not open eyes quickly after closing them, rather keep them closed for some time so that the eyes may get relief. When your eyes are closed, you should not scratch them, rather just keep them closed. After some time, you will get relief. Then start repeating the same practice of Trataka as before. Your vision should be on the dot mark at the time of practising Trataka and not here and there. At that time, do not think about anything else in your mind. Even the mantra should not be chanted in the mind. The mind will not become concentrated by mantra chanting. Gradually, cultivate the habit of tolerating a little of irritation. Tears will continue to flow from your eyes. When you feel more tiredness or irritation in the eyes, then close them. Then make your cloth thicker by folding its several layers. Wipe out tears with the thickened folded cloth. Keep the eyes closed while wiping the tears off. Then let the eyes rest for a while after keeping them closed. When the burning sensation stops, open your eyes. Now, do not practise Trataka. You should lie down comfortably. Remember one thing that tears inside and outside the eyes should not be wiped out with hands or do not rub palms on the eyes. Use that soft cloth only, because the external layer of the eyes turns soft due to the practice of Trataka. In such a situation, rubbing the eyes with the hand may be dangerous. In the same way, Trataka should be practised many times a day. The duration of the practice of Trataka will continue to increase by doing so. When the duration of the practice increases up to 10-15 minutes, try to look at the same dot mark while closing your eyes. After several attempts, the same dot mark will be visible to you, but it will not remain stable, rather it will be seen moving slowly here and there, up and down. Then it will disappear. After a few weeks, the duration of your practice of Trataka will last for half an hour; at that time, your mind will start becoming a little stable. Eyes will not have much burning sensation. When your mind begins to be more stable, you will feel that the yellow rays are emerging from your eyes and are going towards that point on which you are practising. At that time, a light-yellow spot will appear around that point. Sometimes, it will be visible and sometimes it will disappear. The seeker should increase the duration of his practice of Trataka up to one hour. Firstly, the yellow-coloured spot will appear to be moving or unstable; at the same time, it may also appear that the yellow-coloured round rings emerging from your eyes are making a round bright yellow-coloured spot at that point.

This yellow-coloured light emanating from your eyes represents Prithvi-Tattva, which is the Prithvi-Tattva of your body itself. In this state, the mind of the seeker begins to concentrate. If the seeker further increases his practice of Trataka, he gets quick success. Now you can even fix the chart at a distance of two metres.

When you see the yellow spot on the chart becoming stable, watch it while closing your eyes. The same yellow spot will be visible even with closed eyes. After some time, it will stabilize and disappear. A seeker may spend months or even years practising Trataka. It depends on the practice of the seeker as to how many times in a day he practises Trataka. Anyway, Trataka should definitely be practised two to three times a day. If a seeker has to become perfect in Trataka, he should practise Trataka several times a day as per his convenience. When his practice increases, then instead of a yellow-coloured circular spot, a light red-coloured spot will begin to be visible or light yellowish red colour will also be visible around the yellow-coloured spot. It may be possible that before the red colour, a slight green colour will be visible to him. If green colour is not visible, a red colour will be visible and the yellow colour will be in the middle of it. This green colour is the Jala-Tattva of our body. The light of red colour is the Agni-Tattva. When the practice of the seeker becomes too much, the same spot changes into blue colour. Now, a bright blue colour will begin to be visible. This blue spot will disappear after some time, then a yellow spot will appear at the same place. This blue spot is the aim of the seeker. This light blue colour looks shiny. This is the colour of the Akasha-Tattva and is related to the causal world. These blue-coloured rays that emerge from your eyes due to the practice of Trataka are extremely powerful. If the seeker pays attention, then he will remember that the colour of the causal body is also light blue and very shiny. The blue-coloured rays should be considered as a part of this very body. The seeker should gradually stabilize this blue-coloured spot with practice. When a seeker stabilises this blue spot, it means that his mind has also become stable. However, this state comes in the seeker after several years of practice.

When the seeker is able to see blue rays emerging from his eyes and the practice of stabilizing them on a centre is achieved, then an extraordinary power starts coming within him. He can control any person according to his own will just by casting his sight on him.



Wherever he looks at the crowd and wish, the crowd will be attracted towards him. Because, the extremely potent rays emanating from his eyes will enter the bodies of all the people in the crowd which will impact their brains, due to which all the people will get influenced towards the person who cast the sight. The mind of an ordinary person is weak, while that of a practitioner of Trataka is very strong. Due to a stronger mind, he takes control over the weaker mind.

The eyes of a person who practises Trataka become very sharp. His eyes do not get diseased. If a person uses glasses due to weak vision, his glasses will be removed by practising Trataka. He will begin to see clearly without using glasses. The seeker who practises Trataka does not need to use glasses until old age. However, Trataka should be practised only by those whose eyes do not have any kind of disease. If there is any kind of disease in the eyes, then firstly, get a treatment from a doctor or consult him and then start practising Trataka. It is because the disease of a patient can go inside the eyes if he practises Trataka without getting them cured. Do the practice of Trataka only when there is no defect in the eyes. Then the eyes will not get diseased. If a seeker has to make his eyes lustrous, he should gradually progress his practice on the flame of a candle by leaving the dot Trataka on the chart paper. Therefore, Trataka should be practised firstly on the chart paper and then on the flame of a candle. If you have to practice on a lamp's flame then it is better to use a ghee (clarified butter) lamp, because carbon monoxide is not released when a ghee lamp is lit. Only the flame that does not emit carbon monoxide, should be used for the practice of Trataka. Carbon monoxide may harm the seeker. This gas will enter the seeker's body through breathing and may also damage his eyes.

When you practise Trataka on the lamp's flame, there should be complete darkness in the room. Switch off the room fan. There should be no wind from outside. The lamp's flame should not jiggle, it should remain stable. Just as Trataka used to be practised on the dot before, in the same way Trataka should be practised by staring at the upper end of the flame of a lamp in complete darkness and calm air. In the beginning, the distance between your eyes and the lamp should be one metre. After practising Trataka on the lamp's flame for some time, an intense irritation will happen in your eyes. Tears will also roll down. If your practice of Trataka on the dot is for one hour, then within 15-20

minutes of practice on the lamp's flame, there will be a burning sensation and pain in the eyes. In the same way, Trataka on the flame should be practised for 30-40 minutes. It is better if practice of one hour is specialized. In this state, the seeker's eyes will become very lustrous.

When the practice on the flame becomes perfect for an hour, then the practice should be done on a tree. The seeker should do this practice outside the village or city. Move away to a secluded place and search for something that looks like a tip on the topmost end of a tree away from you. Watch the tip of the tree at the top sitting calmly. It will make you perfect in distant Trataka. After some time, a yellow-coloured spot will begin to appear in the sky just behind the area on which you are practising Trataka. When your practice increases further, there will be a blue-coloured spot appearing in the sky instead of yellow-coloured spot. This blue spot is the Tejas emerging from your own eyes. After this, Trataka on the sun should be practised.

There is a great significance of Trataka on the sun. No seeker should try to practise Trataka on the sun at once. It is better to practise it after practising on a dot and then on a lamp. Because the light of the sun is very sharp, eyes may be damaged otherwise. One who has practised on the flame, there will be no fear of his eyes getting defective. In order to practise Trataka on the sun, first look at the rising sun, after that practice should be done during sunset. In the beginning, practice of half-an-hour should be done while taking breaks so that there is no adverse impact on the eyes. Then increase time according to your capability. While you are practising Trataka on the sun, if at that time you look at any object here and there, that object will appear to you in a sharp luminosity of light blue colour. If you will look at any man, he will be visible in a blue light. If you cast your sight on his head and think in your mind that he should come to you, then that person will come to you. He may not come at once. If you send the same message to him several times, then he will come immediately. Well, I should not have written all this because this act comes under hypnotism. But it is mentioned here so that the seeker should remain aware. The seeker has nothing to do with hypnotism. In fact, he has to go towards Self-realisation. The eyes of the seeker who practises Trataka on the sun become very sharp. There is a special glow in his eyes. The practice of dot Trataka is enough for the seeker to

aid in meditation. If he has time, then he should proceed ahead from dot Trataka. Its more practice will be beneficial.

If a seeker has to become a Guru in future or wants to become a yoga guide and has all the qualifications to guide, then I will suggest to such a seeker that he must attain perfection in Trataka. It will increase the potential to transmit spiritual power. You can permeate divine energy through your eyes into any seeker sitting far away from you. You can also lift Kundalini by infusing spiritual energy through the eyes. Such a seeker becomes powerful. Seekers! I would certainly like to write that if your Kundalini has completed its journey and has become stable, even then you should continue to practise samadhi regularly and also keep practising Trataka on the sun. Your eyes will not have any kind of adverse impact of the sun in autumn in the afternoon. Rather, the light of the sun will appear to you as pleasing as the moon, because the blue-coloured rays emitted by your eyes will make the sun's light appear ineffective.

As far as my experience of Trataka is concerned, at one point of time I practised a lot. I used to practise Trataka not only during the period of my spiritual practice, but also practised a lot of Trataka even after the completion of spiritual practice. I attained perfection in Trataka only after the stabilization of Kundalini. At that time, I had come back home from Miraj (Maharashtra) hermitage. Previously, I used to practise in a hermitage in Shakambhari (Saharanpur). Then I began practising after returning home from Shakambhari. I used to practise Trataka on the sun before the sunrise at home till 10 AM and then used to do it before the sunset during the summer season. My eyes became very lustrous after doing Trataka on the sun for several hours in the morning. The sun begins to shine very fast in the summer from the morning itself. The eyes did not remain open always at the time of Trataka on the sun. I had to close eyes because there used to be an intense irritation in the eyes. At that time, any other human being could not make eye contact with me for a long time because extremely lustrous rays used to emerge from my eyes.

At that time, a bright blue-coloured spot used to appear very far in the front of me. I could see clearly that the rays are emerging from my eyes because at that time my practice was going on intensely. I also used to do a lot of pranayama. The body had

become absolutely pure but I started having trouble due to excessive practice of Trataka. Wherever I used to see, the same bright blue-coloured spherical spot used to be visible at that very place. Due to that blue-coloured spot, the real gross object of that place would not be seen to me because only a blue light used to appear at that place. If a person would be coming before me, I could not see his face because the same bright blue-coloured spherical blur would be seen. The face of that person used to be just not visible. At that time, I could not even recognize any person. There was a hindrance even while reading the newspaper as the words were not visible to me. Wherever I used to see, a blue-coloured spot used to be visible at that place. The reading of the newspaper had stopped. I could not write anything either. Yes, due to Trataka sometimes I started seeing the organs inside my body. The truth is that these organs are present inside the subtle body, they used to be visible. I was able to see the subtle cells of my brain even with open eyes. I just had to make my vision stable for a few seconds. When I looked at the sky, a very bright dot (colourless), of the size of a needle tip, would shine and disappear at the same time in the centre of a blue spot in the sky. Even the light of sun is negligible in front of this extremely lustrous colourless dot. This dot was related to great causal world. The great causal world is Saguna Brahman (Ishvara). You will be surprised to read this, but it is true that at that time, my divine vision indeed used to work even with open physical eyes due to Trataka.

Once, in the afternoon, I was lying in my room after practising Trataka on the sun. After some time, I saw particles of blue colour flying in the room. These particles were spreading in large quantity. It appeared as if a blue-coloured light had been filled in the room. Now I could not see the walls and the ceiling of my room. My eyes were open, but I could not see the gross objects. The situation remained the same for a long time. I began to have massive trouble because of not being able to see the gross things due to Trataka. I stopped the practice of Trataka. At the time of practising Trataka, the sun always looked like the moon. Seekers! This is my own experience regarding Trataka. In that state, I could know anything about any person with open eyes. However, you do not need to practise so much. Actually, at that time I was doing research on something; that is why so much practice of Trataka was necessary.

# Impurity

Purity is of great importance in yoga. It takes a long time or many births for the seeker to achieve his goal in yoga due to impurity. Impurity only is an obstacle in the path of yoga for the seeker. Impurity means Tamoguna. In today's era, there is an abundance of impurity. In any area you might look, you will find only impurity. Moreover, in the atmosphere of earth itself, impurity pervades in abundance. The level of impurity in every human being is very high. The karmashayas present on the chitta are mostly filled with impurities. When a seeker starts his spiritual practice, this impurity causes hindrance. This obstruction is also filled in the subtle nerves. That is why pranayama is practised to purify these nerves. The more pranayama a seeker does, the more his nerves will be purified. Due to the presence of Tamoguni predominant karmashayas in the chitta, excessive impurity always remains in the chitta. Unless the Tamoguni karmashayas are ceased, impurity remains present. When the Tamoguni ego becomes completely subtle, impurity goes away from the body. However, according to the laws of nature and due to the presence of impurity on the earth, some amount of impurity always remains in the body.

When a seeker sits for meditation, impurity comes out from his body and the quantity of Sattvaguna increases gradually. Due to impurity itself, human being cannot realise his true Self. Therefore, a seeker should always try to avoid impurity. Protect yourself as much as you can. It should not be considered that our own impurity only remains inside our bodies. Rather, the impurity of others also comes inside our bodies. The impurities of others enter our body in several ways. Especially, a seeker's body attracts a lot of impurities. The reason is that Sattvaguna increases in the body of the seeker due to spiritual practice, and the amount of impurity begins to decrease. In this state, the seeker himself begins to attract the impurity of others by his valaya. That is why seekers mostly go to a secluded and pure environment. The amount of impurity remains low in a secluded and uncontaminated environment. Due to this, rapid progress in spiritual practice starts. But all the seekers cannot go in solitude in this way because most of the seekers are householders who cannot leave their homes. They have to fulfil the

responsibilities of a householder. Thus such seekers should take care of purity as much as possible while staying at home.

The large extent of impurity comes primarily through food. It should be understood in this way, that the desires of the person who prepares food also enter us through food. When we eat, we have to accept the cook's desires and impurities. That is why it is better for a seeker to prepare his own food or get it cooked by a person of a spiritual and holy nature. This type of food will be beneficial for the seeker. He should not use market food. The truth is that the fruits sold in the market also fall prey to impurities. The fruits that reach us travel through the hands of many people, and the vision of many people falls on those fruits. When a customer looks at the fruits with the intention of buying them, the impurity of that customer enters the fruits through his eyes. Since the mind comes out in the form of Tejas through the eyes, the desires of the customer also enter the fruits. In these very desires, his impurities also remain hidden. Therefore, it is very difficult to live with purity these days because everything has to be bought from the market. Thus, accepting impurity of others is our compulsion.

When a seeker meets his friends, goes to the market, or goes to wander around at any place, he brings only impurity inside him. Yes, there is one more thing, he also gives out purity. The more impure a person is, the more impurity he imparts to the seeker. The most impure people come under the category of those who are violent, malicious, addictive, extremely lazy etc. Therefore, a seeker should not wander unnecessarily. He should not mix up with people needlessly except in need only.

The seeker should not think that impurity comes only through an ordinary person. Impurity comes even from other seekers. Becoming a seeker does not mean that impurity no longer remains within him. I have seen that some seekers are even more impure than ordinary people. The impurity of a seeker will be reduced only when he attains a very high state in yoga. When seekers meditate collectively, the impurity of one seeker enters the body of the other seeker very swiftly. During meditation, impurity comes out very rapidly from the body. It gets absorbed into the body of a seeker who is purer than the other one. While doing spiritual practice together or collectively, the valayas of the seekers remain entangled in each other or get merged. In this state, the seeker whose

purity is more will absorb more impurity, because very small particles of impurity get absorbed into the valaya of another seeker. The more impure the seeker is, the more impure his valaya will be. The purer the seeker is, the purer his valaya will be. When the valayas merge and become one for some time, the impurity and purity get mixed. The loss, of course, will have to be borne by the seeker having more purity.

Now you must be thinking that from where does the impurity come and where does it go? There is no need to say much about the entry of impurity because impurity reigns everywhere. Some people have more impurity according to their karmas and some have less. That is why it is very difficult to remain completely pure nowadays. Rather, if it is said that it is impossible to remain pure, it will be true only. If you want to stay pure, then you will have to go to the forests because trees and plants give purity and absorb impurity. Even if you go to the forest, it will no doubt help in becoming pure, but so long as there are Rajoguni and Tamoguni vrittis in the chitta, impurity will remain inside the seeker. So long as there are vrittis and Tamoguni ego left in the chitta, impurity will definitely remain. When the ego of a seeker becomes extremely subtle, then he will become an enormously high-class yogi. The bondage of birth and death will not affect him.

When the Kundalini of a seeker is awakened and rises, this very impurity creates a hurdle in his path. The nature of Kundalini is of consciousness. Therefore, it burns impurity to some extent and increases the quantity of Sattvaguna, because the place up to where Kundalini rises, it burns the Prithvi-Tattva and the Jala-Tattva up to that place. It goes on dispersing consciousness at those places. In this way, the Kundalini goes on destroying impurity of the seekers up to a certain extent.

I have already written that a seeker accepts more impurity than an ordinary person. Then you might be thinking that what does the seeker do with this impurity? How does the seeker become pure? When a seeker meditates, impurity is burnt by the yogic power and is thrown out to some extent. However, an ordinary human keeps on receiving impurities of others. This impurity mixes up with the accumulated karmas by going at the lower surface of the chitta. It's some part gets mixed with the destined karmas. If you often stay with people who smoke cigarettes, you will also start feeling like smoking cigarettes. But

all these activities do not affect those with strong willpower. If the impurity of cigarette smoke enters inside you, you will not be able to remove it.

The entire nature is made up of three gunas. That is why Tamoguna would necessarily remain. Due to Tamoguna, impurities will certainly remain, but it is better for everyone to avoid impurities as much as possible. Impure thoughts will arise due to impurities that lead to the path of downfall. Pure thoughts will arise out of purity which lead to the path of progress.

The person who is occulter and sorcerer worships ghosts and tamasik powers. Such people are called Tamoguni. Their food is also tamasik. There is an abundance of impurity in such type of people. A seeker should avoid such persons. The supreme goddesses of tamasik powers are Chandi Devi and Kali Devi. It does not mean that the sattvik seekers should not worship them. If a seeker wishes, he can worship them. These deities will endow him with sattvik powers even though they are tamasik powers because they are the personifications of Adi-Shakti.

The impurities that the seekers absorb everyday should be burnt with their yogic power. They should not hold it in their body for several days, otherwise it will be harmful to them. Even one's own impurity should be continuously struck with the power of mantras. Use yogic power to purify the food before consuming it, otherwise impurities will not be dissipated. One should keep striking impurities with one's yogic power so that they continue to become weak. Yes, your yogic power would, of course, be consumed to some extent. You should also continue to acquire yogic power through spiritual practice. If you have less yoga power, then take guidance from your Guru. Also, read the article on yogic power (yoga bala) carefully, you will certainly benefit from it.



# Mantra Chanting

Mantra chanting in itself is Mantra Yoga. It is necessary for the seekers to take the help of Mantra Yoga for extraordinary spiritual practice. In Mantra Yoga, mantra has to be chanted. Chanting of mantra generates power. It also makes the surrounding area pure. The purity also gets enhanced inside a seeker by the chanting of mantra. The more the chanting of mantra is done, the more rapidly success will be achieved in spiritual practice. Before starting the chanting of a mantra, proper method of reciting the same should be learnt. The pronunciation of a mantra should be correct at the time of reciting it. There is a special way of reciting mantras. It should be learnt from an experienced person because there is a particular kind of ascent and descent of voice for reciting a mantra. Unless the mantra is recited correctly, it will not be much fruitful. Therefore, the utterance of the mantra should be proper and correct. The pronunciation of the mantra should never be wrong. If a mantra is pronounced wrongly, it can also be harmful. I have seen at several places that the way of reciting mantra was not correct. The mantra was being recited collectively. The meaning of the mantra being recited was coming out to be very incorrect. Those who were chanting mantra were not getting any benefit. I observed with my divine vision that vengeful (tamasik) powers were getting the benefit of the mantra. The vengeful powers present there in subtle form used to grab the subtle part of the ingredients of the havana. Due to wrong chanting of mantra, the meaning of mantra was different from its original meaning. Tamasik power was being generated from that mantra instead of sattvik power. The vengeful powers present there were partaking that tamasik power. But those who were chanting the mantra were not aware of it because they were ordinary men.

There are many ways of reciting mantras. One, reciting the mantra loudly. Two, reciting the mantra in a low voice. Three, reciting the mantra within the mind. Reciting mantra loudly is the first stage of mantra. The mind of a seeker begins to become focused with this way of chanting and the surrounding environment also starts getting purified. But its benefit is less because the mind is not able to concentrate much in this. The sound of the mantra should be such that it does not disturb others. Our mantra chanting should not

mean that we trouble others through this. Mantra should be recited in a low voice. Its benefit is of medium grade. In this, only the lips move and the sound is heard only to the person who is reciting it. In this state, the mind of a seeker becomes more concentrated. Its benefit is also more than in the first stage. There is no harm to anybody else. The best way to chant a mantra is that its chanting continues in the inner self. This state comes last in the seeker. The seeker should achieve this very state, in this state the mind is completely concentrated. Its benefit is also fully obtained. There is no external movement of any type in the seeker, rather he keeps sitting completely quiet. The seeker should do mantra chanting sequentially in this way only. If he starts chanting the mantra by closing his eyes from the beginning itself, his mind will not be immediately concentrated because the nature of the mind is fickle. Therefore, the practice should be done slowly and gradually. A rosary is used as a base while chanting the mantra. Using this, the seeker sets a goal that he has to do chanting so many times. But while doing chanting within the mind, counting with the rosary cannot be done, since forward movement of the beads of the rosary stops, or it drops from the hand because mind begins to be concentrated. When the mind starts getting concentrated, one does not remember to further the beads of the rosary. So long as the rosary continues to move, you may consider that the mind has not become concentrated yet. By the way, this act also happens even while doing chanting in a low voice. The mind also begins to become focused in that process. However, this act does not happen for a seeker who is doing mantra chanting loudly because the mind does not get focused. But the benefit of mantra chanting is definitely received. Every mantra has its separate deity. It is imperative for a seeker to visualize the form of the deity of a particular mantra during mantra chanting. It will help to concentrate the mind.

Nowadays some people say that there is no power in mantras, we have chanted thousands and lakhs of mantras but have not got any benefit. Why did chanting mantras not give any benefit or why did the mind not become stable? But if they try to know the reason behind this, then they will definitely get the answer. The reason could also be that your pronunciation may not be correct while chanting the mantra. Your inner confidence may also be weak. While chanting the mantra, you should have complete faith in your work, then success will definitely be achieved. You should never be suspicious. There might be

lack of purity in the mind and body. Purity of the mind and body is extremely essential. Until purity comes, it is difficult to say how effective the mantra chanted by you will be. If an appropriate benefit of mantra is to be obtained, it is necessary for the seeker to remain pure. This is the only reason that nowadays people themselves do not remain pure, but they blame the mantra saying that the mantra no longer has any power. The truth is that the mantra has so much power that even today the deity of the mantra appears. However, it is necessary to have divine vision to see that god. Because without divine vision, that deity will not be seen by you. The structure of the deity's body is composed of very fine particles, so the naked eyes cannot see him. The mantra that is recited creates a vibration in the atmosphere. When the effect of the mantra becomes subtle through practice, then due to vibration in the Vayu-Tattva, that vibration reaches the deity concerned. When the impact of a mantra reaches the concerned deity, the deity is forced to appear in front of the seeker. But it happens only when the mantra is perfected.

The sages and hermits of ancient times were successful in performing any task on the power of the mantra they recited because they had extreme purity within themselves. Besides, they used to chant mantras with strong determination, only then these mantras used to be perfected by them. If a mantra is recited in a proper way, then it will surely become perfected for you at some time or the other. However, in order that the mantra becomes perfected for you, regulations and restraints have to be adhered to and patience has to be kept. When you chant the mantra, your impurity will be reduced and the karmas will also burn in certain quantity. It may take several years for a mantra to become effective. Here you may say that as our path is that of 'Sahaja Dhyana Yoga', then why so much emphasis is given to mantra in this? The truth is that in any type of yoga, recourse to other paths of yoga must be taken.

Seekers! It will be better to write a little more about the mantra. Because till now, I have written about those seekers who are new or who have not attained a high state. So now a little about those seekers who have achieved the high state or whose Kundalini has stabilised by completing its full journey. Seekers! I chant mantras even today. I did a lot of mantras chanting during the period of my spiritual practice, and even after the

stabilization my Kundalini, I continue to perform mantra chanting till today. If required, I may even reduce the duration of my samadhi, but I do not leave mantra chanting. The truth is that mantras have a lot of power. The amount of yogic power that we attain in a whole year through the samadhi can be attained within a short span of time by mantra chanting. That is why I have never been deficient in yogic power till today. While guiding any seeker, I make him act as per my wish. I use a lot of yogic power to accomplish this task. If I wish that such-and-such action should happen in the body of a seeker, it will surely happen. What I mean to say is that I do not lack in yogic power, because some mantras have already been perfected by me since previous births and I take advantage of them also. I came to know through the practice of yoga that these mantras were perfected by me in the earlier births. I have perfected them in the present birth also. Seekers, I have suffered a lot to attain perfection in these mantras, even my physical body has undergone too many hardships. It is because to achieve any goal, one has to follow regulation and restraint strictly.

In order to make Kundalini fierce, you should use Shakti Mantra or Kundalini Mantra. When your Kundalini comes up to Throat Chakra, then you should definitely use this mantra. It will make the Kundalini more intense. Impurity will also be reduced and it will be helpful in opening the Throat Chakra. After the opening of Throat Chakra till the opening of Brahmarandhra, mantra chanting is more beneficial. When you chant Shakti Mantra, then Kundalini will certainly try to rise upwards. Mantra will surely help in getting the Brahmarandhra opened. Do mantra chanting from half to one hour. Chant the mantra loudly by sitting in an asana. At this time, mantra chanting in the mind should not be done. Close the room completely so that the sound does not go out. No one should be disturbed by the mantra recited by you. The sound inside the closed room will keep echoing. It will benefit you more than meditation. Kundalini will not rise as much through meditation as it does by the influence of mantra. It does not mean that you should stop meditating, rather continue your meditation as before.

If your Kundalini has become stable and you want to increase yogic power, then do chant Shakti Mantra or Om Mantra methodically. Remember to chant the mantra loudly. If this technique is adopted in complete solitude, in the fields or in a forest, then it is better. You

should adopt just one mantra; do not recite mantras by changing them intermittently. If the mantra becomes perfect for you, you will not feel the deficiency of yogic power throughout life. While chanting the mantra, you must keep getting information through divine vision or Knowledge. If there is any kind of error or mistake then remove it by acquiring information using your own Knowledge. About Shakti Mantra, you should ask your Guru or you may ask Goddess Kundalini herself. I am not writing that mantra over here for some reason. Because the tamasic seekers of vengeful nature can misuse the same. That is why, I do not consider it appropriate to write about that subject.

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# Valaya

A circle of spherical light revolves around every living being. This spherical light is called a valaya. This valaya moves around the gross body at a short distance. Valaya is composed of subtle particles of light; therefore, it cannot be visible with the naked eyes. This valaya protects living beings, therefore it is also called a protective shield. Valaya protects from external traumas (which are of subtle form). This valaya exists not only in the case of human beings, animals, insects etc. but all types of plants and vegetation also have valaya. The valaya of every living being is not similar, rather it is based on one's traits, nature and deeds. If the Sattvaguna is predominant in a living being, then his valaya will be brighter and larger in size. If a living being is of Tamoguni nature, his valaya will be of small size and blurred light.

Other than humans, the valayas of other creatures are almost the same in their respective species, because those species are to endure the fruits of deeds. For instance, a similar type of valaya is found in all the lions; there may be just a slight difference. Similarly, cows, buffalos and birds have almost the same valaya in their species; there may be just a minor variance. But different humans do not have similar valaya. This is because they can do new karmas besides, of course, bearing their destined karmas. The valaya of a human is small or large, blurry or radiant according to his deeds. If a human being is of cruel nature, sinful and the doer of lower-grade actions, then his valaya will be of small size and dim light. Valaya tends to move in a spherical manner, i.e., it keeps rotating spherically. The valaya of a human being with such type of nature moves very slowly. If a person is good in nature, generous, truthful and non-violent, then his valaya will be brighter. The size of his valaya is also larger and the speed of rotation is also faster. If a human is a devotee or yogi, then his valaya appears to be brighter and larger in size; its rotation speed is very fast like that of a rotating wheel. Such a valaya is extremely powerful.

When a human being falls sick, or there is some kind of trauma on his gross body, i.e., when the gross body of human being feels more pain, then his valaya gets affected. If valaya is attacked in any way, the subtle body of the person also gets affected. When the

subtle body is affected, then the gross body begins to suffer pain, because valaya exists in a subtle form. This protects the subtle body. Therefore, the relation between valaya and the subtle body always remains. If the valaya is dissipated by striking it, then the subtle body of that person will abandon the gross body, which will cause death. As soon as there is any kind of attack on the valaya, the human body will feel pain at that time.

You may be wondering that though the gross body of a human being can be harmed, how can subtle valaya be wounded? It is quite clear that just as the physical attack is necessary to harm the gross body, similarly the subtle valaya can also be wounded by the subtle powers only. Only the one who is a master of subtle powers can accomplish this task. The master of subtle powers are humans like a devotee, yogi, occulter, sorcerer etc. But only the evil-natured people harm someone. This work will not be done by a devotee or a yogi because holy men do not harm anyone, rather they may do welfare of others. Occulters or sorcerers do this kind of act because they are Tamoguni worshipers. I am not referring to all the occulters and sorcerers. However, it has been seen more often that such people with Tamoguni powers harm others. Sometimes, such men also do so out of greed for money. The people who do such things, they certainly have to suffer a lot. They have to suffer pain at the time of death and even after the death.

If a person has been harmed in a subtle manner, then only subtle power will have to be used to nullify this damage. Therefore, sometimes it is observed that a person is treated a lot, even the best doctors get perplexed by treating him, but the disease is not cured. But the saints or exorcists cure the disease just by their wish or by using their subtle powers. The reason for this is that, in some way or the other this man has fallen sick in a subtle way. If the valaya has been damaged and if it is cured, then the disease or pain will automatically be cured. If the person was unwell in a subtle way, then some occulter or sorcerer etc. might have caused harm. Sometimes it also happens that a human being can become a victim of the inferior-grade Tamoguni powers which keep wandering in the atmosphere in invisible form. These powers are of evil nature. To drive away such powers, one must be a powerful person (master of subtle powers). Otherwise, the impact of these powers will not go away easily. If some great evil power is haunting a person, he

may get rid of it only through some great yogi, sage, or occulter. Because the powers will be used from both sides.

There are some reasons why invisible evil powers harm human beings. One— It can be possible that somebody has sent these powers. Two— sometimes, it has been seen that these invisible evil-natured powers make humans their targets just to fulfil their desires. They get their desired things through human beings. These Tamoguni powers influence the human's valaya, by which his valaya begins getting fragmented. In such a state, the human being falls sick or suffers from pain. These powers always maintain a relationship with that person. When a person is freed from such vengeful evil powers, then the desires of those evil forces are either fulfilled or instead of fulfilling them, they are driven away by striking with power. The seeker who is capable of seeing the valaya, such a seeker by looking at the valaya of another, gets a lot of information about the nature of that person, what kind of karmas he does and how much spiritual power he has inside him. This valaya definitely benefits man because it provides a life-saving shield. Sometimes, without any reason, he absorbs the goodness and badness of others through the valaya. It is the rule of nature that when a person of good valaya approaches a person of bad and dirty valaya or comes close in any way, then the good and bad valayas get mixed with each other. The light particles of bad valaya go into the good valaya. Similarly, the light particles from good valaya mix up with bad and dirty valaya. In this situation, a person of good valaya has to suffer loss, because the bad and dirty Tamoguni particles enter his body. These Tamoguni particles affect his body, due to which reason Tamoguni ideas start growing inside him. In the same way, the good sattvik particles enter the person of bad valaya. These sattvik particles have good effect on his subtle body, then good ideas start arising within him for some time. However, due to the excess of Tamoguna, sattvik particles are unable to affect much. In such a situation, there is a loss to the person with good valaya and the person with bad valaya stands to gain.

It is often said that we should keep the company of good people and not of bad ones. If you associate with a good person, you will become respectable; if you associate with a wicked person, you will become immoral. That is why a seeker should have good company. Due to mixing up of the valayas from the company of good and bad people, a



difference in thoughts begins to emerge. If the company of a yogi is kept for many days, then surely changes will start taking place in the human being. The valaya of a yogi is very radiant and widespread. The effect of such valaya falls on the other soon. The place where yogi lives becomes extremely pure. That is why the mind gets delighted more at such places. The environment of the area where a person of cruel and violent natured lives is filthy. One does not wish to stay at such a place.

There is another property of this valaya. The particles of the valaya remain scattered in very small quantities on the earth's surface as well as in the atmosphere. Be it the valaya particles of an evil-natured person or those of the valaya of a yogi man. The particles depleted inside the valaya are replenished by the valaya itself. The subtle body originates particles. Therefore, the valaya particles do not get deficient. These new valaya particles continue to be created through the current deeds and getting scattered. What difference does it make to a man with an evil nature? He will regain valaya particles by doing evil deeds. However, in order to make up for the scattered particles of a yogi, he will have to sit for yoga, then only the radiant particles will be generated. That is why a yogi mostly keeps sitting in meditation. Due to the scattering of valaya particles, his power decreases in small quantities. This action always keeps going on. This must be known to yogis that during the period of their practice, they were very powerful. However, after the stabilization of Kundalini, their power no longer remains the same as before because they begin to consider themselves perfect in all respects, and completely lessen their sitting in meditation or stop it altogether. That is why their power does not remain the same as before. Moreover, the valaya particles continue to scatter as per the laws of Nature and even the impurities also take them over. Therefore, the yogi should always continue meditating as before. Even if he meditates for a little while, but he should not stop meditating.

Due to this reason, the yogis of primeval age used to live in solitude and did not come in contact with anybody. At one place in Ramacharitamanas, there is a description about the hermitage of sage Kakabhushundi. Those who used to go to his hermitage would start chanting the name of 'Rama-Rama' from a long distance away from the hermitage. In the hermitages of the past, the influence of purity was so strong that even violent animals

used to forget their ferocious nature. Due to the impact of yoga, there was so much influence on the Tamoguni vrittis that those vrittis themselves used to get suppressed and dominance of Sattvaguna used to take over. Therefore, the living being used to become Sattvaguni for some time.

Now, I am reminded of an incident by which I got information about the valaya of a devotee and a yogi. This incident was probably of November-December 1995. I had a fight with the very powerful Tamoguni powers of Bhuvar Loka. I did not want to get involved with them, but the evil forces were adamant on fighting. One night, I was sitting in meditation, at the same time, I was attacked terrifically. I cried up in pain. I felt as if my ribs were broken. It was three o'clock in the night. Then I sat to meditate, I was attacked again. At that time, I felt as if my life will be gone. I got very furious. I said, "Who is that evil person who is attacking me without any reason?" At that very moment, Goddess Nature appeared. She said, "Yogi son, calm down. These are extremely powerful powers of the Bhuvar Loka who are attacking you. I will persuade them." Then I became calm and went into depth of meditation. In the morning, I went into my cottage. The cottage is built in a forest outside the village. I used to live in the cottage during the day time and meditate there. I was doing some work there. At the same time, many evil powers began thinking of attacking me together. I came to know through my Knowledge about this fact. I sat for meditation at that very moment and began to watch the entire scene with the help of Knowledge. Initially, I got frightened a bit. As soon as my ego arose, I understood that my yogic power could fall short because the Tamoguni powers were numerous. Therefore, I thought of using the boon endowed by the Goddess Kundalini. However, it came to my mind immediately that this boon had been endowed for welfare only. Therefore, I gave up the idea. Then I used 'Om' mantra. I have attained perfection in this mantra. In a single attack only, the condition of those Tamoguni powers began to worsen. Those evil powers were using Bija mantra (a special seed mantra that contains some root sounds having tremendous subtle power) of goddess Kali and goddess Chandi. The Om mantra was generating unlimited power because it was perfected by me. In the meantime, I heard a voice, "**Yogi, stop!**" At that very moment, I closed my eyes

and saw that this voice was of the eleventh Rudra, i.e., Lord Kalagni<sup>48</sup>. Because of anger, a fire was coming out from his eyes, ears and mouth. I bowed to him. He said, **“Yogi son, you calm down, I will punish them.”** In the meantime, Lord Kalagni threw fire from his mouth. That fire came to Bhuvan Loka spinning like a spherical wheel and rushed towards those same vengeful devil powers. Those vengeful powers ran away chanting the Bija mantra. Goddess Chandi appeared in front of them. She was very angry. She started enlarging her appearance. Within a few moments, her form became very large and then she opened her mouth. Her mouth appeared as if the entire universe would be absorbed in her mouth. Those vengeful devil powers immersed in her mouth. Then the spherical fire thrown out of the mouth of Lord Kalagni disappeared. Mother Chandi said, “Yogi Son, be fearless. These vengeful powers will not look at you in future. Remember me when you are in need.”

Readers! This incident is not a meditative vision, rather it happened in the waking state. I asked Lord Kalagni, “Lord, why did these powers behave against me in this manner without any reason?” Lord Kalagni said, “Son, a yogi’s valaya shows how powerful he is. Your valaya has become much expansive due to your yoga power, so these vengeful powers were under the illusion that a yogi cannot have so much power. Your power was identified. Because of the boons you have received, your valaya looks very large and spherical.” Readers, it is often seen that the valaya of ordinary people rotates up to a distance of 2-3 feet in radius. If a person is spiritual, then the valaya keeps growing as per the ability. The valaya of yogis is much larger. The exact size cannot be written, because it is more or less according to one’s ability. At that time, my valaya used to have a radius of 40 feet. For yogis whose Brahmarandhra is open, the diameter of their valaya goes up to 6-10 feet. The colour of the valaya of such yogis is of bright blue particles. The valaya of a person who is of cruel and dirty nature is made of dim light mixed with black particles. The valaya of a priest of good nature and a philanthropist is made up of the particles of light bright colour. The valaya of devotees etc. is made by particles of golden colour. The colour of valaya can be slightly different according to worthiness. My valaya was too large, because I used to do a lot of meditation, followed too much restraint and

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<sup>48</sup> Name of the eleventh Rudra, who is known to be very powerful and fierce in nature.

most importantly, I used to do a lot of pranayama. I used to forcibly bring forcibly bring Udana Vayu that resides in the throat and has the tendency to move upwards, to the bottom. I bring it downwards forcibly. In this state, the gross body has to suffer too much pain, but I do not care about it. I force Udana Vayu to move downwards and stay at lower positions. This not only purifies the subtle nerves, but I also on knock the door of siddhis, i.e., it is very necessary to have control over prana to attain these siddhis.

The more expansive the valaya of a yogi is, the greater impurity it will attract towards it. Due to being more expansive, it will be equally powerful. And due to being more powerful and expansive, more and more particles of valaya keep scattering in the atmosphere as well as on the surface of the earth. There is a kind of magnetic power in the valaya owing to which it attracts the particles of others' valaya towards it. The particles of others' valaya are mostly Tamoguni and Rajoguni. Due to these particles, the karmas of a yogi are also affected and the karmashayas are formed on the chitta which are not of the yogi. They are formed because of the valaya of others. Therefore, a yogi should be cautious. The karmashayas formed a little while ago are weak. These karmashayas should be thrown out by the power of yoga or should be burnt and destroyed using yogic power. The yogis of the higher states come to know about this process of how to get rid of such karmashayas. The seekers who do not know about this should ask their Guru.

I am also writing a little about this process. First look at your karmas through divine vision to see how much your karmas are. Then if you feel an increase in your karmas, make a resolution and sit in meditation. Burn the karmas that came from outside by yogic power or use the mastered (Siddha) mantra which emits power. You will see that the external karmas have been burnt or expelled. You can also remove them by taking this resolution: The karmas that have come from outside must go back to where they came from. Then recite 'Om' loudly. Repeat Om three to four times. Those karmas will go away. You observe and decide for yourself. If you do not throw them out, they will be burnt and destroyed automatically in the state of samadhi.

This type of impurity and karmas are received not only by a yogi but also by every human being. But the yogi receives in larger quantity. Through each human being's

valaya, some karmas enter into each other because every human being has to come in contact with each other. For example, during travel, when visiting a friend or relative, at home or at a neighbour's place, in the office, in the market, etc., the valayas of each other get absorbed in each other. The karmas of ordinary people remain in each other's bodies without any reason.

You must have seen that when a human being of Tamoguni nature goes near a Sattvaguni person, the Sattvaguni man, even without any external information, tells that this man is not of good nature. The reason for this is valaya itself. The vrittis of the Sattvaguni person apprise him about the nature of the other human being when their valayas come in contact each other. Sattvaguni man is pure while impurity is in abundance in a Tamoguni person. One comes to know immediately as purity mixes with impurity. The more refined and powerful the valaya of a human being is, the more effect he will have on others. Because the subtle power affects the subtle body. That is why you must have seen that there is a special type of attraction in sages, yogis and spiritually powerful men. Some men of evil nature condemn saints and use indecent language. The reason for this is that the chitta vrittis of such people are Tamoguni; Sattvaguna and Tamoguna are opposed to each other.

If a patient keeps sitting quietly with a yogi and continues like this for a few days, you will notice that his disease will start getting cured automatically. If you read Bible, then you will come to know that disease of a patient used to be cured just by touching Jesus Christ or his clothes. Seekers! you must have noticed that when you meditate in front of your Guru, you experience better meditation. The valaya of your Guru itself is the reason behind this. You attain a deeper state of meditation due to the impact of valaya of your Guru. If your valaya is more expansive and powerful, the ordinary-category Tamoguni powers will not even look at you, they will flee just by seeing your valaya.

Dear seekers! If you want to make your valaya powerful, then you should use mantra chanting. There are, of course, many mantras, but I mention the mantra 'Om'. You keep adhering to restraint physically as well as subtly and do mantra chanting at a specific and pure place. The sound of the mantra should come out and the way of reciting the mantra should also be correct. Keep in mind that 'Om' mantra should be chanted in a long voice.

You will not see much difference in the beginning. But after some time, your valaya will start becoming brighter and bigger in size. More power can be gained through mantra chanting. It is my own experience that the amount of yogic power gained in the meditative state is less than that of mantra chanting. However, meditation has a different significance in its own place. Here, the purpose of doing mantra chanting is to achieve another goal; there is a difference in the goals of both.

# Gyana Chakra

Gyana Chakra exists inside every human being. Its location is towards the inside behind the Agya chakra. By the way, divine vision (third eye) also exists at this place. The divine vision is slightly higher inside the Agya Chakra, whereas the Gyana Chakra is a little inwards from the divine vision. When viewed, it looks like a spherical wheel. There are many spokes in it. However, I cannot tell the exact number of these spokes. There is a hole in its middle. Just like the wheel of a chariot has spokes and a hole in the middle in which the axle is stuck, similarly there is a Gyana Chakra. A yogi with divine vision can see Gyana Chakra or a seeker can also see Gyana Chakra during the period of his spiritual practice.

A yogi can know about anybody's spiritual competence by observing his Gyana Chakra. I remember an incident about Gyana Chakra. I was explaining the subtleties of yoga to Trikala<sup>49</sup>; at the same time, the subject of Gyana Chakra came up in my mind. Of course, I knew about Gyana Chakra but did not pay much attention to gain more information about it. Trikala asked, "Will you give me complete information about Gyan Chakra?" At that time, I explained a little about Gyana Chakra to Trikala, because I had experienced Gyana Chakra. I said, "You ask Swami Sivananda<sup>50</sup> about Gyana Chakra." Swami Sivananda used to live at Rishikesh. Even today, his hermitage is in the name of Swami Sivananda Ji Ashram in Rishikesh. He left his physical body in the year 1963. Now he resides in Tapa Loka. At that time, my contact with him was regular. As soon as I asked Trikala to ask Swami Sivananda about the Gyana Chakra, his eyes closed immediately. Swami Sivananda ji said, "Ask your Guru to acquire information himself about Gyana Chakra and explain to you, and do tell me also what information has been obtained." When Trikala narrated the whole incident to me, firstly I felt as if Swami ji was joking with me that he be told about Gyana Chakra. How much endearment is there in these words! But considering this as his command, I sat in meditation. I said to my Gyana, "See, it's the time of my test, I should not fail." I got information about Gyana Chakra

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<sup>49</sup> A high-level yogi from previous births who had extraordinary power of divine vision to be able to see anything of the past, present and future.

<sup>50</sup> A great Yogi who dedicated his life in preaching spirituality to people.

within a few moments and told this information to Swami Sivananda ji. He said, “Trikala, your Guru’s information is correct.”

For an ordinary man who is not interested in spirituality and whose intellect has also not developed much, Gyana Chakra remains stationary. Gyana Chakra of the persons who are Tamoguni, who consume intoxicants and those who are cruel by nature also remains stagnant. For those persons who follow the path of spirituality and do pious deeds, their Gyana Chakra keeps rotating circularly at its place according to their ability. The Gyana Chakra of those doing spiritual practice continues rotating at a slow or fast pace according to their ability. Gyana Chakra of the yogis keeps rotating at its place at a very fast pace. Whereas, the Gyana Chakra of the people of highly developed intellect, such as doctors, engineers, scientists, big statesmen, and also those who use their brain too much, keeps moving slowly according to their ability. But the Gyana Chakra of those who follow the path of spirituality revolves at a rapid pace.

Now I am writing about an experiment. There was a daughter of my friend who was 14-15 years old. He always insisted me to teach her a little about yoga. I made that girl sit before me for meditation. First, I saw her Gyana Chakra, it was absolutely stable. The girl was sitting at a distance of about two meters from me. I transmitted spiritual power to her Gyana Chakra through my eyes. As soon as the blue rays came out of my eyes, they got absorbed in her Gyana Chakra. Gyana Chakra vibrated and it started moving slowly after a jerk. Now the girl went in the state of deep meditation. After a few moments, I again transmitted spiritual energy through the eyes and enhanced the movement of Gyana Chakra. The girl went deep into meditation. Divine power used by me caused vibration in her body and Bhastrika started. I smiled because that is what I wanted. I continued to enhance the speed of her Gyana Chakra until 15-20 minutes, now its speed had become quite fast. Prana-vayu began to push Kundalini, due to which the Kundalini opened its eyes. After a few moments, Kundalini spewed its tail from its mouth and tried to rise upwards. In the meantime, I heard a voice from the space, “Now do not infuse more divine power into this girl. Her subtle body is having trouble.” I stopped and asked the girl to discontinue her meditation. But she was in a deep state of meditation. Then her father woke her up from meditation by shaking her body. She could become normal only



after some time. Similarly, I executed the transmission of power on some other seekers as well. I used to do this so that I could gain information through experiments.

I had gained a lot of information about Gyana Chakra. But in Sahaja Dhyana Yoga, the yogi does not use it much. Gyana Chakra looks very beautiful. I got some such information that it is used by those having Parakaya-pravesha siddhi and who are Kriya Yogis etc. Some yogis take out their subtle body from the gross body and wander in the space with the subtle body, thereafter their subtle body comes back into the gross body. They cause their subtle body to enter the hole located in the centre of Gyana Chakra at the time of coming out from the gross body and come out through the same hole. When a yogi comes out, he gets separated from the gross body. Then, after wandering according to his will, he comes back. In such a state, if the gross body is not destroyed, then it itself does not get destroyed. A yogi can come back in his gross body after a long gap. The process of taking out the subtle body is completed in Shavasana posture. After the subtle body is taken out, a subtle relationship with the gross body remains. That is why the gross body does not get destroyed by itself. When the subtle body comes back in the gross body, then it comes through the same hole (of Gyana Chakra). The way it comes out, it comes back oppositely. I wrote about this process according to the information provided by the Knowledge (Gyana). It is not fully perfected by me. Yes, I did try a few years ago and am writing it briefly.

Some years ago, I decided that I would also attain Parakaya-pravesha siddhi. The guide of this siddhi was not available to me. Myself, I was moving forward with the help of my Gyana (Knowledge). During that time, an activity happened to me. You can read about it in my meditative visions also. I was in a deep state of meditation, at the same time I saw Gyana Chakra because I was making a resolution of Gyana Chakra repeatedly. The Gyana Chakra appeared before me moving at a very fast pace. I began watching Gyana Chakra being very attentive. The size of Gyana Chakra went on to grow larger. It came closer to me. As soon as I willed, I reached near the hole. The Gyana Chakra was moving at a very fast pace. I kept focusing my vision only on the hole. I went flying inside the hole. I kept walking inside the hole for a few moments, then I felt as if I had come into a very vast space. I was flying forward. At the same time, my path forward was blocked.

Lord Vishnu was standing in front of me in a four-armed form. He was smiling. I said, “Lord, you are here!” Lord Vishnu said, “Yogi, this path is not yours. You have to become great, just move forward on your path.” Then Lord Vishnu disappeared. I started coming back; while coming back I entered the same hole situated in the middle of the Gyan Chakra and automatically started coming back from that hole. Within a few moments, I found myself separated from the Gyana Chakra. The Gyana Chakra kept moving away from me and disappeared in the space. From then onwards, I stopped thinking about Parakaya-pravesha siddhi.

When the Guru or the guide infuses spiritual power into the middle of forehead, then the Gyana Chakra also gets affected. Because of the effect on Gyana Chakra, the entire body gets affected. A hypnotist focuses his vision on Gyana Chakra or the brain to cast his influence, owing to which the physical body also gets affected.

It is possible that some seekers may not have even seen their Gyana Chakra. If your spiritual practice is at a high state, then try this; Gyana Chakra will definitely be visible to you. If you still fail, use your divine vision. Then you will see that this Gyana Chakra looks very beautiful. At that time, Gyana Chakra will appear to be moving fast at its place. You can get more information about it before the Kundalini becomes stable. After this, such scenes are less visible by the divine vision, because the seeker happens to be in the causal body at that time. Then his relationship mostly remains with the causal world. That is why, it is better to try to know about it after the opening of Throat Chakra and before the opening of Brahmarandhra.

# Divine Vision (Divya-Drishti)

Divya-Drishti (Divine Vision) is also called the third eye. This third eye is situated inside every human being. The location of this third eye is slightly above the Agya Chakra. In ordinary people, this eye always remains closed. Only a yogi and a devotee or a practitioner of the spiritual path can open it. When a seeker gets this eye opened through spiritual practice, he becomes capable of seeing the visions related to subtle things and the subtle world according to his ability. As his capabilities in samadhi progress, the power of his divine vision also increases. At the peak of Savikalpa Samadhi, the seeker feels that he can communicate with the entire universe according to his wish. This state is the moment of extreme happiness for a seeker. He is able to see anyone's past and future. The power to obtain even the most secret information about anyone through divine vision lies within him. In this state, the seeker begins to get great admiration from the society. But the yogi who has this divine vision should always use it for spiritual works and not for mundane activities. While using divine vision, the yogic power of a yogi is consumed to some extent. This divine vision works only on the basis of the yogic power and the state of spiritual practice. Divya-drishti should not be used to acquire such information that is personal or objectionable, because every person lives his life in his own way. The information of others should not be disclosed to anyone else.

When Throat Chakra of the seeker gets opened, thereafter his divine vision opens. When prana-vayu is in the Agya Chakra, then divine vision of the seeker begins to open. Sometimes, divine vision of a seeker gets opened when Kundalini reaches Agya Chakra. Divya-drishti begins to function even before the Agya Chakra is fully opened. By the way, divine vision (third eye) is located in the body in a vertical shape, but it is also visible to the seekers in a horizontal shape. This eye looks slightly bigger and brighter than the physical eyes. It looks very beautiful. When the seeker sees this eye, it seems as if an eye is opened and it is watching towards the seeker. Sometimes a seeker may see that an eye is slowly opening up, it is full of luminosity from inside. A light is coming out from this eye. This light is bright and intense. Divya-drishti is attained on the opening of this eye. Distant-vision is also attained along with the divine vision. Even subtle to

subtler things can be seen by divine vision. It is possible to behold the Saguna form of Brahman, i.e., Ishvara only through this vision. The seeker is able to see or understand very well the view of the realm where he roams during the state of meditation. The seeker can also take appropriate advantage of the divine vision as well as distant-vision for his own works. A seeker can also see many of his past lives as per his ability with the help of divine vision. He can even see the births of others. I have seen many of my past lives with the help of this divine vision. You can read about those births in my meditative visions. You can even establish contact with great yogis with the help of this divine vision and may seek guidance from them. I found the Gurus of my past two lives through the divine vision. They are still positioned samadhi in the Tapa Loka.

Now it can also be argued that how can we get information about others? The answer to this is that whatever karmas are done by a person, the karmashayas of those karmas keep getting accumulated in the chitta in the form of sacraments. These sacraments can be of many lives in his chitta. The sacraments of the inner self could be seen with the help of divine vision. The scenes of past lives are seen only through these sacraments. The more powerful the seeker's divine vision is, the more he is able to see. The divine vision of the seekers is very powerful whose spiritual practice is extremely intense and the body is also quite pure. Those whose spiritual practice is slow-paced; their divine vision is less powerful or such seekers cannot take more advantages from their divine vision as per their wishes.

Divya-drishhti of a seeker becomes extremely powerful when Kundalini turns upside down after opening Brahmarandhra and then moves towards the Agya Chakra from the Brahmarandhra door. When Kundalini returns to Agya Chakra, at that time divine vision is at its zenith. Then Kundalini remains in this very state until it gets stabilised. After Kundalini becomes stable, divine vision does not function as before. By the way, the mantra chanting is also helpful in the opening of divine vision. If you perform more mantra chanting, then divine vision can be opened a little earlier than its scheduled time.

When the Kundalini of the yogi becomes stable and merges into the vayu form, then the functioning of the divine vision also gets reduced. Then it is almost impossible to get the desired work done from the divine vision. Now you must be confused after hearing these

words as to how this can happen. However, my statement is true. I have experienced that a yogi does not disclose that his divine vision is not functioning any more. It does not mean that the subtle things are not visible to him when a yogi reaches the highest state. Those in the highest state can see everything through Knowledge. However, the scenes that are visible through Knowledge appear a little less visibly than those seen through divine vision. These are visible according to one's own ability. At that time the seeker remains connected to the causal world. There are not many visions over there. Meditative visions are also very few in this state; those too come mostly during yoga-nidra (yogic sleep).

I have also seen some yogis whose divine vision has stopped functioning and they are unable to see even through Knowledge. The reason for this is that such yogis stop practising yoga. They spend all their time in mundane activities or for the arrangement of hermitage etc. Such yogis guide their disciples with their experiences and inferences at the time of providing guidance. I am writing on the basis of my experience that in the present age, no matter how much yoga a yogi does, he can never be completely Trikaladarshi (forecaster of the future). It is true that a yogi is a Trikaladarshi. However, he is not able to see all the events of the future. The reason for this is that Goddess Nature does not completely reveal Her secrets to any yogi. If you look at the life and character of not only the yogis of the present age but also the yogis of ancient times, you will find that they too did not know the laws of Nature completely. When a yogi wants to acquire any information, he asks his inner self and gets the answer because the chitta of a yogi has Sattvaguna predominant vrittis. The correct answer is obtained from the Sattvaguni vrittis. A picture or image is formed through the Sattvaguni vrittis. These Sattvaguni vrittis are extremely powerful. The vrittis assume a form according to the resolution. This act is possible only when the Rajoguni and Tamoguni vrittis are left nominal in the chitta. The divine vision of seekers opens automatically during the period of their practice. If a Guru or guide wishes, it can be opened even before the matured state. But the divine vision opened in this way is not as powerful as the one which opens by itself in a matured state.

I have learnt from my experiences that the divine vision of a yogi does not stop working on its own, it has the grace of Goddess Nature. If the divine vision of those yogis whose divine vision has stopped working is seen in a meditative state, their divine vision will of course be found to remain open; however, it no longer performs the function of seeing. This is what happens in the present era, what to do! A yogi can understand my point very well. The second reason is that it is the divine vision of the subtle body which remains open, whereas the further state of the yogi is that of the causal body. The causal body and causal world have less density than the density of the subtle body and the subtle world. Due to less density, the causal body and causal world are subtler than the subtle body and subtle world. For this very reason, the subtle body cannot see the activities and scenes of the causal body and causal world. A yogi of the highest state enters the causal body as soon as he closes his eyes during the meditative state, he does not stay in the subtle body at all. The divine vision of the causal body of present-day yogis does not open. If the divine vision of the causal body gets opened, then they become capable of perceiving even the subtle to the subtlest particles of this universe.

You may be wondering how it can be possible that divine vision exists in the causal body. There are different types of physical instruments for viewing substances of different density. Those instruments have their own limited capability. That is why it is necessary to open the physical eyes to see the physical world. Similarly, when the divine vision of the subtle body opens, one gets the power to see even the subtle world. The subtle world extends up to Brahma Loka. Above this, there is causal world. The colour of this place is light blue and shiny. That is why, white bright light and golden light are often seen through divine vision. During the period of spiritual practice, some scenes appear in blue light. At that time, the causal world is seen through the Knowledge or divine vision.

The subtle body can move up to its certain density, then it will not be able to move further. Beyond that, it will have to move through the causal body. I had seen myself that my subtle body stopped at one place (in the space). Then I came out of the subtle body and went into the infinite space above. When I came back, my subtle body was standing in the space. I entered the subtle body. When I came back to the subtle body, I saw that

my gross body was sitting in meditation. And finally, I entered my gross body. You can read this experience in my meditative visions. This experience probably I had in July 1989. You will read similar experiences in my meditative visions. In one of my experiences, Hiranyamaya-Purusha was taking away my subtle body. I was stable in the space far above the Hiranyamaya-Purusha and was laughing to see my body. This experience was probably during March-April, 1998.

Seekers! The bodies of the heavenly deities come under the subtle body. When they also need to know something, they close their eyes and then they are able to know. The yogis and ascetics who are in the subtle body, their divine vision is open through the causal body. They are capable to see any incident of the whole universe because the creation of the entire universe comes under the causal world. The divine vision of the causal body is capable of perceiving even the subtlest things because the structure of the causal world is composed of the subtlest particles.

The divine vision of Trikala (to whom I taught yoga) was open of the causal world because he was a special type of person. He was capable of seeing even Tapa Loka with the gross eyes. To see the view of Tapa Loka, he did not need to close his eyes. He used to become still just for a moment and could hear the sounds of subtle realms in the normal state (in the awakened state). He could see even the bustling inside the physical body, the movement of pranas and the ascent of Kundalini, the germs inside water, the bacteria in curd etc. with open physical eyes. Even the objects hidden inside the earth could not escape the divine vision of Trikala. Once, he threw a glass of water while drinking. He said, "It is not water that I am drinking, but worms." When I took him to my Guru at Miraj (Maharashtra), the seekers there were amazed to see him. I too prayed directly to Ishvara to endow me with such a divine vision like Trikala, but He refused. He said, "Trikala is a special person, that is why he has attained divine vision through the causal body." After some time, Trikala and I got a curse from Goddess Kundalini. Trikala stopped doing yoga. I also had to face a lot of miseries. I endured the curse for one and a half to two years. During this time, I also cursed Trikala due to some reasons. Now, he has become evil-natured and is engaged in sinful activities. At that time, Trikala was eleven years old only. Previously, he had become very egoistic due to having unlimited

yogic power and being powerful. That is why he had to suffer this downfall. I also gained a lot of pieces of information from Trikala because he was Knowledgeable from earlier times.

Seekers! Divine vision can also be opened at the beginning of the spiritual practice by transmitting more divine power. However, for this task, the yogi should be extremely powerful. I experimented with three seekers. I opened their divine vision at the very beginning, but it got closed in a few days. I used to do such things for the sake of experiments. However, in my meditative visions, I have written about two seekers whose divine vision was opened at the initial stages. One of them was a girl from Jalgaon (Maharashtra) and the second one was a seeker from Meerut (Uttar Pradesh). The third one was my younger sister. Let me clarify one point that divine vision does not function equally in every seeker. The functioning of divine vision depends on the current spiritual practice of the practitioner and with how much restraint and passion he is carrying out the practice. The spiritual practice of previous births also has an impact on divine vision, how rigorous was his practice in the earlier births, what was his state at the last moment while doing spiritual practice; besides, how pure and sacred the seeker's inner self is, what is the level of Tamoguna etc. Similarly, there can be various reasons. The capability of divine vision depends on the firmness of spiritual practice and loyalty towards the Guru etc. The inner self of a seeker begins to be pure with dedication towards the Guru and Brahman, the type of his behaviour in the world and thinking etc. I have seen that the Brahmarandhra of some seekers is opened, but their divine vision is not able to see anything. On the other hand, a seeker like me had the capability to see a lot with divine vision even after the opening of the Throat Chakra. Such seekers are certainly able to hold the post of Gurus. If Kundalini of seekers is fierce in nature, divine vision of such seekers will be extremely sharp. The intensity of Kundalini affects divine vision. Only those seekers who have very sharp divine vision should aspire to sit on the post of Guru, i.e., only such seekers should become a Guru or guide, so that while guiding them, they can know correctly about the seekers and may provide appropriate guidance. Nowadays, the divine vision of most of the Gurus and guides is unable to see with clarity and minutely, because they do not carry out rigorous spiritual practice. They simply sit on the



post of Guru and make hundreds of disciples. And some Gurus have nothing to do with divine vision. Such incompetent Gurus are in abundance these days. However, there are also some guides or Gurus whose divine vision enables them to see very quickly and clearly. But such Gurus are very few and do not try to gather crowds.

# Siddhis

A seeker surely gets siddhis during the period of spiritual practice. The abode of siddhis is at a specific place or in a certain state. When a seeker reaches the abode of these siddhis during spiritual practice, the siddhis are there waiting to welcome him. These siddhis try their best to entrap the seeker in their allurements. They are always ready to get the tasks of the seeker done according to their power. They are quite capable of carrying out the works of the seeker within a wink. These siddhis are obedient to the seeker. But in reality, these siddhis are playing tricks with you, so that you get caught in their net and are unable to reach your goal, and remain stuck at the same place. But the objective of a seeker is Self-realisation, to attain perfection and to get rid of the cycle of birth and death. Therefore, seekers should not get entangled in the trap of these deceptive siddhis. A true Guru or spiritual guide always discourages his disciples from using siddhis or falling in their trap so that the seeker does not get misguided. The seeker who falls into the trap of these siddhis suffers downfall in yoga. When these siddhis stop working, at that time, then there is a remorse in the mind. The siddhi that was always ready to serve you goes away by leaving you. At that time, you stand at the place of downfall in your spiritual practice also. In fact, these siddhis are dependent on the yogic power of your spiritual practice. When you get into the trap of siddhis, then you will get fame in society. Many people will be waiting to obey your orders. At that time, you stop doing spiritual practice or have no time for practice. A time comes when you will start experiencing downfall from the peak you have reached because your practice will keep getting emaciated. Siddhis do not support you throughout life. They begin to become inactive after some time. Then the people who used to follow you will also leave you. And then you will realise that all your hard earnings go in vain. Therefore, the seekers should be vigilant. You should not fall into the trap of these siddhis. It is not necessary that you should be known to people because of your siddhis. As a matter of fact, you are practising yoga to attain God or to become Sthit-Pragya.

It is true that in today's era people salute miracles. But a true seeker never shows miracles. One who has attained God or has become Sthit-Pragya will never show

miracles. Such a seeker has nothing to do with miracles. He needs no glory, but the divine bliss. The seeker knows that worldly pleasures are transient. Nowadays, due to ignorance, some people consider those who show miracles as devotees of God. Due to not knowing of reality, they think that these miracles are because of God's grace. In such a miraculous society, such people keep ignorant and innocent people illusioned. Just by attaining one or two siddhis, they begin cheating ignorant and naive people in the name of God. Such miraculous people are served well. On the contrary, society does not respect those who are real devotees or yogis as they do not show miracles.

Some people attain different kinds of siddhis just to earn name and fame. They attain many vengeful (tamasic) siddhis of lower grade. Those who achieve such types of vengeful siddhis often do anti-social activities. Sometimes, they hurt others because the nature of such persons becomes vengeful. Such persons of vengeful siddhis often engage in sinful deeds. But after death, they have to suffer the consequences of sinful deeds. The worshipers of ghosts and spirits go to their realm (Bhuvar Loka) after death, afterward they take birth in the same species. They keep suffering a terrible state for a long time. In Bhagavad Gita, Lord Krishna says to Arjuna, "In whichever form people worship me, I meet them in the same form."

It is not necessary that a person with siddhis will have any connection with spirituality. It is true that siddhis are attained in yoga in a particular state, but these siddhis are ordinary. A few miracles can be shown with these siddhis. Alongside, these siddhis can be used from the viewpoint of charity. The more you use these siddhis, the faster they will work. It means that the more you use them, the more active they will be. If you do not use these siddhis, they become almost inactive. If you use these siddhis for philanthropy, even then your practice will be affected. Because you will start getting more attention from people and get less time for spiritual practice. So, it is better to stay away from them, use most of your time for spiritual practice only. When a seeker gets these siddhis, he surely gets their benefit. The fragrance of siddhis does not remain hidden, rather it spreads. This is the only time when the seeker should remain restrained because otherwise, the selfish people of the society will glorify you.

Some people follow a special type of spiritual practice just for the sake of siddhis. They have nothing to do with God-realisation or becoming Sthit-Pragya. They attain siddhis just to achieve glory and fame. Some lower-grade people attain siddhis only for doing wrong things. Some vengeful siddhis are extraordinary powerful. When such persons use these siddhis, it seems as if they are God in reality. However, everything happens due to siddhis only, they have nothing of their own. Rather, they follow a special kind of practice just to keep control over the siddhis.

When the practice of a seeker is on Throat Chakra, then some siddhis are received here. It does not take much time for the seekers to reach Throat Chakra, because prana rises upward rapidly with the help of the spinal column and then it comes in the Throat Chakra. However, these siddhis are not received immediately. All seekers know that many years have to be spent at Throat Chakra. When the spiritual practice of a seeker is good, his body also becomes pure. While doing spiritual practice in this chakra, Kundalini of the seekers begins to rise after being awakened during practice. At that time, seeker gets the distant-vision and distant-hearing siddhi (ability to see and hear incidents happening far away). When a seeker gets this siddhi, he gets the vision of the place far away and the sound of that place is also heard to him. These scenes are so clear as if you are watching them directly. The sound is also heard very clearly and loudly. Even if the sound is low at the place where you are listening to the sound, you will hear the same sound loud and clear. Whether the distance is more or less, it does not have any significance for this siddhi. You will be able to see and hear just on closing the eyes. You can even see the view of any place on the earth and can listen to the sound of that place too. For example, if you desire to know what your friend is doing right now, he will be seen as soon as you close the eyes. Wherever your friend is present, the sound of that place will also be heard. You can even know the secret information about anyone at any time. But the seeker should keep such information confidential. He should never misuse this information. These siddhis run after you so much that they keep providing a lot of information. When a seeker gets such information, he gets more enchanted towards these siddhis because he becomes so curious to know what his known persons are doing currently, what is happening at that place etc. You will get information within a wink.

Then most of the attention of the seeker is directed towards the siddhis. That is why he should act with restraint. It is better not to pay much attention to these siddhis. You still have a long way to go in yoga.

If you want to get rid of these siddhis, you should make resolutions time and again during the state of meditation. Even then, these siddhis are not got rid of immediately but they weaken slowly. These siddhis should not be used for our own benefit. When your spiritual practice progresses further, their effect will reduce. These siddhis are not of the same power for every seeker. Their efficacy depends on the spiritual practice of the seeker. If the spiritual practice of the seeker is intense, these siddhis will work very powerfully. If the seeker is doing mild spiritual practice, then these siddhis will function less as compared to those doing rigorous practice.

I remember that I got a lot of information through these siddhis. The siddhis had puzzled me a lot. I also used such siddhis when needed. Due to my intense spiritual practice, these siddhis were extraordinarily powerful. I am writing an experience here: this information was obtained from these siddhis. One day in the morning, I told my father that a war has started between America and Iraq. At the time when I saw the war, it was half past three or a quarter to four in the morning. At that time, I saw that a bright light has been spread over the sky of Iraq. Some of the cities of Iraq began to be visible clearly because of the artificial light generated in the space because there was night at that time. The sky echoed with the deafening cannons of Iraq. After some time, countless fighter jets were seen flying in the sky. A lot of explosive materials began to be thrown down from these jets. The blaze of fire was seen on the ground below. I was watching all these scenes comfortably from my home. Then I watched the scenes of that place two or three more times because I liked the war scenes. I had never seen such a war before. In the same way, I saw many events of the world with the siddhis. Later, the same events were found to be heard on BBC News (Radio), London. Similarly, I witnessed the battle of Israel and Palestine. This battle was fought with rifles. The scenes of the hills of that place are still in my memory. After watching various incidents of the world, I became uninterested. Then I stopped using siddhis completely. Now, these siddhis have become useless, I no longer have any desire to use them.

After this, the seeker gets Vacha Siddhi here itself. This siddhi is attained only when purity starts coming in the mind and body of the seeker. The spiritual practice of the seeker also goes up to four to five hours and he practises a lot of pranayama as well. The seeker becomes dedicated towards spiritual practice and God. Along with this, it is also necessary to be truthful. The siddhi functions as per the spiritual practice of the seeker. In such a situation, it is much better if the seeker observes a vow of silence because this will make the siddhi work even better. The seeker should speak only when needed, because power is depleted when we speak or talk. To conserve this power, it is better to speak the least. If the spiritual practice of seeker is intense, then small tasks can be accomplished by using Vacha Siddhi. Such a seeker can also eradicate the obstacles of ghosts, spirits and other hurdles by using the siddhi. He can cure even minor diseases. He can also provide help to the new seekers in their spiritual practice. But all these tasks should be done with the feeling of utmost endearment. While performing such works, there should be no contradiction or egotism.

By the way, such siddhis become extremely powerful when the seeker reaches a high state. On achieving a high state, this siddhi becomes most forceful, because the power of resolution of the seeker also gets enhanced. In this state, the seeker possesses the capability to give boon or curse. If he wishes, he can do the welfare of others and if wishes, he also has the power to destroy others. However, it is better for a seeker that he should provide spiritual benefits to others if needed. But he should not use it for worldly gains even by mistake, otherwise there will be a downfall in his spiritual practice. If there is a decline in the purity and spiritual practice of the seeker, then this siddhi will become weak even after attaining a high position. I had accomplished two-three major works from this siddhi. I have written about one experiment in my meditative visions. I did this experiment when I used to do spiritual practice in the Miraj (Maharashtra) hermitage.

The seeker is also blessed by Riddhi-siddhis at this very place (in Throat Chakra). These siddhis are sometimes seen by the seeker standing along with Lord Ganesha ji side-by-side. Sometimes, they are seen even without Lord Ganesha ji. The seeker is offered the temptation of splendour etc. by these siddhis. But the seeker must be cautious. He needs

spiritual practice, not glory. These Riddhi-siddhis are not seen to the seeker for a long time. After some time, they stop to be seen.

The significance of divine vision in yoga is very high. For more information on this topic, read the chapter of 'Divine Vision'. The philosophers are of the view that the divine vision is a gland of the nerves. With the functioning of this gland, one begins getting information about the past and the future. According to yoga, this gland is visible to the yogis in the form of an eye. During the Mahabharata period, this divine vision was bestowed upon two persons. It was bestowed to Sanjaya<sup>51</sup> by the grace of the great saint Ved-Vyas ji<sup>52</sup>. Secondly, it was provided to Arjuna with the blessing of Lord Shri Krishna. However, both these persons used it in different ways. Arjuna used this divine vision to see the colossal form of God (Lord Shri Krishna). At that time, only Arjuna was able to see this form of the Lord, other warriors could not see Him, as the structure of colossal form is made up of very subtle particles. But Sanjaya had used distant-vision because he had to narrate the whole story of the battlefield to Dhritrashtra. Sanjaya was watching the gross occurrences, whereas Arjuna observed the structure of the subtle matters; there was a big difference between the two. When divine vision is attained, then the distant-vision is also attained with it. Sanjaya had used distant-vision. Now the question arises, whether the distant-vision of a seeker can be opened before the apt time. Based on my experience, I would like to write that if the yogi is the master of immense yoga power, then divine vision can certainly be opened. If the new seeker's divine vision is opened before lifting the Kundalini, then the seeker can clearly see the rising Kundalini and he also gets good meditative visions. But the divine vision will stop working automatically after two to four days. I used this experiment with three new seekers; they got good meditative visions.

Nowadays, some people show-off overtly. They remain under the ground for a few hours or a few days. In fact, such demonstrators are not yogis; however, the worldly people consider them as yogis mistakenly. Such type of demonstration has nothing to do with

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<sup>51</sup> A character from the epic Mahabharata who was provided with the divine vision by the sage Veda-Vyasa to view the battle of Mahabharata and narrate the events of the war to his blind king.

<sup>52</sup> A great seer who divided the Vedas into four parts and wrote many spiritual scriptures including Mahabharata.

yoga. This act is extremely difficult and dangerous. If a person buries himself under the ground just to show some performance for few hours or a few days, then that person has nothing to do with samadhi in such a state. He is just befooling innocent people. The public cannot understand its reality. The truth is that such people decide in advance how many hours they will remain underground. A pit is dug according to that only, so that appropriate amount of oxygen gets filled in the pit, because there is a scientific basis, how many cubic feet of oxygen does any person take in an hour. Accordingly, an equally big pit is dug and he enters inside it. The pit is covered properly. The person is taken out of the pit before the oxygen runs out. In such a situation, patience is very much needed. It is practised for several months. After getting maturity in this art, such persons begin to organize shows by gathering crowd. It is a wrong way to earn money. These persons have nothing to do with spirituality. The description of eight siddhis is found in the Patanjali Yogasutra. I do not have knowledge about Anima<sup>53</sup>, Laghima<sup>54</sup>, Garima<sup>55</sup>, Mahima<sup>56</sup> etc. siddhis. It is found in the writings that these siddhis were perfected by Lord Bajarang-Bali. By the way, nowadays the most accomplished men (Siddha Purushas) are found in the higher reaches of the Himalayas.

In June 1993, I decided that I would definitely acquire information about Parakaya-pravesha Siddhi (ability to leave one's own subtle body and enter into another dead body to make it alive for some time). I attained a little knowledge by doing rigorous spiritual practice. You may read about this in my meditative visions. I used to enter a nerve during the state of meditation. The nerve was blocked ahead. After entering several times, I changed my route. I knew that the nerve would give me the way sooner or later. However, later, I went out through the Gyana Chakra, but Lord Vishnu stopped my path and explained to me that this path is not yours. For Akasha-gamana Siddhi (ability to move up from the ground for sky travel without any vehicle or propulsion), it is necessary to have control over the Udana-vayu. This is the initial stage. Udana-vayu may be used after getting the Kundalini stabilized. For this, each kumbhaka must be of at least three

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<sup>53</sup> A siddhi by which the size of the gross body can be reduced to very small.

<sup>54</sup> A siddhi by which the gross body can become very light in weight.

<sup>55</sup> A siddhi by which the gross body becomes very heavy.

<sup>56</sup> A siddhi by which the gross body can attain a very large size.



minutes. After a long time, you will stop feeling even the touch of air. You will feel that you are not in the body. In such a state, your gross body suffers a lot. I have written about these siddhis on the basis of my spiritual practice.

# Kundalini

Some people do not know completely about Kundalini; hence they are not able to understand its importance. Some people think that only the saints and sages have their Kundalini awakened. I would like to tell you that the sages and saints whom you see, it is not necessary that their Kundalini is awakened. Kundalini is awakened only by those who follow the path of yoga. The truth is that those who follow the yoga path, even their Kundalini wake up only when they reach a mature state of spiritual practice. That is why the number of people with awakened Kundalini is very less. Some people say that we are already devotees of God, so why do we need to awaken Kundalini? If someone is really a devotee, then it is good, but one does not become a devotee merely by worshipping or reading spiritual books. The feeling of dedication and self-surrender is also necessary. The Kundalini of some good devotees also gets awakened but is not able to rise much higher.

Some people say that Kundalini is a futile thing because when it is awakened, problems increase for the seeker, temperature of the body rises, he suffers from fever due to which he has to get treatment from the doctor. I do not know what type of distorted versions they keep using. I have heard these words even from those who provide guidance of yoga. They became yoga guides and start talking like this about Kundalini. I would say to such great men that first they should gain complete information about yoga, understand the nuances of yoga and necessarily have practical knowledge of yoga themselves. When Kundalini becomes stable, only then take steps towards guidance. Do not become a guide just by reading books alone; attaining mastery in exercises is not called yoga. Do not confuse the new seekers of yoga by imparting imprecise education to them. As a matter of fact, your own Kundalini is not awakened, that is why you do not know its importance.

An incident comes to my mind, it is a matter of the year 1986. At that time, I used to do a job in Delhi. I got a book related to yoga. After reading that book, I came to know about an institution having many branches in Delhi where yoga was taught. I went to the organizer of that institution. I introduced myself as a seeker and narrated some of my meditative visions. He was surprised to hear about my visions. Then he said to me, “You

do not fall in the trap of Kundalini.” Afterwards, he uttered a lot of inappropriate words about Kundalini and asked me to join his classes. I returned with a gloomy heart. I began to think that it is such a big institution having several branches, what will they teach me while they themselves are not aware of yoga. I have seen some renowned renunciants who say that the Kundalini power has awakened in their body and they can also make other people visualize the Kundalini power. But in reality, they are not capable of doing anything; they just cheat people.

There are some writers who do not have the experience of Kundalini because they could not awaken it of their own, but they write long articles about Kundalini, get them printed and sell them in the market. However, capable seekers come to know that the author is not a practitioner of yoga. Such writers do write about the siddhis also, even though they have not attained those siddhis. I would like to write once again that those seekers or inquisitors who have misconceptions about Kundalini should remove this fallacy from themselves. Because Kundalini is not an ordinary power, rather She is Adi-Shakti (Primordial Power). A seeker achieves completeness through her. Kundalini herself is the mother of the entire universe. That is why She is the real mother of all of us. Only the mother can introduce the son to his father or make him recognize his father. Our Supreme Father is Brahman.

Kundalini is a synonym of Primordial Power, a form of power that pervades every single particle seamlessly. She pervades all the fourteen realms of the universe in the form of power; that is why She is called Goddess and the ruler of all realms. Lord Brahma, Lord Shankara, and Lord Vishnu have become powerful only with the power of Kundalini itself. This Kundalini power resides in the form of Gayatri<sup>57</sup> with Brahma in Brahma Loka, in the form of Lakshmi<sup>58</sup> with Vishnu in Vishnu Loka, in the form of Amba or Parvati on Kailasha and in the form of Radha with Krishna in Goloka.

According to the creation of Nature (Prakriti), the lump (pinda) in the form of universe and the lump (pinda) in the form of body are the same only. The lump in the form of the universe is bigger and that in the form of the body is smaller. There is a coordination

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<sup>57</sup> The goddess, considered to be the mother of ‘Vedas’, who resides in Brahma Loka

<sup>58</sup> The goddess of wealth and the consort of Lord Vishnu.

between these two lumps; hence the divine powers that remain present in the lump of the universe, the same powers also remain present in the lump of the body. The Kundalini Shakti (energy that pervades the universe) is located in the Muladhara Chakra in the human body. The place of Nirguna Brahman is believed to be in Sahasrara Chakra in the human body. This Kundalini power remains coiled making three and a half circles around the Shivalinga in Muladhara Chakra. Kundalini keeps pressing its tail in its mouth. As this power remains present in the human body in the form of a coil, it has been named Kundalini.

In the human body, Kundalini remains dormant in a subtle state. It must be awakened with the practice of yoga. When the practice of a seeker reaches a mature state, then a Guru or guide arises the Kundalini by awakening it. Kundalini of ordinary people always remains in a dormant state. That is why a human being cannot use the power of Kundalini in his life. Just as if a person is given the treasure of diamonds and the door of the treasure is shut from outside, and if the person tells others that he is begging because he is as poor as a beggar, then whose fault would be there? That is exactly what a worldly man does. There is an inexhaustible treasure inside his body, yet he keeps begging miserably throughout his entire life but does not try to open the door of the treasure lying inside his body. He keeps wandering in the world in search of happiness being miserable. But happiness is not found in this gross world and he keeps moving in the cycle of birth and death. That is why a person should awaken the power lying dormant within himself. This power will let you experience eternal bliss after practising yoga and will also get you rid of the bondage of birth and death.

Adi-Shakti (Primordial Power) Kundalini is the source of all the sources. That is why every human should take the benefit of Kundalini. It is also the right of every human being. In order to awaken it, you have to follow the rules of yoga and there is also a need to practise meditation under the direction of a Guru so that the gross body may become pure. It is extremely necessary to purify the nerves in order to awaken the Kundalini. To get it awakened, one has to follow the practice of yoga for many years. Sometimes, the seeker has to wait for the next birth for the awakening of Kundalini. However, those whose inner self is pure, who has a longing to attain God, whose present karmas are good

and are also loyal to yoga as well as to Guru, the Kundalini of such seekers gets awakened quickly. It cannot be said as to when the Kundalini of a particular seeker will wake up; it depends on the ability of the seeker.

When the mind of the seeker begins to concentrate during the state of meditation, then the jerks of prana start pushing the Kundalini. When all the three Bandhas start happening automatically to the seeker, then the pressure of prana at that time is on the Muladhara Chakra. Due to pressure of prana on the Muladhara Chakra, prana pushes Kundalini and owing to jerks, Kundalini begins to open its eyes. At that time, Kundalini opens and closes its eyes. However, due to continuous pushing of prana, Kundalini opens its eyes completely. Even after opening the eyes, Kundalini keeps pressing its tail in the mouth quite calmly as before. If Uddiyana Bandha starts happening automatically to the seeker during the meditative state, then it should be understood that the Kundalini has opened its eyes. In such a state, Mula Bandha also starts occurring automatically. When the practice of the seeker gradually increases and the mind goes deeper, then the jerks and pressure of the prana are more on the Kundalini. In that state, Kundalini starts to spit its tail from the mouth. Then a time comes when Kundalini spits out its tail from the mouth completely.

When the Guru considers the seeker to be in a matured state in practice or understands that the time for raising the Kundalini has come, at that time Guru uplifts the Kundalini by transmitting divine power to the seeker. Kundalini stands up by raising its hood and unfolding its coil a little from the Shivalinga. In this state, Kundalini hisses vehemently. Just like a snake becomes furious when it is awakened while it is sleeping, similarly Kundalini also hisses angrily. In the beginning, Kundalini rises a little, then it gradually rises upwards as per the practice of the seeker. Raising the Kundalini does not mean that it will reach up to the throat in one go, rather it initially stands up by raising its hood equal to that of Shivalinga. Then as per the practice of yoga, it continues to rise.

There is a Shivalinga in the centre of the triangle in the middle of the Muladhara Chakra, Kundalini remains wrapped around this Shivalinga itself. From the middle of the triangle, the Sushumna Nadi goes upwards through the inside of the spinal cord. On the left side of this very Sushumna Nadi is Ida Nadi, it originates from the left side of the triangle and goes upwards too. Pingala Nadi is on the right side of Sushumna Nadi. This nadi

originates from the right side of the triangle and goes upwards as well. Movement of prana-vayu happens in these Ida and Pingala Nadis. That is why these two nadis have been called the carriers of power. In a normal state, the orifice of Sushumna Nadi remains closed in the centre of both these nadis. Kundalini enters this very Sushumna Nadi, and then rises from within the same. The seekers get good meditative visions during the time when Kundalini rises.

When the jolts of prana fall on the Kundalini during the state of meditation, it opens its eyes. At that time, Bhastrika of the seeker begins to run automatically. The reason for running of the Bhastrika is Kundalini only. The nerves become pure due to the running of Bhastrika. Kundalini itself gets this work done by the seeker during the state of meditation. Even when Kundalini rises, Bhastrika of the seeker runs to some extent. In such a state, the seeker should practise pranayama as much as possible. When the Kundalini awakens and rises upwards, its form appears as if a serpent is wrapped in Kumkum (a kind of scented saffron). It moves forward spewing flames from its mouth. As Kundalini gets awakened, first of all it begins to eat Prithvi-Tattva. It seems as if someone got food after a long period of time and started eating voraciously being impatient; at that time, one eats up whatever food one gets. In the same way, Goddess Kundalini, awakened after a prolonged period, begins to eat the Prithvi-Tattva of the seeker's body. The inertia of the seeker's body starts getting destroyed. Laziness no longer remains in his body. His body becomes agile. He finishes any task faster than before. Due to absence of inertia and laziness, the duration of his sleep also gets reduced. The place where Kundalini eats or destroys inertia, she goes on spreading consciousness at that place. Because Kundalini herself is an epitome of consciousness, she is exceedingly opposed to inertia. That is why, first, she attacks inertia and moves ahead by eating and destroying it and then spreads consciousness as per her nature.

When Goddess Kundalini has eaten the Prithvi-Tattva, then her next food is Jala-Tattva. She starts drinking the Jala-Tattva of the seeker's body. Due to decrease in Jala-Tattva, heat starts increasing in the body. In this state, spiritual practice of the seeker begins to progress which also generates heat. As the Kundalini becomes fierce while slowly rising upwards, accordingly she drinks or absorbs the Jala-Tattva. The physical body of the

seeker starts becoming lean, but the glow of body and the lustre of his face grow. The water present in the intestines in the stomach begin to get dry. If Kundalini of the seeker is fierce, then the intestines begin getting wounded due to heat in the stomach. Then there may be slight bleeding at the time of defecation. Due to this, the seeker suffers from extreme pain. At that time, the seeker should drink as much water as possible; the water in the body, however, keeps drying up automatically. At that time, the seeker has to endure the suffering due to heat. The body of the seeker becomes very thin, but there is no dearth of power inside his body, rather agility increases more than before. Due to heat in the body, the seeker also feels less hunger. But this state comes a little later.

When the Kundalini wakes up and rises, it eradicates the inertia in the Muladhara and spreads consciousness in the nerves and nervous system located in that chakra. Due to this, the Muladhara Chakra brims with consciousness. Muladhara is inertia predominant chakra. In this chakra, the quantity of inertia is found in higher quantity. When the Kundalini rises upwards after spreading consciousness, it reaches the Svadhisthana Chakra. This chakra is located at the place of reproductive organ. When Kundalini reaches this place, the sensual desire of the seeker becomes very intense. In this state, the lust becomes so intense that the seeker's lust would never have been so strong before. Some seekers may even think why is there so much lust-related perversion now when it did not exist earlier. Seekers! You should not get panicked in such a state, rather you should have patience. Kundalini itself will burn and destroy the lust that has arisen. Here, the seekers should think that they are being tested regarding their spiritual practice. Visions may also occur during the state of meditation. If visions related to sensual desire come during meditation, those should be observed by being neutral. No perverted thoughts should come in the mind. If perversion arises in the mind, it may also lead to a downfall in the meditative state. Due to this downfall, one might suffer the loss of a few days of spiritual practice. In this very state, Goddess Kundalini herself may appear before you in the form of a beautiful woman in a sensual posture. Therefore, the seeker needs to be vigilant. The sensual desire of every human gets activated from this chakra itself. Therefore, when Kundalini reaches this chakra, lust also becomes fierce. However, Kundalini starts absorbing the Jala-Tattva while destroying the sexual appetite. There is

an excessiveness of Jala-Tattva in this chakra. When it absorbs Jala-Tattva, then it spreads its consciousness in this chakra; this chakra also becomes conscious. Then the sensual desire of the seeker remains in a very subtle form. Beyond this, the Kundalini gradually rises upwards and reaches the Navel Chakra.

When Kundalini reaches the Navel Chakra, at that time the seeker has to bear more heat. Kundalini itself spits out flames of fire, and in the navel itself, there is a place of gastric fire. The same gastric fire performs the function of digesting the food and keeps the entire body warm. The navel itself is the junction of the nerves. Kundalini destroys the inertia of these nerves, fills them with consciousness and ignites the gastric fire completely. Due to this, fire spreads all around in the seeker's stomach. The whole body of the seeker begins to remain warm. During this time, the seeker feels very hungry. He does not understand how whatever he eats gets consumed so quickly. Now, the seeker does not go for defecation for two days or so, all the food gets consumed. At the same time, the water of the stomach intestines starts drying up. If the seeker feels wound in the intestines, he should take clarified butter (ghee) by mixing it with milk. This will provide relief to the wounds. There is abundance of Agni-Tattva in this chakra. On the top of it, Kundalini also emits fire, hence the seeker necessarily feels more heat. It proceeds upwards spreading consciousness in the Navel Chakra and reaches Heart Chakra.

When Kundalini reaches the Heart Chakra by climbing upwards with the support of Sushumna Nadi, then it seems as if there is a burning sensation in the heart; fire has spread all around in the heart. Sometimes it is felt as if the heart will burn completely. Or, the seekers with fiery Kundalini sometimes feel as if the Kundalini is tearing the heart. However, this tearing feeling is not felt by all the seekers. It is because one route of Kundalini goes directly from the Navel Chakra towards the heart. This route is also called the fourth route. Kundalini directly reaches the heart through this route. Over there, it also burns the karmashayas present in the chitta to some extent, besides it starts absorbing air present in the heart. Then it returns to the Navel Chakra and reaches the Heart Chakra with the support of the spine. Then after coming back to the Navel Chakra, it enters straight into the Heart Chakra. It does this action for a few days. Then with the support of the Sushumna Nadi, it moves forward from the Heart Chakra. When it goes beyond the



Heart Chakra, then the Kundalini does not come directly to the heart from the Navel Chakra. The Kundalini of all the seekers, however, does not go to this fourth path. The Kundalini of those who are yogis from previous times (past births) goes on the fourth path. By going on this path, the seeker gets a lot of benefits because his sacraments are burnt to some extent. Even many of the yogis do not know that this is also a path of Kundalini. I will write about it later. When the seeker's Kundalini comes to the Heart Chakra, then he gets nice divine visions. Kundalini moves further as per the spiritual practice of the seeker while destroying the impurity and inertia of the Heart Chakra and filling it with consciousness, and then reaches the Throat Chakra after a few days.

The Throat Chakra is a chakra that takes a lot of time to open. Many seekers are unable to open this chakra because their practice does not happen to be so intense. Those who follow the intense spiritual practice; they also take many years to open this chakra. When Kundalini reaches the Throat Chakra, it does not find a way to go further from here and the path ahead is also very narrow. A knot keeps blocking this path. This knot is a bunch of nerves. Unless this knot gets opened, Kundalini cannot move forward. The seeker should remain extremely pure in this state. He should do as much spiritual practice as possible. Pranayama is very important to open this knot, so the seeker should also practise a lot of pranayama. The seekers whose Kundalini is fierce, feel very well that the Kundalini is hitting their throat and is trying to go upwards. When the seeker's practice is good and the purity also increases in his body, this knot starts opening up. While unfolding, it appears as if the nerves are breaking or the Kundalini is tearing the knot. When this knot is about to unfold completely, the neck begins to feel pain. However, when the knot opens after a few days of practice, prana moves upwards. Kundalini cannot go up immediately because the path ahead is narrower. That is why it makes the path wide by hitting it repeatedly. It widens the path of Throat Chakra so much so that it becomes convenient for the Kundalini to move upwards. Kundalini gradually climbs up from this Throat Chakra. Now, in order to cover the path above, the seeker has to observe regulation and restraint rigidly and even the practice has to be made more rigorous. Kundalini easily reaches up to the Throat Chakra with the support of Sushumna Nadi, but now onwards one will have to make one's own path forward.

Kundalini takes a lot of time to reach Brahmarandhra from the Throat Chakra. It has to pass through three routes to reach up to Brahmarandhra from the Throat Chakra. That is why it is said that there are three routes of Kundalini: Eastern route, Western route and Straight route.

**Eastern route:** This route entails coming to Agya Chakra from the front side of the Throat Chakra and reaching up to the gate of Brahmarandhra from slightly above the Agya Chakra by moving in a circular path. As this route is towards the mouth, it is called the Eastern route.

**Western route:** This route comes from the Throat Chakra up to Brahmarandhra via the back side of the head, passing through the middle of cerebellum (small brain) by rising slightly above it in a circular path. This route is known as the Western route because this path comes from the back side of the head.

**Straight route:** It goes straight upwards from the Throat Chakra. There is a gate of Brahmarandhra directly above the Throat Chakra. This route goes directly upwards like an arrow from the Throat Chakra.

All these routes reach up to the Brahmarandhra. Kundalini continues to come and go on these three routes respectively. Prana-vayu is divided into two parts after opening the Throat Chakra. Half of the prana from the Throat Chakra immediately comes to the Agya Chakra through the eastern route, while the other half of the prana comes to the cerebellum through the western route. In this situation, the path that goes from inside the cerebellum remains closed, that is why prana remains blocked at this place. Firstly, the Kundalini starts trying to open this route, i.e., the western route. The structure of cerebellum is like a cauliflower. When the Kundalini makes its way into the cerebellum, a seeker with the fierce-natured Kundalini faces trouble, because it penetrates the cerebellum. When it enters there, it moves forward by destroying the impurities of that area. The seeker feels as if the Kundalini is moving ahead tearing off the flesh of cerebellum as well as burning the flesh around. The subtle cerebellum is embedded in the gross cerebellum. That is why such feelings occur. While paving the way in the cerebellum, Kundalini goes on the eastern route as well as the straight route, hence it

covers all the three routes respectively. First, Kundalini opens the route to cerebellum, then comes to the eastern route and then it begins to open Agya Chakra situated on the forehead. When it reaches the Agya Chakra, the divine vision of the seeker opens, or it may open earlier too. When the Kundalini has reached the Agya Chakra, the divine vision becomes extremely sharp. At this time, the divine vision's ability to see increases significantly because it becomes exceptionally sharp due to Kundalini.

At the time when Kundalini comes to the Agya Chakra, even the physical eyes start appearing extremely lustrous, and there is also intense burning sensation in the eyes as well as eyelids. It seems as if ants are biting in the eyelids. The eyes cannot be opened or face a problem in the stunning sunlight due to massive inflammation in them. The eyes are pulled inwards during the state of meditation. It appears as if the eyes will break and go backwards, and the eyelids start rotating. It also seems that the eyesight will be lost, but it does not happen. The seeker begins to feel more restlessness in this state. In this state, tremendous power comes within the seekers whose Kundalini is fierce-natured. A seeker can also harm others. When the Agya Chakra opens, Kundalini reaches the Brahmarandhra gate through the straight route. When cerebellum opens, then half of the prana-vayu reaches the entrance of Brahmarandhra by going through the eastern path from Agya Chakra, and another half of the prana-vayu comes to the gate of Brahmarandhra climbing up from the western route. Both the departed pranas come together again. Kundalini destroys the inertia on the cerebellum and the Agya Chakra, spreads its consciousness and makes those parts conscious.

When Kundalini opens the straight route, the drops of nectar trickling from the Brahmarandhra fall upon the navel directly and calm the gastric fire located at the navel region. When these drops dribble, at that time there is a feeling of these drops in the throat. Its taste is very sweet. It seems as if the drops of honey have fallen, its taste persists for a day or two. These drops are known as the 'Drops of Nectar' in the language of yoga. The seekers who practise Khechari Mudra<sup>59</sup>, taste these drops on the tip of their tongues. It overcomes hunger and thirst. When the Throat Chakra of the seeker opens,

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<sup>59</sup> It is a 'Hatha Yoga' exercise performed by the practitioner by folding the tip of the tongue back into the mouth until it reaches over the soft palate and into the nasal cavity.

Kundalini starts opening all the three routes. At that very time, a bodily movement (Kriya) occurs to the seeker in the meditative state. His head exerts downward pressure on the body, in the same way the lower part of the shoulders exerts upward pressure. Due to pressure from both sides, the neck shrinks completely because pressure from both sides (head and body) falls on the neck. The lower part of the head gets stuck to the shoulders. The pressure of the head sometimes increases so much that a vibration begins to occur in the head. At the same time, Uddiyana Bandha remains occurring and Mula Bandha also remains firmly applied. The reason for this bodily movement is that the air from the head comes downwards and the air from the bottom goes up into the head, hence this bodily movement occurs. An exchange of Udana-vayu takes place in the neck and the head; hence some volume of Udana-vayu comes down.

Now Kundalini passes through the straight path and keeps touching the Brahmarandhra gate. At the same time, prana also remains stopped at the door of Brahmarandhra. The prana-vayu cannot open the gate of Brahmarandhra, because its structure is not the same as that of other chakras. The structure of the Brahmarandhra gate is like a special kind of layer, the layer is thin but very hard. That is why prana cannot open this gate. When the seeker is in the meditative state, at that time Kundalini hits the Brahmarandhra gate with its mouth. The fiercer the Kundalini is, the harder it will hit the Brahmarandhra gate. The seeker feels as if a hot bodkin is piercing the gate of Brahmarandhra; it is, in fact, the Kundalini itself. In this state, the seeker experiences a lot of external kumbhaka and that too for a long time. Sometimes the external kumbhaka becomes so long that the seeker starts feeling uneasiness. It seems that the breath will not come back now, but when the breath comes back inside, then the internal kumbhaka occurs to the seeker. This kumbhaka takes place so strongly that the seeker cannot breathe out. Only these very external and internal kumbhakas keep occurring. In this state, the seeker has to suffer a lot. This action is done by the Kundalini itself. This action increases fierceness in the Kundalini and then it strikes the Brahmarandhra gate forcefully.

When Kundalini tries to open the Brahmarandhra gate, at the same time the thunder of clouds is heard. It appears that there is a frightening thundering of clouds in the sky, just as clouds thunder during the rainy season. This type of roar is also called Megha Nada.

This roar is the tenth nada (sound) among the ten types of nadas. Such a roar is heard due to the friction of Vayu-Tattva in Akasha-Tattva. This action is done by the Kundalini. This state is the last limit of tanmatras. After the opening of the Brahmarandhra gate, the state of the seeker comes under the ego. That is why at the time of opening of the Brahmarandhra gate, a terrifying roar of the fierce Megha Nada is heard; then the seeker has a vision of the sattvik ego vritti in different forms. These vrittis are extremely powerful, that is why when the Brahmarandhra door opens, the practitioner sees light as bright as hundreds of millions of suns. For this reason, the seeker sees a ball of fire or a ball like the rising sun before the opening of Brahmarandhra.

In this state, the seekers whose Kundalini is very fierce, they bend forward during meditation. Their head starts touching the floor because the Kundalini has so much momentum that the body of the seeker leans forward and the head puts pressure on the floor. The region of Muladhara begins to rise upwards. This entire action takes place due to Kundalini only. Seekers! My Kundalini was very fierce, that is why I have more information about the fierce-natured Kundalini. Among the various seekers whom I have guided, the Kundalini of some seekers has become stable after completing its full journey. Now I would like to write a few words about the Kundalini of moderate and calm nature. Those seekers whose Kundalini comes under the moderate category fall backwards or bend backwards at the time of the opening of Brahmarandhra. The seekers whose Kundalini is calm-natured, remain sitting straight silently, but their Brahmarandhra takes a lot of time to open.

When the Brahmarandhra of a seeker opens, an awful thunder of clouds is heard to him. It appears as if the eardrums are about to burst. At the same time, it appears as if the clouds have burst. It is also felt that the Kundalini has pierced the gate of Brahmarandhra; the fireball that was visible explodes. It appears as if hundreds of millions of suns have burst. A bright light has spread all around the universe. The seeker finds himself in the same bright dazzling light. It seems that hundreds of millions of suns have shone simultaneously. At the same time, another bodily movement (Kriya) happens to the seeker. When the Kundalini opens the gate of Brahmarandhra, the prana stuck at the Brahmarandhra gate goes inside it. As soon as prana enters, the seeker becomes

unconscious for some time, i.e., he does not remain in his senses and rolls aside on his asana. I remember myself; I remained fainted for a long time. You may read my meditative visions in this regard as to how my Brahmarandhra got opened.

When the Brahmarandhra gets opened, at that time prana goes inside the Brahmarandhra during meditation, at that time the seeker has a tickling in the upper part of his head. Initially, the prana does not stay for a long time in the Brahmarandhra; it comes down after some time. As the practice progresses, prana begins to stay for a longer time in the Brahmarandhra. When the prana of the seeker comes in the Brahmarandhra, in that state the seeker attains Nirvikalpa Samadhi. After the opening of Throat Chakra and before the opening of Brahmarandhra, the seeker attains Savikalpa Samadhi.

At this time, Kundalini always uses the direct route. It remains standing straight from Muladhara to Brahmarandhra. It does not enter inside the Brahmarandhra, rather it opens the Brahmarandhra door and puts its mouth inside it a little. Kundalini does not stay at the Brahmarandhra gate for a long time, now it starts moving towards the Agya Chakra from the Brahmarandhra gate by taking the eastern route. It is known as the inversion of Kundalini in the language of yoga. Then, it comes to Agya Chakra through the divine vision. When Kundalini reverses and comes to the Agya Chakra, at that time it seems that the physical eyes are getting burnt. Kundalini itself causes this burning sensation. It appears as if the eyelids are being pierced with a blade. Then it begins to come down from the Agya Chakra facing downwards. At this time, Kundalini does not use the eastern route, rather it makes its new path downwards from the Agya Chakra and starts gnawing the palate. When Kundalini gnaws the palate, the seekers experience it while meditating. After cutting the palate, Kundalini starts coming towards the heart facing downwards, and then after coming into the heart, it starts absorbing the air present in the heart. When it absorbs the air, the seeker feels a slight uneasiness during meditation and there is also a severe burning sensation in the heart. However, this activity brings many long-term benefits to the seeker. The moment the Kundalini absorbs the air in the heart, the vrittis stop arising in the chitta. The intense burning sensation that occurs burns to ashes many sacraments of the seeker. As the practice of the seeker progresses, the Kundalini begins to stabilize. There comes a time when Kundalini becomes stable and

then it does not return to the Muladhara. After the stabilization of Kundalini, it leaves its Agni-Tattva form and merges into Vayu-Tattva in the seeker's body. The body of the seeker becomes radiant and bright because Kundalini remains pervaded in the form of vayu in his body.

Some seekers asked how much spiritual practice should we do, or in how many days our Kundalini would become awakened. In response to this question, I can say that there is no fixed time for the awakening of Kundalini. It depends on the spiritual practice of the seeker. When the practice of the seeker is at a matured state, his Guru will uplift his Kundalini. For this, however, rigorous practice of meditation, pranayama and observance of discipline and restraint are necessary for the seeker. Kundalini is 'Mother' not only of the seeker but of the entire universe. This mother Kundalini only can introduce us to our real father. Only the mother of a child knows who the father of that child is. Therefore, when Kundalini awakens, she rises upward and joins us with the Father Supreme God in the Sahasrara Chakra, the abode of Nirguna Brahman. This proves that without Kundalini, we cannot have the Knowledge of Nirguna Brahman.

While the seeker should always observe celibacy, it has a particular significance in the awakening of the Kundalini power. Non-observance of celibacy will obstruct the elevation of the Kundalini process. Besides, due to this the mind of the celibate will also remain distraught. Celibacy does not only mean physical lust but also means controlling the mind and speech. Adherence to celibacy itself is important and difficult for the seeker. A seeker should also pay special attention to food during his period of spiritual practice. Sattvik food is essential because food brings a lot of impurities inside the seeker. This impurity acts as a barrier to the Kundalini. Along with sattvik food, it is equally important that it should be nutritious too so that the gross body of the seeker does not become weak. Besides, the seeker should also observe the vow of silence.

When the Kundalini of a seeker wakes up or is about to be awakened, then all the three Bandhas begin to occur to the seeker during the state of meditation. The occurrence of all the three Bandhas helps Kundalini in its awakening or rising upwards. At the time of awakening of the Kundalini, the seeker gets different types of meditative visions. If the

seeker does not get any vision during its awakening, then visions may occur at the time of the rising of Kundalini. I am writing some such meditative visions:

1. A three and a half-coiled snake is visible on the Shivalinga, which may be either black or yellow. Sometimes a deep red-coloured snake is seen. Occasionally, this Shivalinga is visible in dim light and sometimes it is seen in space. Sometimes a snake appears around the Shivalinga with its tail pressed in its mouth.

2. During meditation, it will appear that a yellow snake (but heavier than the normal one) is looking at you, making a coil with its hood raised. The hood of the yellow snake may be very close to you or even far away. This snake looks very beautiful than the ordinary ones. Sometimes this snake also appears to be hissing.

3. You will see lightning flashing in the sky, which will disappear instantly, just like the lightning flashes and disappears among the clouds in the rainy season. However, this sky is immaculate and blue-coloured. There are no clouds, no sun, no moon, and even no stars in the sky. The seeker may not have seen such type of sky before; it is very attractive.

4. Kundalini is Adi-Shakti (Primordial Power); therefore, she appears to seekers as a beautiful woman. She is seen wearing a red-coloured sari<sup>60</sup>. This sari has bright stars on it. A beautiful crown is worn on her head. There are gems also in the crown, and attractive ornaments are worn all over her body. This woman is so good-looking that the seeker will immediately say that such gorgeous women do not exist on earth. Sometimes she looks like an ordinary woman, yet looks very graceful. Her teeth are as bright as pearls. Sometimes she is visible standing in space and sometimes she appears inside a spherical ring of luminosity. Seekers! Once or twice, I saw her in a green sari also.

5. A black or yellow snake will be looking at you with its hood raised and coiled up. There will be a gem on its hood, that gem is very luminous and the luminosity spreads all around through that gem.

6. When Kundalini awakens, sometimes she is visible as a small girl to some seekers. It seems as if a beautiful girl of 8-10 years old wearing a blouse and skirt is smiling or

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<sup>60</sup> A typical dress used by women in Indian subcontinent to drape the body.



laughing in the sky. There will be a bright luminosity spread around her, sometimes this light is not there. It is not the Bhutakasha (physical sky) but the Chittakasha (sky of the chitta). That is why the sun, moon and stars etc. are not visible in it.

7. When the seeker's own form itself is standing before him in a feminine form whose body is wearing a red or green bright star-studded sari and jewellery etc. with a crown on the head, and that body is like a beautiful young woman who is blessing you, and is smiling or laughing, then you should understand that your Kundalini has begun rising. At that time, you will be surprised because you will be standing in front of yourself as another body of yours will be standing in front of you in the form of a beautiful woman. The appearance of the woman will be uniquely beautiful and radiant. She is the power of your body itself that is seen having assumed your form.

8. When you see a coiled snake above a reservoir or stagnant water with its hood raised, then it should be understood that your Kundalini has started rising upwards or will soon rise upwards. Sometimes this snake is seen hissing in water.

9. When the time comes for the Kundalini to rise upwards, an intense burning sensation starts in the Muladhara. After some time, it appears as if ants are biting. Or till the place up to where Kundalini rises, it appears as if the ants are going upwards while biting. This experience of biting by the ants is due to impurities. Kundalini moves forward by burning the impurities, that is why a sensation of biting by the ants is felt to the seeker in the gross body.

10. Those seekers whose physical body is pure and Kundalini is also of fiery nature, when it rises upward, they feel as if a hot iron rod is moving upwards, tearing and burning the flesh. Due to such type of Kundalini, the physical body of the seekers feels extreme pain, because up to the point where the Kundalini rises, it fills the nerves with fire and it seems as if the nerves are being cut with a blade. After meditation, such Kundalini starts rising upwards even in a normal state and then comes back to Muladhara. Those seekers whose Kundalini is like this are undoubtedly very powerful (in yoga). It would be nice if such seekers are given the position of a Guru.

11. Sometimes, the seeker sees the Kundalini climbing during meditation. While moving upwards, it appears as a thin line going upwards just like an electric line. Sometimes it appears as if a snake is climbing upwards in a circular way at a fast pace. However, seekers rarely get meditative vision of this type.

12. Seekers! Sometimes, a huge door made of gold is seen in the space. This door is extremely vast and a slight light comes out of it. The design of this door is wonderful. Sometimes an attractive throne is visible in the space. It is entirely made of gold. By looking at the throne, you will make out that it definitely belongs to the divine world. Sometimes a beautiful palace built of gold will appear in the space, the entire palace is seen to be made of gold and gleaming metal. A gorgeous woman will be visible to you wearing a red sari above this palace or at the door. Sometimes, the woman will call you. You may even go inside the palace or your experience will end up at this very moment. If you happen to go inside the palace, it is very good; you will surely get special blessings of the Kundalini in future. Seeing only the throne or the door is related to the awakening of the Kundalini. Sometimes an attractive woman, or a golden or yellow serpent will be seen sitting on the throne. Similarly, a beautiful woman will be seen standing or sitting wearing a red coloured sari at the entrance of the door, or a golden or yellow serpent will be seen at the entrance. Seekers! All these scenes are very delightful. The view inside the palace will be extremely good-looking. This palace is not ordinary; the whole universe is contained in it. If you read my meditative visions, you will certainly feel captivated.

13. Seekers! When the sound of Om starts coming out automatically during meditation, then it should be understood that this sound is emerging due to the grace of Kundalini. Kundalini has woken up or has begun rising. This type of reverberating sound of Om is in a solemn tone and is very enchanting to hear. Sometimes the sound of Om also comes out of the seeker's mouth. At that time, another person may also listen this.

After rising, Kundalini will move upwards as per the capability of the seeker. It takes many years for the Kundalini to reach up to Brahmarandhra. Kundalini of extremely fierce nature reaches Brahmarandhra rapidly. Kundalini does not always remain arisen during meditation, rather it rises for some time and then comes back to the Muladhara Chakra. If the seeker continues meditating for a long time, Kundalini can rise or fall

several times because its upward movement and return to the Muladhara Chakra depends on the stability of the mind and the kumbhaka. If the duration of kumbhaka is longer, Kundalini will rise upwards because the pressure of prana-vayu falls on the Muladhara through kumbhaka. Due to the pressure of prana-vayu, Kundalini starts moving upwards. Pranayama and asana are also helpful in the awakening of Kundalini which I have already described.

Those seekers whose Kundalini has started rising upwards should take care that they should not take any kind of advantage from Kundalini. Because when the Kundalini is elevated, the power of resolution of the seeker increases a lot. If any kind of advantage is taken from Kundalini, your spiritual practice will be obstructed. Therefore, do not commit such a mistake at all. A seeker should transmit spiritual energy only when his own Kundalini has stabilised and he gains complete knowledge about yoga. If you transmit divine power for raising the Kundalini or take any other task during the period of practice, it will have a direct bearing on your Kundalini.

When Kundalini climbs upwards in the body of a seeker, it is not necessary that he repeatedly sees it rising. Kundalini is not always seen rising to everyone, it is only felt. Some seekers are not able to have the knowledge of rising Kundalini in the beginning. When the practice of such seekers progresses, the sensation of Kundalini happens after a long period because by then the Kundalini becomes slightly warm. At that time, the seeker comes to know that his Kundalini is rising. However, some seekers begin to have pain as soon as their Kundalini climbs up; they feel that something like a hot iron rod is climbing upwards. While ascending, it keeps burning the flesh of that area. Something like fire spreads in the nerves of that area. There is so much of burning sensation in the nerves that it seems as if these nerves are getting broken or being cut with a blade.

The seekers have different types of experiences during the awakening and the rising of Kundalini because Kundalini of all the seekers does not have identical nature. Although there are not different types of Kundalini, but as per my experience and information received from many seekers who have had different experiences of Kundalini, it has been divided into three categories, viz., (1) Fierce-natured Kundalini, (2) Moderate-natured

Kundalini and (3) Calm-natured Kundalini; this has been done so that the subject of Kundalini becomes more clear.

Very few seekers have a fierce-natured Kundalini. When Kundalini rises, the seeker becomes aware very well that his Kundalini is climbing upwards because it is extremely hot. While rising, it seems as if it is ascending, spewing fire from its mouth. Right from the beginning, the seeker feels discomfort because during the ascent of Kundalini, he feels as if the part of flesh around the spinal cord is burning. The place where it rises, the nerves related to that place get filled with something like fire and the body starts feeling warm. The spiritual practice of these types of seekers is very intense. They are earnest to achieve their goal. Kundalini starts purifying the body quickly due to being fierce-natured. It helps a lot in the opening of chakras, and the predominance of Sattvaguna starts increasing rapidly. If another seeker does spiritual practice near such a seeker, his practice will also start progressing fast. The seeker with fiery-natured Kundalini also has a lot of yoga power. Such a seeker will surely get success in the area wherever he uses his power, but such seekers should utilise their power only in spiritual matters and not at all in worldly tasks. Such seekers must have been certainly practising from previous births. It is the law of Nature that the spiritual practice of past lives has an impact on the current practice. Then in a very high state, the entire effect of the spiritual practice of the previous births of the seeker comes within him. That is why he attains his goal soon. Such type of seeker has a great ability to transmit spiritual power and can even provide guidance to other seekers. He can remove the obstacles encountered in the practice of yoga and is able to lift the Kundalini of other seekers. Let me tell one more thing to the seekers that uplifting of Kundalini does not require transmission of much divine energy. The important thing is that after the Kundalini rises, the seeker should not experience any kind of undesirable activities (bodily movements). If any undue activities are happening, it is the responsibility of the guide that he should not let the seeker have any undesired activities, rather he should stabilise him completely so that he may concentrate his mind during meditation. Such seekers are ideally suited to hold the post of the Guru.

There are many seekers whose Kundalini is moderate-natured. Such seekers can also infuse divine power into others, but that will only be a workable transmission of power.

When the Kundalini of such seekers rises, they also feel that their Kundalini is ascending, but it is not very warm. It just appears that warm Kundalini is moving upwards. Such seekers do not feel disturbed by Kundalini as it is less fierce. While it is climbing, it is felt as if several ants are biting. Such seekers take many years to attain their goal or it depends on their spiritual practice as to after how much time the Kundalini will become stable. The yogic power of such seekers will be less than those whose Kundalini is fierce-natured. When the seekers of the moderate-natured Kundalini are in a higher state, they begin feeling disturbed as their Kundalini starts getting warmer because at that time their body gets purified. Practising meditation during the summer will certainly cause trouble. If it is considered necessary, such seekers may be chosen to the post of Guru or they may accept such a post. However, it should be kept in mind that it will be better if the disciples are kept limited only. One should not keep increasing the number of disciples, otherwise appropriate guidance will not be possible. And one should always continue to practise samadhi so that there is no shortage of yogic power; otherwise, yogic power will wane and the infusion of divine power will stop having its effect.

Some seekers have Kundalini of calm nature. Chandra Nadi has much influence on this type of Kundalini. It is generally said that initially such seekers do not have a feeling of rising of the Kundalini or it is felt only after many days that the Kundalini is climbing. When Kundalini keeps ascending during the state of meditation for a long time, then it starts getting hot slowly. At that time, the seeker realises that his Kundalini has arisen. The Throat Chakra of such seekers gets opened in many years. I cannot tell how many years it takes for the calm-natured Kundalini of the seeker to complete its journey. I just know that such a Kundalini undoubtedly takes many years to complete its full journey. Such seekers also have less yogic power, owing to which their power of transmission is feeble. I would only say that it is better if such seekers do not accept the post of Guru even on someone's insistence; however, it is up to them what they wish to do. Their divine vision will also be less powerful.

Let me write once again that Kundalini does not have separate categories, but according to the experience of the seekers and for the purpose of explaining, it has been divided into three categories. Now it can be argued that when there are no categories of Kundalini,

then why the disciples of the same Guru have different experiences of Kundalini and why there is a difference in the power of Kundalini. The reason for this is that the seekers with the fierce-natured Kundalini must have been practising yoga for many births, i.e., they are high-class yogis from previous births. Their Kundalini is fierce due to the influence of the practice of past lives. That is why such seekers are definitely powerful. The leftover karmas of such seekers also remain only in lesser quantity. The seekers with moderate-natured Kundalini have also done spiritual practice in their previous births, and they too are yogis from past lives who started practising yoga just a few births ago. The karmas of such seekers remain in large quantity and they have to take some more births to practise yoga. Their Kundalini is moderate in nature because of the effect of past lives. The seekers with calm-natured Kundalini would certainly also have been yogis from their past lives, but it cannot be ascertained how much yoga they would have practised. It is possible that their Kundalini may not have risen in their past lives or it may have climbed only up to a few chakras. It is also possible that their Kundalini may have uplifted for the first time in their current birth. All this can be told by looking at the past lives of such seekers.

When the seekers having Kundalini of distinct three natures leave the physical body and go to upper realms, their state is different there too. The seekers whose Kundalini is fierce are entitled to go in the upper half part of Tapa Loka after death; they get a place according to their ability. A seeker who has moderate-natured Kundalini gets a place in the lower half part of Tapa Loka or in the upper part of the Jana Loka. A seeker whose Kundalini is calm in nature, may not perhaps get Tapa Loka, he will have to be contented only with Jana Loka. Those seekers whose Kundalini could not rise completely or could uplift only a little, or who left their body due to untimely death, will get their position in the realm according to their worthiness in their previous birth and present life.

Those seekers whose Kundalini is moderate and calm in nature, should keep their bodies very pure. A lot of pranayama should be practised. They should also take recourse to mantra chanting and continue doing spiritual practice, then the nature of their Kundalini can surely change. Those seekers whose purpose is only to practise yoga can bring a change in the nature of their Kundalini by doing rigorous practice, but the householders

cannot get much time and also are not able to maintain too much purity. But they should not get desperate. They should pay special attention to their deeds; they will certainly get benefit through this. The Kundalini of some household seekers is also fierce, but it is mostly of moderate nature. The truth is that I was also in household life earlier, but after some time I got freed. Ever since I came on the path of yoga, I fully engaged in its practice and did not look back. So long as my gross body is alive, I will continue to follow the yoga path.

When the spiritual practice of a seeker is at a matured state, at that time his Guru himself lifts his Kundalini. However, Gurus adopt the method of raising Kundalini in their own way. There are various methods like touching, gazing with eyes, making resolution etc. The Guru adopts a particular method as per his convenience. If the Guru or guide is stalwart in yoga power, he can lift the Kundalini of a seeker very comfortably in the beginning itself. Kundalini will start rising, but such a seeker should follow a lot of spiritual practice, else Kundalini will go into the dormant state as before. Some guides have the opinion that Kundalini cannot be raised at all in the beginning. I would like to say to such guides that either you lack in knowledge or yogic power. I have raised the Kundalini of many seekers in the very beginning of their spiritual practice. If a seeker has no intense desire to practise yoga, his Kundalini should not be lifted. If there is not sufficient practice for the Kundalini to rise, it will go into dormancy. Similarly, the seeker whose Kundalini has been lifted in a matured state and if the practice is reduced or stopped after a few days for some reasons, then there is a fear of the Kundalini going into a dormant state. My purpose to say is that the seeker whose Kundalini has been raised should continue to do rigorous spiritual practice for some time so that the Kundalini may not go into dormancy.

When the Kundalini of a seeker is lifted in a mature state, then the person raising it does not have to transmit more divine power. Irrespective of the way by which the Kundalini is lifted, it is possible to raise the Kundalini by resolution in a mature state of the spiritual practice. If Kundalini is elevated using resolution at the beginning of the spiritual practice, then definitely the resolve will have to be made more than once. But then the seeker may experience undesirable activities. These activities should also be stopped so

that the mind of the seeker may become focused. However, some guides are unable to stop these activities due to lack of yogic power. Due to obstacles, the spiritual practice of the disciples of such guides proceeds at a slower pace. The activities of the seeker not only cause hindrance in meditation but also cause physical discomfort. These activities happen due to impurity. Therefore, the seeker should follow all the rules of purity. Pranayama is prominent among all of them.

Chanting of Shakti Mantra helps in quick awakening and rising of Kundalini, but the mantra should be chanted correctly to get appropriate benefits. You may ask your Guru or guide for this mantra. I am not writing Shakti Mantra here for some reason. Chanting should be continued until the Kundalini becomes stable. If the Shakti Mantra is chanted even after the stabilization of the Kundalini, then this mantra itself will provide yogic power to the seeker. A yogi should use this mantra throughout his life.

If the Kundalini is lifted prematurely by transmitting spiritual power, the seeker will not be able to see the action of Kundalini when it opens its eyes and starts spitting out its tail from its mouth. Because due to the effect of transmission of divine energy, the Kundalini begins to rise swiftly. This action can be seen only by those seekers whose Kundalini is fierce. However, if it is not raised by infusing divine power, then the seeker can clearly see this action of Kundalini in meditation. The spiritual practice of such seekers is very intense. If the seeker wants to get more information about Kundalini, he should not get his Kundalini raised through the transmission of divine power. If you raise it based on the strength of your own spiritual practice, then you will surely get more experiences of Kundalini. This process is suitable for those who do spiritual practice rigorously, but those who practise less should not get involved in this mess.

If the Kundalini of a seeker has been uplifted in the beginning of spiritual practice, then do not force it too much to rise further upwards, so that the Kundalini may move ahead while doing all its work. If you keep on raising someone's Kundalini by forcing it to go up to Throat Chakra using your yogic power just for the sake of rapid advancement of spiritual practice, then it may cause trouble to the seeker. By the way, I also know that not every guide is able to perform this task. Only that guide who has immense yogic power and experience is capable of doing this. When the process of raising the Kundalini



is to be done, firstly the impurity of the seeker should be reduced. Another important thing is that the disciples become like their Guru only. If the level of the Guru is great or higher, most of his disciples will also become great as well as of higher class. If the Guru's level is not high, many of his disciples would not be of a higher class because the Guru himself does not know how to elevate a seeker to a higher state. It is directly related to the Kundalini only.

You must be wondering how this can happen with Kundalini. It is only through the yogic power of Kundalini that the seeker gains more or less knowledge, and due to the influence of Kundalini itself he gets experiences and his divine vision becomes capable. The fiercer the Kundalini of a person is, the higher will be his yogic power. The calmer the Kundalini of a seeker is, the lesser will be his yogic power. The yogic power of a seeker is dependent on Kundalini. The seeker whose Kundalini is fierce, his yogic power will increase a lot in just a short period of spiritual practice. A seeker with moderate and calm Kundalini will not be able to match the seeker having a fierce Kundalini even after sitting in meditation for a long time. I have experienced in my lifetime that the seekers with fierce-natured Kundalini always have more yogic power. There is a special way of measuring the yogic power of a seeker. This task can be accomplished only with the help of divine vision. It is not appropriate to write this method here because the divine vision does not work for a very long time. For more information, read the topic of 'Divine Vision'.

Seekers! Even before the Kundalini rises, it can be known which seeker's Kundalini would be fierce, moderate, or calm in nature. Only yogis can gain this information, a new seeker cannot do so. To get such type of information, one has to look at the previous births of the seeker, for how many births and what kind of spiritual practice a particular seeker had been doing, i.e., whether his spiritual practice was intense or ordinary. When this type of useful information is obtained, it will not take long to decide what will be the nature of his Kundalini. Secondly, there is another method, but it is difficult. In this method, it is ascertained from which realm a particular seeker was born, at what level he was practising samadhi in that realm and how many karmas he had at the time of birth. This second process is very complex. Looking into past lives is easier than the second

method. Do this second process only when a disciple has to be prepared for the position of a Guru or you have a special liking for him and he has to be made superior to other seekers.

If the nature of the Kundalini of a seeker has to be changed, then tell him some secret methods before its raising only, which will start bringing a change in the Kundalini's nature. If those methods are adopted during the period of spiritual practice at the time of Kundalini rising itself, then there is a hope of achieving complete success after its rising. Nothing can be done after the period of spiritual practice has passed, i.e., after the Kundalini becomes stable. Because the existence of Kundalini then merges into Vayu form and the body of the seeker no longer has the same Kundalini as before. It is not possible for every seeker to bring a change in the Kundalini's nature because a rigorous spiritual practice will have to be followed along with the adoption of methods. Then, it will change from calm to moderate and from moderate to fierce in nature. The seeker having fierce-natured Kundalini need not adopt any method because his Kundalini will remain powerful due to the influence of his previous births. The seekers with aggressive Kundalini do not have to take many births in the future because the residual karmashayas of such seekers become very less.

Now the problems of many seekers would have been resolved. The seekers often ask how to know about calm, moderate or fierce Kundalini, and during the present times whether the calm, moderate or fierce nature of Kundalini is within the control of a seeker since its nature is associated with the past lives. Now, I am going to write a little about Bhastrika because at the time of awakening or uplifting of Kundalini, Bhastrika pranayama automatically starts occurring to the seeker. When Bhastrika automatically begins to occur, the seeker cannot stop this action because it is being done by the Kundalini itself and the subtle body also gets affected by this. Kundalini remains in the form of a serpent in the human body and when it awakes, it hisses as per its nature. This Kundalini power is sattvik. It is opposed to inertia and impurity. Therefore, in order to reduce the inertia and impurity of a seeker's body, it burns the same by hissing and then spreads consciousness at that place. Due to the influence of Kundalini, impurities also start coming out. You must have noticed that in someone's meditative state, the Bhastrika runs

fast, in someone else's it runs slowly, and in some other seekers Bhastrika does not run at all. Sometimes, Bhastrika of some seekers runs so fast that only half of Bhastrika pranayama gets completed. For this also, there are some reasons. It depicts the impurities, karmas (deeds) and the nature of Kundalini of the seeker.

The seeker whose Kundalini is very aggressive will mostly have fewer karmashayas also. If the karmashayas are fewer, the quantity of impurity will also be lesser. In this state, due to the fierceness of Kundalini, impurity and karmas are not able to show their effect, and then the impurity gets suppressed rapidly. With just a little Bhastrika, the quantity of impurity gets reduced and it starts burning as well. Sometimes the impurity reduces so much that it cannot block the route of Kundalini for a long time. In this state, Kundalini begins to climb upwards very quickly. Karmashayas also start burning during the rise of Kundalini. Since karmashayas are left fewer than before, the seeker soon moves towards perfection. If the Kundalini is aggressive in nature and the karmashayas are also in excess for some reason or the other, then the impurity will be of moderate category. When the Kundalini ascends, karmashayas and impurities block the path. Hence, Bhastrika runs very fast (in a terrible form). Breath comes out completely. It seems that a snake is taking a deep breath and hissing loudly. It happens because Kundalini engages in paving the path ahead due to its fierceness and tries to move forward. The more the Kundalini tries to move ahead, the more the karmashayas and impurities block the path forward with the same force. That is why Bhastrika assumes a terrible form. In this state, the seeker feels a little pain because the body experiences tiredness. Such seekers surely become powerful yogis in the future. They cannot be estranged from their yoga path in any way.

If the Kundalini of a seeker is extremely fierce in nature and the karmashayas are only nominal, then Bhastrika will not run, or Bhastrika pranayama happens two or four times with great force. The Kundalini of such a seeker becomes stable very soon after completing its full journey. Such a seeker comes to Bhuloka (earth) after a long time. His own karmashayas are not in excess to force him to come to earth. There are also some karmashayas acquired through valaya during childhood which, of course, are not very effective.

If the karmashayas of a seeker having moderate-natured Kundalini are more in quantity, the impurity will also be more. Due to karmashayas and impurity, there remains pressure on the Kundalini, then the Bhastrika runs less. If the seeker sits in meditation for a long time, Kundalini gets strength through meditation. At that time, the Kundalini starts removing impurities due to which Bhastrika starts. If the seeker keeps his physical body extremely pure currently, then the Bhastrika will run faster in a very short time due to purity because the nerves get purified owing to purity.

Those seekers whose Kundalini is of a calm nature, have much more karmashayas. Such seekers have a load of karmashayas on them. Therefore, their Bhastrika will run at a slower pace or occasionally only. It will take many years for such seekers to stabilize their Kundalini. Such seekers should maintain more purity. If such a seeker is interested in devotion or is emotional, then Bhastrika can run much faster. Such seekers should adopt the method of making the Kundalini fierce; otherwise, they will have to wait for a long time for the Kundalini to stabilise.

Now you may say that Kundalini herself is the form of power, she is brimmed with consciousness, then how do karmashayas and impurities block her path? Why does not Kundalini burn the karmashayas and impurities? Seekers! Karmashayas and impurities are themselves powers as they have originated from Nature. The power of karmashayas and impurities exceeds than that of Kundalini because of the presence of too much impurities of Tamoguni karmashayas on the chitta of a seeker. Kundalini is not able to get support to become fierce due to low quantity of Sattvaguni karmashayas. Sattvaguna supports Kundalini, whereas Tamoguna is opposed to Kundalini. At that time, the Kundalini is able to pave her way only when the seeker does more rigorous practice, as a result of which the Bhastrika becomes intense during the state of meditation. Kundalini always becomes powerful only according to the spiritual practice of the seeker because nowadays only the reign of impurity (Tamoguna) is going on in the body as well as on the earth. When the karmashayas and impurities in the seeker's body reduce and the Kundalini becomes furious, then she moves forward at a rapid pace, burning the karmashayas and impurities. Therefore, a seeker should take full care of purity so that the impurities in the body remain minimal.

Seekers! Kundalini does not always rise upwards from within the Sushumna Nadi; rather it ascends with the support of other nadis (nerves) also. Kundalini uses four routes while climbing upwards. It uses three routes to reach Brahmarandhra from Throat Chakra. Through the fourth route, Kundalini reaches the heart directly from the Navel Chakra with the help of a nerve. At this time, it leaves the Sushumna pathway. Kundalini reaches the heart directly and shows its effect on the place in the chitta where the karmashayas are present. When the mouth of Kundalini goes near the karmashayas, it begins to spit out its Sattva power at that place. In this process, some filthy karmashayas and impurities start burning. In this state, the Kundalini does not stay in the heart for a long time. Then it comes back to the Navel Chakra. After some time, Kundalini again reaches the heart after going through this very path and comes back after finishing its task. In a few moments, the Kundalini can again be raised along this path; but this has to be decided by the guide.

Dear seekers, you may not have read that Kundalini also has a fourth route also. Many of the yogis do not even know that Kundalini uses four routes while rising. This route is very difficult and dangerous. A clumsy guide should not use this route. Only those who are experienced should use this route. The more number of times a seeker's Kundalini moves on this path, the more he will benefit. In a seeker who has a heap of karmashyas inside him, the guide should carefully take the Kundalini on this path as much as possible so that it may burn and destroy some quantity of karmashyas and impurities. It will help the seeker to progress in the path of yoga. It is better not to disturb significant karmashyas because such incidents are important. It is necessary for a seeker to suffer pain in order to become a good practitioner. The more troubles a seeker faces, the greater yogi he will become. That is why, you must have seen that prodigious yogis suffer a lot, only then they are able to become great.

The guide should first observe the disciple through Knowledge (Gyana). Then he should take the Kundalini to the heart through this path. And then he should resolve for the Kundalini to bring the sattvik karmas of the seeker on to the upper surface of the chitta, so that he remains engaged in the yoga path under the influence of sattvik karmas. Because some seekers give up this path due to some reason or other during the period of their spiritual practice. All types of karmas remain dormant in the accumulated karmas. If

sattvik karmas come to the upper surface of chitta or become destiny, it will aid the seeker to move on this path. I have come to know through Knowledge that the Kundalini of some seekers itself goes to the fourth path and comes back after accomplishing its task, the guide does not have to do anything.

Seekers! After Brahmarandhra opens, Kundalini reverses and comes into the heart. All three types of Kundalini take more or less different times to reach up to the heart from Brahmarandhra and there is a slight difference in their path as well. I happen to remember an incident. This incident is probably of January 1996. Lord Patanjali once talked to me that if you ever want to ask me about yoga, you may certainly ask. By the way, he had told me about yoga many times. Once I became curious to ask about Kundalini. I asked through Trikala. At that time, Lord Patanjali was in samadhi and his body was transparent. I asked, “Lord! Why are you seen to me in a transparent form, why are you not visible clearly?” He smiled and replied, “Yogi! When a yogi is in an enormously advanced state, he keeps himself absorbed in Brahman and remains in samadhi. Absorption in Brahman does not mean that he has got immersed in Brahman completely. He continues to hold an extremely subtle transparent body. He is not visible to an ordinary yogi even with the help of his divine vision. When the yogi resolves and when that resolve reaches me, then I show myself to him through his own divine vision. The same thing is happening to you at this moment. You can get the remaining information through your own Knowledge. You will come to know about why I am visible transparently. Yogi, what were you going to ask about Kundalini?” I said, “Lord, please tell me how the three types of Kundalini go on different paths.” Lord Patanjali said, “Yogi, you already know about the three types of paths as well as about the fierce, moderate and calm Kundalini. The Kundalini of all the three natures follows the same path until the Brahmarandhra opens. After the Brahmarandhra is opened, the Kundalini reverses and starts coming back. There is a slight difference over here.”

“Seekers whose Kundalini is fierce, devote more time to spiritual practice. Their physical body also remains rather purer. There is also a lot of heat in their body due to the aggressive nature of Kundalini. Due to purity and heat, Kundalini speedily comes back from Brahmarandhra to Agya Chakra. It begins to come down from Agya Chakra through

the eastern route. It reaches the heart by making its own route from the upper part of the palate. While returning, it does not come back through Throat Chakra, rather returns from one side of the Throat Chakra. It does not stop anywhere due to intense spiritual practice.”

“The path of the Kundalini of moderate nature is also the same as that of the fierce Kundalini, but it moves slower than that of the aggressive Kundalini. It takes more time to move forward on its path. When it comes back to the Throat Chakra, it stops here. At that time, the seeker has to carry out intense spiritual practice. Then, after doing appropriate practice, the Kundalini moves forward towards the heart and then come into the heart. This is the main difference between the fierce and moderate Kundalini. The fierce Kundalini does not stop anywhere. The Kundalini of moderate nature stops for a long time in the Throat Chakra, then moves downward and enters the heart. After coming to the heart, it takes more time to stabilize than the fierce-natured Kundalini.”

“It definitely takes many years for the seekers of calm-natured Kundalini to become stable from Brahmarandhra to the heart, because the calm Kundalini progresses very slowly. It has to travel a very long way from Brahmarandhra to the heart. After the opening of Brahmarandhra, the calm Kundalini just like the moderate-natured one, while passing through the Agya Chakra comes down through the eastern path and stops in the Throat Chakra. Then the seeker has to do spiritual practice for a long time. When sufficient practice is accomplished, the Kundalini moves ahead towards the western route, whereas the western path has already been opened by it. Passing through the western route, it moves upwards. Once again it reaches the Brahmarandhra gate. Then, just below Brahmarandhra, it begins to descend with its mouth downwards through the straight path (the same path through which it had climbed up earlier) and then comes into the throat. This time it does not go towards Agya Chakra; it stays in the throat for a while and comes to the heart. That is why Kundalini of calm nature takes a lot of time to become stable. It has to move all around the head, only then the Kundalini is able to accomplish its full task because the small brain (cerebellum) is also an important place. Due to its calm nature, Kundalini is able to emanate consciousness only in small quantity, and therefore it has to go back to the cerebellum again. Cerebellum may be considered

like a chakra. It controls whole of the body. That is why it is mandatory to make the cerebellum fully conscious; in fact, this is a law of Nature also.” Lord Patanjali showed the various paths of the Kundalini having three natures in his own head itself. After that, my contact with Lord Patanjali got disconnected. He became engrossed in samadhi.

I have heard from some seekers and guides who are in fact yogis, “Kundalini awakening is not a child’s play. After waking up, it is not known in which direction the Kundalini will start rising or may even take the wrong path. This will begin to cause pain to the seeker or may even lead to his death.” One such skilled guide, whose name I do not consider appropriate to write here, said, “A disciple of another Guru came to me and asked that you raise my Kundalini to the right path, because it is causing me great suffering.” Then that guide made the seeker sit before him in meditation. The guide told the seeker, “Your Kundalini has got entangled in the throat after taking a wrong route and it is not able to find the path ahead. First, get your Kundalini back to Muladhara from your Guru. Then I will put it on the right path.” The seeker went back. His Guru could not reverse his Kundalini. After some time, it became known that the seeker had died due to pain.

When that thing was being told to me, I did not understand why all that was being said. Is it a threat that I should never raise Kundalini? Or am I being disillusioned from my path? At that time, I was not so ignorant in yoga that I could be confused. Yes, I was very irritated to hear those words as to why I was being explained wrong things. What do such guides want to prove, that the Kundalini cannot move on her path correctly? It is a matter of such a great ignorance that I was being told that Kundalini, who Herself is an epitome of power and Knowledge, may go on a wrong path also. Perhaps such guides consider themselves more knowledgeable than the Kundalini even. It is true that a guide is required in yoga. Yoga is not possible without a guide. Guidance is for the seeker and not for the Kundalini. Kundalini Herself knows Her own path, there is no need to tell Her. Such guides keep confusing new seekers by narrating them concocted stories so that they may be considered more worthy, but later such guides are ridiculed. As far as I am concerned, I never asked my Guru a word about guidance. For all sorts of guidance, I would ask Knowledge, or if considered necessary I had asked yogis of the higher realms.



When a yogi himself is in a matured state, he attains enlightenment, then what is the need for him to ask others. I mean to say that such a skilled guide should not speak incorrect things about yoga.

Some seekers concentrate on the Muladhara only to awaken their Kundalini. They take the help of asanas and pranayama and think that their Kundalini is awakening and entering the Sushumna Nadi. Gradually, when the practice of a seeker becomes good and the willpower becomes stronger, in that state the Kundalini can wake up and rise upward.

Kundalini can also be awakened by mantra chanting. In order to awaken the Kundalini, a lot of mantra chanting has to be done because the mantra itself is a path of yoga. However, it is also necessary for the followers of Mantra Yoga to choose a Guru. He will explain the method of chanting the mantra, and give you much-needed guidance in yoga. There are many methods to awaken the Kundalini. I have explained some of them.

The Kundalini of some seekers rise upwards on its own. However, such seekers are very few in numbers whose Kundalini rises automatically. Such seekers are certainly very powerful and become great. The karmas of such seekers are very few or nominal. Seekers! You will be surprised to know that even after the stabilization of Kundalini, the capabilities (of the yogic power and Knowledge) in the yogis are different. Sometimes, the abilities of yogis become known at the time of guidance. No yogi should be proud of his abilities. Some yogis, despite being extremely capable and powerful, keep themselves hidden.

Dear readers, let me tell you briefly that Kundalini becomes awakened not only of the yogis but of the singers as well. The Kundalini of only those singers wakes up who do rigorous practice of classical singing. While singing, when alaap comes out of their mouth, at that time the Kundalini also begins to rise a little according to the practice of singing. However, such singers do not know that their Kundalini has awakened. Kundalini of the singers does not rise much. In ancient times, the Kundalini of legendary singer Tansen was awakened. Kundalini of South Indian singer Kumar Gandharva was also awakened. Presently, the Kundalini of some singers is awakened, I had seen this during meditation.

# Samadhi

Samadhi is the last step of yoga. A seeker gets into samadhi only after the Throat Chakra opens. Some seekers think that their samadhi occurs when they do spiritual practice in the Throat Chakra, but this remains only their illusion. When meditation itself seems to be focused on the meditative object and leaves its form, then it is called samadhi. Samadhi is of two types: (1) Savikalpa Samadhi, (2) Nirvikalpa Samadhi. Savikalpa Samadhi occurs above the Throat Chakra before the opening of the Brahmarandhra. After the opening of the Brahmarandhra, Nirvikalpa Samadhi occurs. Afterwards, the seeker always keeps practising Nirvikalpa Samadhi.

In Savikalpa Samadhi, the mind remains focused only on the meditative object. In this state, the mind does not have attachment to other subjects, so it stays only on the meditative object. Not having an attachment to other subjects is the concentration of the mind. For most of the practitioners, the meditative object is Ishvara only. That is why, the vision of Ishvara and the scenes regarding the same are visible to the seeker and he gets Knowledge about Ishvara or the meditative object. At this time, the divine vision itself performs the function of seeing. In the same way, when the concentration is increased more or the samadhi is practised more, then Knowledge is attained. After attaining Knowledge, the reality of Nature becomes known. All this that one sees is a sattvik vritti itself of the chitta only.

In the beginning, the duration of samadhi is of one to one-and-a-half hours. Thereafter, gradually as the practice increases, the time for samadhi also increases as per the practice. Now it depends on the practice of the yogi as to how long he remains in samadhi. The more the seeker remains in samadhi, the more the increase will be in his concentration. Due to an increase in concentration, sacraments remain suppressed. However, when concentration is disturbed, the sacraments also start becoming visible sometimes. When the seeker is in this state, dispassion begins to increase very rapidly.

In the state of samadhi, sometimes it also happens that an object that has never been seen before is also visible. The words that have never been heard before are also heard. The seeker thinks, “I have never seen such like a thing ever before, then why it is being seen.

And even the words or sentences which were never been heard before, how come those are being heard now. The reason behind this is that our body is gross. The senses are also gross. Our life's day-to-day dealings in the waking state too take place in the gross world. On the other hand, our meditative object is extremely subtle. At the time of samadhi, the senses become introverted (towards the subtle) from being extroverted. Therefore, firstly the yogi sees the scenes related to the gross world. That is why strange scenes are seen. With an increase in concentration, the subtle things itself start becoming visible. It happens because when concentration begins to increase, Sattvaguna starts increasing and Tamoguna begins to decrease. As Sattvaguna increases, a slight light starts appearing in samadhi. This makes subtle objects visible. In this state the yogi gets connected with the subtle world. Due to being connected with the subtle world, he begins to see the subtle world and starts gaining knowledge about it. Yogi feels extremely happy in this state. As soon as he sits in meditation, he has experiences relating to subtle realms and even gets the opportunity to have visions of Siddha Purushas (Perfected Beings) and converses with them. In this state, the divine vision plays an important role.

The yogi becomes capable of telling about the subtle world and he starts seeing the past and the future. In the state of samadhi, sometimes the yogi sees a scary figure or image. The reason for this is that at that time, tamasik sacraments are visible. Such figures appear in dim light. The dim light is because of Tamoguna. When a figure or image of the sattvik sacrament is visible, it is seen in the light. At such times, sometimes there are visions of pious souls. One also gets guidance or sermons from them. If seekers ask spiritual questions to such holy souls, they would definitely respond.

A special kind of connectivity keeps on from the subtle bhutas (elements) to the tanmatras. All the subtle realms fall under this only. Due to the excessiveness of Sattvaguna over here, bliss is felt. I would like to say one more important thing that in this state, the sattvik sacraments lying in a dormant state on the lower surface inside the chitta, which are accumulated karmas, get awakened and come on to the upper surface. Due to this, good scenes are seen. Sometimes, the seekers start seeing their own form amid the luminous aura. At that time, the seeker begins to think that I am a deity or had been before. Such activities take place due to an exorbitance of Sattvaguna. You should

consider that this all is just imaginary. This is the mind itself in the form of a sattvik vritti. In this state, one gets many types of meditative visions; all of these cannot be described. I have clarified this because sometimes the seeker starts considering himself as an incarnation of Ishvara. O seekers! Do not commit such a mistake, otherwise your downfall is certain. First, attain pure Knowledge by abolishing the sacraments of the chitta. On the attainment of pure Knowledge, you will come to know everything about who you are. All of this is due to the imaginary sattvik vritti.

When there is an excess of Sattvaguna, the seer, the sight and the view become completely stable because, at this time, the behaviour of the inner self is truthful and pure. In this state, one gets the visions of yogis and deities. The seeker remains attached to his Ishta (preferred deity). The fact is that in this state, the seer, the sight and the view remain separate. The sattvik vritti of the chitta of the seeker takes the form of his Ishta. In this state, the chitta remains concentrated. There is no restraint on the chitta. Here there is only a little feeling towards Ishvara or one's meditative object. There is a feeling of bliss due to Sattvaguna. The ego remains present in a subtle form which acts as a support to the chitta.

The seeker sometimes suddenly feels fragrance during meditation. It seems as if the aroma of different types of flowers or of some particular flower is coming. Sometimes the seeker automatically experiences the sweet taste or taste of a delicious fruit. It appears as if he has just eaten a particular fruit. Sometimes it appears as if a gentle fragrant air is flowing and he is relishing that itself. Sometimes some words are heard. It appears that these words are emanating in the sky on their own or someone is saying them loudly. I remember my same state. These words were also heard by me in samadhi. Sometimes these words were heard even while doing some physical work. Then I used to be stunned. It seemed as if someone had whispered something in my ear. Once, I told Shri Mata ji (my Guru) that such words were heard by me. She said, "This is a state of yoga in which such words are heard." Seekers! All such experiences happen because of all the five tanmatras. When the practice of the seeker increases more, then going beyond the subtle bhutas, he gets direct realisation of the tanmatras. In the state of samadhi, whichever subjects are realised directly, they merge into their original source. First of all, the direct

realisation of gross bhutas takes place in samadhi, then the gross bhutas merge into subtle bhutas. And then after the direct realisation of subtle bhutas, they merge into tanmatras. When the direct realisation of tanmatras takes place, these tanmatras gradually merge into ego. When the direct realisation of ego occurs, it merges into the chitta which is composed of three gunas.

Seekers! When the seeker progresses through practice while enjoying the pleasures of tanmatras in samadhi, then Rajoguna and Tamoguna start weakening. Then an abundance of Sattvaguna comes inside him. Now, the visions do not come here as before. In this state, the seeker experiences bliss. Sometimes the seeker gets visions like this – ‘An illuminating light is spread all around and I am standing in it. I am moving ahead. The colour of light is white. I am sitting in that light. I am feeling blissful’. That is, the yogi himself appears alone. This activity is of the Sattvaguni ego. In this state, when the seeker does not get many meditative visions, an instinct arises in his inner self, ‘I am’, or sometimes it is heard in the space, ‘I am Brahman’. The space that appears or is visible is, in fact, the chitta of the seeker himself. A sound arises in the chitta, ‘I am Brahman only’.

In this state, if a seeker asks any question to the same holy sound, he will surely get the answer. If the seeker does not get any response, then he should not have any kind of doubt. When it is considered necessary to get the answer, make a resolve about the same question before sitting in meditation, you will surely get the response in the state of meditation. The seeker should keep in mind that he should never ask unnecessary questions, should not gather unnecessary information and should not acquire knowledge of material subjects, because in this state, with the help of divine vision, any object can be seen according to one’s ability. The seeker must keep moving forward on the path of yoga, i.e., he should be concerned about yoga only. One should experience bliss by sitting in samadhi.

Some seekers may think that till now it is heard or read that ego is a bad thing. That is why everyone says that ego should be given up. The ego they all talk about is Tamoguni ego. This Tamoguni ego is very dangerous, it always leads to the path of downfall. I am going to write here that there is a feeling of bliss in ego. Over here, Tamoguni ego is reduced to a completely weakened state by means of samadhi. Now only Sattvaguni ego

remains in predominant form, whereas Tamoguni ego gets suppressed. The operation of Sattvaguna only runs. Sattvaguni ego remains in the form of bliss, then the seeker begins to consider himself delighted. I cannot describe this bliss in words. The influence of tanmatras no longer remains over here.

Here the direct realisation of ego takes place. Ego is not like other subtle matters because here the subtle senses and tanmatras themselves get merged into ego. In this state, Sattvaguna remains in abundance. There is cheerfulness only in Sattvaguna. That is why there is a feeling of ego through the vritti of chitta. If the seeker has to become a higher-class yogi, then in this state he should practise sitting in samadhi as much as possible so that he can sit comfortably for 2-3 hours. Apart from the practice of samadhi, a few other things should also be kept in mind. The quantity of food should be reduced and it should be nutritious and sattvik. Banana, milk, curd and fruits etc. should also be consumed. If the Kundalini is extremely fierce, you should add some ghee in the milk, so that the heat of Kundalini may not cause injury to the intestines. More attention should be paid to pranayama and it should be practised about five times a day so that the nerves become completely pure. When the Kundalini starts trying to open the Brahmarandhra, mantras should also be chanted so that the Kundalini becomes fiercer. The influence of mantras helps in the opening of Brahmarandhra.

After Brahmarandhra opens up, the seeker attains Nirvikalpa Samadhi. Brahmarandhra is a door to Nirguna Brahman. In this state, the prana of a yogi remains inside the Brahmarandhra. No thoughts of any kind arise here because the formation of triputi (triad) ceases in Nirvikalpa Samadhi. There is no option of any kind left. The stream of seer-sight-seen which was flowing earlier in Savikalpa Samadhi has now stopped flowing. That is, earlier the stream of name, form (meaning) and knowledge was flowing, that is why the object of meditation was being seen. In Nirvikalpa Samadhi, the stream of the name and knowledge merges into meaning (form). The seeker's vritti remains present in the form of meaning, hence who should see whom? Sometimes the seeker finds himself in a very bright dazzling light, but it is not the actual state of the seeker, because the sacraments still remain in the chitta which are mixed with Rajoguna and Tamoguna. Unless the seeker destroys these remaining sacraments, he cannot be situated in the pure

conscious Self. Dear seekers! I do not know who has really become situated in the pure conscious Self. This thing is written only on the basis of the information provided by the Knowledge.

It is often said that so and so yogi has become absorbed in Brahman, but it does not happen so, because his entity remains in the subtle realms. Then after a certain period, he takes birth. It is also said that the yogi who is beyond desires or whose all desires have been fulfilled has only the longing for Atman, he attains Brahman. My thinking is that how will Nirguna Brahman be attained? So long as Ritambhara Pragya does not manifest in the seeker, ignorance cannot be destroyed completely from his chitta. Because Ritambhara Pragya is opponent of ignorance, it gradually keeps abolishing the ignorance according to the practice and continues to fill its place with Knowledge. In such a state, the seeker also gets to see the real form of tattvas. After the direct realisation of all these five tattvas, the seeker has to practise for years, only then he is able to get established in his Self. After this, it is possible to become absorbed in Brahman. When a yogi practises meditation in the Brahmarandhra, he forgets everything. He does not even realise the time as to how long he has been sitting in samadhi. Even if four hours pass while sitting in samadhi, he will still feel that he has just sat in meditation when the samadhi breaks. It so happens because the prana and the mind of the seeker remain present together inside the Brahmarandhra and the seeker's vritti of the meditative object remains present in the form of meaning. The flow of Knowledge merges into meditative vritti in the form of meaning. Therefore, one no longer remains aware of the time etc.

Now the question may be asked, does the seeker who practices Nirvikalpa Samadhi attain salvation? The answer to this is no, salvation cannot be attained because the sacraments are still left in his chitta and these sacraments are mixed with Rajoguna and Tamoguna. Therefore, he has to return to the previous state. Unless the yogi completely destroys his sacraments, it is not possible to attain Kaivalya. In this state, the remaining karmashayas of the yogi are mostly tribulations-causing. The yogi has to suffer miseries in his physical life. He definitely has to endure these karmashayas.

In the beginning, Nirvikalpa Samadhi occurs for a little time, then the time of samadhi increases with an increase in the practice. Initially, due to the residual sacraments,

Nirvikalpa Samadhi cannot occur for a long time. However, when the seeker increases the duration of samadhi by practising it repeatedly, the leftover sacraments gradually begin to get suppressed, and the duration of samadhi also begins to increase due to practice. Another reason is that in the beginning, prana does not stay for long in the Brahmarandhra, it returns downwards. As long as the prana remains stable in the Brahmarandhra, Nirvikalpa Samadhi occurs. With practice, the prana-vayu gradually starts staying for a longer time in the Brahmarandhra. Accordingly, the duration of samadhi keep increasing. In this state, the yogi begins to experience dispassion or becomes dispassionate. Through dispassion, Tamoguna starts diminishing and gradually the yogi also begins to destroy the Tamoguni karmashayas by enduring them.

Kundalini begins to return after opening the gate of Brahmarandhra. When it comes back, it makes its new route while coming. When Kundalini comes into the heart, it burns to ashes some of the remaining sacraments present in the chitta and itself becomes stable and then gets transformed into the form of vayu-tattva. Alongside, as the practice of the yogi increases, the remaining sacraments begin to become weak and suppressed. In this state, the yogi gets a glimpse of a light similar to a flame. This is actually a sattvik vritti of the chitta, which takes the form of flame. Some yogis consider this itself as the real Atman. They probably do not notice that sacraments are still left in the chitta. That is why, they do not yet become situated (avasthit) in the Atman. When I talked to some yogis, by citing this very state as their goal, they showed that they have attained Self-realization. They told me that they have become complete and are liberated from the cycle of birth and death. I would like to say to such yogis that right now there is still a long way to go. Therefore, remain engaged in samadhi until your chitta gets situated in Para-Prakriti (Transcendental Nature).

When Nirvikalpa Samadhi is practised for a long time, a time comes for the yogi when Ritambhara Pragya gets manifested in his chitta. Due to this, all the sacraments mixed with Rajoguna and Tamoguna are destroyed, then the nature chitta becomes transparent and it becomes absolutely clean. Now only Sattvaguna reigns in the chitta, and the sacraments of the seeker do not stay on the chitta any longer. In this state, the craving of the yogi gets completely ceased. No desire of any kind remains inside him. When the



seeker no longer has any desire as well as the craving of any kind, karmashayas cannot be formed on the chitta. This process happens in such a way that when a yogi does any work, its sacraments are formed on his chitta. But at the same moment, the chitta provides real Knowledge about those sacraments to the yogi. Due to having real Knowledge, the impression of those sacraments no longer remains on the chitta. The sacraments are just not able to stay on the chitta, i.e., they get destroyed. This state of the yogi is referred to as “A yogi is beyond the world even while living in it.”

I have already written that in the state of samadhi, the residual sacraments remain suppressed. When samadhi is dissolved, these sacraments become very strong. They cannot be destroyed through samadhi. They are extremely tribulations-causing. The yogi suffers these powerful sacraments in his physical life. Seekers! When I endured these sacraments, I suffered a lot of distress. The afflictions were so unbearable that I felt once or twice that perhaps I should commit suicide. But I knew my entire future through the Knowledge, so how could I commit suicide? After all, these karmas are mine only, even if they are of numerous births. Why should I blame others? Now I am happy and blissful beyond all these. My name is also Anand and experience bliss too in the physical life. Society used to laugh at my plight. But I feel pity after seeing the people of the society. They do not know what they are doing. Well, it is good, they (society people) are happy doing their work and I am pleased doing mine, so both are delighted. May God keep all joyful!

What I have written about samadhi is that one experiences bliss in samadhi, but the bliss experienced in samadhi cannot be written in words; it is only a matter of experience. Only a practising seeker can feel it. Some siddhis are also attained by the seeker at the time of Savikalpa Samadhi. I have not described them. Yes, I had attained siddhis and had also taken some work from them, but after being persuaded by the Knowledge, I snapped my link with them. A yogi gets entangled in the trap of siddhis because they are so enchanting. I have described samadhi in just a few words, but it takes many births for a yogi to accomplish samadhi completely from beginning to end. Yoga does not get fully accomplished in a single birth. Until a yogi destroys all his karmashayas present on his chitta, he has to take birth recurrently and practise yoga. A yogi who dies while practising

samadhi gets the previous state of yoga sooner in the next birth due to sacraments of the prior birth and then he starts practising samadhi. The same sequence continues until he completes the practice of yoga. Even after death, a practitioner of samadhi continues to practise in the subtle realms according to his ability.

Seekers! Some yogis live even beyond the fourteen realms. Such yogis keep their bodies extremely subtle and transparent. They are not visible swiftly even with the divine vision of a yogi. They are visible only when a resolution is made for them. Such yogis are of extraordinarily high class. Most of such yogis are from ancient times and their samadhi is also too long.

I got information about some people, who consume intoxicants for the practice of samadhi. I wonder how they attain samadhi after consuming intoxicants because it is necessary to have an extremely pure body to attain samadhi. Consumption of intoxicants makes the body impure and the nerves get blocked.

The karmashayas that remain during the practice of Nirvikalpa Samadhi are tribulations-causing. These karmashayas are never destroyed by the yoga power, but have to be endured by the seeker to abolish them. When the seeker suffers these karmashayas, then the direct realisation of avidya, Tamoguni ego, Sattvaguni ego and Maya takes place in samadhi. And then after the direct realisation of all of them, Ritambhara-Pragya originates. At the time of Ritambhara-Pragya, Tamoguna remains only nominal on the chitta. Rajoguna remains only in such quantity that it can perform the action of differentiation between Atman and chitta. The Knowledge of the difference between Atman and chitta is provided through discretion. In this state, the causal body begins to become introverted. Sattvaguna entirely spreads over the chitta due to which the chitta starts appearing very clear. When the difference between Atman and chitta is realised directly, then the feeling of ‘who am I, what am I’ goes away because the seeker sees all the changes in the chitta itself. He begins to feel himself separate from the chitta and an immutable Atman, the epitome of Knowledge. Only such a yogi is entitled to Self-Knowledge (Atman-gyana).

So long as the Knowledge of the difference between the Atman and the chitta remains firm in the chitta of a yogi, his inclination remains towards Kaivalya. But when a laxity begins to come in the Knowledge (of the difference between Atman and chitta), then the resurgent (Vyutthana's) vrittis arise. Because of these vrittis, the yogi thinks, "This is mine; I am happy, I am sad." This happens so, because the Knowledge does not become matured yet. I have already written that in Nirvikalpa Samadhi, there is neither any vision of any kind nor any thought arises. The realisation of all these (the difference between ego, Atman and chitta) occurs much after the Nirvikalpa Samadhi.

As the practice of samadhi increases, the chitta becomes oriented towards Kaivalya. All the three gunas stop their external transformations for some time. And then all the three gunas including the chitta become situated (avasthit) in their original source, the Atman. It is called Nirbija Samadhi. Then real dispassion (Para-Vairagya) also emanates in the yogi. Due to real dispassion, the yogi renounces worldly things grossly as well as subtly because his chitta becomes devoid of cravings. Then there is nothing left to be known for the yogi.

# Knowledge (Gyana)

Once the one-pointedness of chitta is achieved through the practice of yoga, Knowledge begins to arise. This Knowledge keeps on increasing gradually as per practice. Ultimately, through this Knowledge a yogi attains the highest state. The knowledge of ordinary human beings is not real knowledge because all living beings remain trapped in the noose of Maya. Without breaking the trap of Maya, True Knowledge cannot be attained. Yoga is the only way to get True Knowledge by breaking the noose of Maya. Worldly knowledge without yoga is sheer ignorance. It gives only a feeling of happiness and sorrow. It does not help to walk on the path of liberation. Without yoga, by mere nominal knowledge, one cannot attain Brahman-Gyana. When Tamoguni and Rajoguni instincts are destroyed by the practice of yoga, yogi begins to attain Knowledge.

Having true knowledge about a substance is called Knowledge. There is absolutely no blend of avidya and Maya in this Knowledge because due to avidya (ignorance), real knowledge of any matter is not possible. When avidya gets eliminated from any substance, the true nature of that substance becomes clear. It is the egoism only that shows the unification of Atman and chitta, while what tells us that Atman and chitta are distinct is called Knowledge. Knowledge is contrary to avidya and Maya. When a yogi attains Knowledge, he no longer has any kind of lust within him because he begins to realise the transiency of inanimate Nature.

On the attainment of Knowledge, the pride of doership no longer remains, i.e., the egoistic feelings such as 'I am doing such-and-such work', 'I am very sad today', 'I am extremely happy now' etc. do not remain anymore. Knowledge is a vritti of the pure chitta only. This Knowledge is the ultimate sattvik vritti of the chitta. In this state, the seeker remains in a state of real asceticism.

On attaining Knowledge, the seeker comes to know very well that 'I am not the body', 'I am not the senses', 'I am not the mind', 'I am not the intellect', 'I am not even the chitta', rather the chitta is different from me. This itself is real Knowledge. Knowledge is also said to be that which is gained by reading the scriptures or by listening to sermons. But such knowledge is not True Knowledge because such a knowledge cannot destroy

avidya; Rajoguni and Tamoguni instincts continue to arise inside the seeker because the Rajoguni and Tamoguni sacraments remain present in his inner self. However, the Knowledge which is attained in the highest state of samadhi annihilates avidya. The sense of doership goes away. It washes away the filth of Rajoguna and Tamoguna. Purity comes in the chitta. Due to reflection from Atman (soul), there appears to be consciousness in the chitta and the tribulations are absolutely destroyed.

The abode of Knowledge is said to be intellect. But the Knowledge destroys the Tamoguni ego, and the intellect which is born from the ego, merges into the ego itself at this place. It implies that this Knowledge is beyond the intellect; and the Knowledge sees all the changes occurring in the chitta and starts experiencing the non-changeable form. Only the seeker who has attained this state truly deserves to preach Atman-Gyana (Self-Knowledge), because he has experienced Atman-Gyana through the practice of yoga. Only such a yogi can understand Atman-Gyana very well.

A person who has not experienced Atman-Gyana through the practice of yoga, what can he preach about Atman because he has not experienced Atman-Gyana himself? How can a seeker know the real knowledge of an object which he has not even achieved? One does not become Knowledgeable just by acquiring knowledge by reading spiritual books and Upanishads.

When a seeker experiences bliss by being situated in samadhi, at that time he begins attaining Knowledge. As the practice of samadhi increases, the attainment of Knowledge also progresses accordingly, because Rajoguna and Tamoguna start diminishing. Along with that, avidya also begins weakening and the predominance of Sattvaguna starts increasing.

A seeker who is Sthit-Pragya (situated in Knowledge) becomes introverted in Anandamaya Kosha (Blissful Sheath), i.e., in the great causal body owing to the effect of Sattvaguna and experiences the bliss of Atman by the radiance of Knowledge. Ordinary human beings perform worldly activities due to the influence of Rajoguna and Tamoguna. However, the seeker who has become situated in Knowledge, devoid of

fondness, ego and attachment, keeps on working selflessly with a sense of duty. In this state, sacraments are not formed in the seeker's chitta.

Chitta is seen illuminated to the seeker. In fact, this illumination is not itself of the chitta, rather it is the reflection of the Atman. The chitta is inanimate Nature, therefore it is not self-illuminating. Due to the presence of ego in the chitta, one does not get knowledge of the difference between Atman and chitta. The person experiences attachment, malice, selfish deeds, desires for their fruits, birth-death and age, and gets happiness and sorrow. The originator of all of these is avidya. This avidya remains present in Tamoguni ego in a seed form. When the seeker attains Knowledge, he gets the Knowledge of the difference between the conscious-form Atman and the chitta composed of three gunas. On attaining Knowledge of this difference, avidya along with its family of miseries becomes introverted and merges into its original source. The sattvik vritti of knowledge is the most supreme sattvik vritti of the chitta. Just as a form seen in the mirror is not the actual form, likewise the direct realisation of Atman in the chitta is not the true form of Atman. That is why a yogi should remove attachment from this vritti of knowledge also.

When the seeker attains Knowledge and remains situated in it through rigorous practice, then real renunciation arises. Without real renunciation, riddance of all sufferings is not possible. However, due to not being continuously established in Knowledge, the resurgent vrittis continue to arise intermittently. These vrittis are mixed with Raja and Tama and the seeker continues to feel happiness and sorrows. After attaining Knowledge, the seeker becomes aware of the difference between the seer and the seen. He realizes that the body, senses, mind, intellect, ego and chitta are different from him.

A human being also gains knowledge from schooling, sermons from Guru and by reading scriptures. However, it is not real knowledge because such knowledge is incapable of getting rid of from avidya. Rajoguni and Tamoguni vrittis continue to emerge in the chitta. Because even after acquiring knowledge through reading books and listening, the (Rajoguni and Tamoguni) vrittis of resurgence remain intact. When Knowledge is attained in the supreme state of samadhi, at that time there remains a complete predominance of Sattvaguna in the chitta. Raja and Tama remain nominal. These two gunas also support Sattvaguna, it is also called Tattvaguna. In the state of Knowledge,

chitta becomes devoid of the defilement of Rajoguna and Tamoguna as well as the pride of doership. All kinds of tribulations get completely destroyed by the continuous flow of pure Knowledge in the chitta. Then the chitta becomes incapable of causing any bondage to the living being.

After the complete annihilation of the filth of impurity from the seeker's chitta and due to non-emergence of worldly knowledge, Knowledge of transcendental state arises. From the Knowledge of this state, the seeker attains a state that liberates his chitta from actions. When the practice of the seeker progresses further, then a state of liberation from the chitta is attained. The seeker then attains the state of being situated (avasthit) in the Self (Atman). In the state of being liberated from actions, the seeker gains the following information: (1) Whatever he had to know, he has learned that all, i.e., whatever is visible of the Trigunatmika Nature (composed of three gunas), all that is transformational. Due to being transformational, it is unreal and full of tribulations; (2) Whatever had to be separated has been separated, i.e., the knowledge of the difference between Atman and chitta has been attained, now nothing is left worth separating; (3) Whatever had to be directly realised has been realised. Now, senses, tanmatras, ego etc., nothing is left which can be realised directly; (4) Whatever had to be accomplished has been accomplished, now nothing remains worth doing, i.e., everything has been accomplished with the help of Knowledge; (5) The chitta has enjoyed all kinds of vrittis present within itself, there is nothing left remaining now; (6) All the three gunas are getting absorbed in their root cause after accomplishing their purpose and (7) Beyond the gunas, I am getting situated (avasthit) in my own Self (Atman).

When the flow of the vritti of Knowledge starts flowing ceaselessly, i.e., when Knowledge becomes mature, then the vrittis of resurgence do not arise. This leads to Nirbija Samadhi, which is also called being situated (avasthit) in the Self. Dear seekers! I am writing based on my personal experience. In order to become fully mature in the Knowledge, loosen up (reduce) your rigorous practice for some time. Unless you do not enter worldliness a little, how will you know whether your Knowledge (Tattvagyaana) has matured or not? But through real dispassion, you should give up inner involvement in physical substances. Come into the physical world a little bit, test yourself to see if you

have any attachment to any physical thing. If there is even a subtle attachment inside the mind with any physical matter, then there is still a lack of maturity.

The Knowledge is the ultimate supreme vritti of the chitta. This vritti has emerged from all the three gunas. This vritti is not the vritti of karmashaya, rather it manifests at the time of origination of the jiva. The seeker who has attained Knowledge and has understood the difference between Atman and chitta, only he is entitled to preach Atman-Gyana (Self-Knowledge). How can a person who has not even experienced Self-realization be entitled to preach Self-knowledge? Realization of the Self cannot be attained through spiritual books and scriptures.



# Salvation (Moksha)

Salvation means to be liberated. To get liberation means to become free from the bondage of birth and death. This means to get rid of the worldly bondages in which one has bound oneself, so that one may again attain the same divine form as before. Let me tell you one thing that there is a slight difference of opinion among the great men about salvation, which will be written ahead. In order to attain salvation, a person has to adopt one of the paths of yoga as per his/her choice. After adherence to strict rules and restraints, the practice is mandatory. Without the practice, ignorance cannot be destroyed, and the seeker should also have the desire to attain salvation. To attain salvation, a seeker of Bhakti Yoga must surrender to his preferred deity (Ishta). When the higher state of yoga is reached, ignorance is destroyed due to which the devotee gets restrained from the vices such as attachment, malice and infatuation etc. The leftover sacraments are also destroyed, and then no sacraments remain in the chitta. Once the sacraments are annihilated, the sacraments of new deeds cannot be formed. When all the sacraments of a seeker are destroyed, he attains salvation.

On the destruction of all the sacraments, new ones cannot be formed because the ignorance of the yogi gets destroyed. The sacraments of only those deeds are formed which are carried out under ignorance. The sacraments of a seeker with non-dual feelings are not formed. After complete annihilation of ignorance, Tattvagyana is attained. All the worldly sorrows also come to an end by Tattvagyana. In this way, the seeker comes to know of the true nature of the Nature (Prakriti). Bondage, salvation and rebirth are all plays of the Nature only. Anyway, Nature itself exists everywhere in a very subtle form. When a seeker gets all the information about Nature, then Nature does not inhibit him because he has recognized its real nature. That is why it is said that deeds done with fruitful desires lead to rebirth repeatedly and due to this, one gets the fruits of the mix of pleasure and pain. Such actions are bound by the senses; the happiness and sorrow are experienced by the mind and the senses, due to which the person gets bored with worldly life. The mind and the senses become separated from each other by carrying out the deeds in a selfless way, which leads to the attainment of Self-Knowledge (Atman-Gyana).

According to the principle of non-duality (Advaita), attaining the feeling of oneness with Brahman itself is salvation because in that state, there is no difference between the knowledgeable, the known and the knower. At this time, I remembered that I had read somewhere in Gyaneshwari<sup>61</sup> written by the great saint Gyaneshwara<sup>62</sup>, ‘To attain the feeling of oneness with Brahman is to become absorbed in Brahman’.

According to scriptures, there are four types of Mukti (salvation):

(1) Salokya, (2) Sannidhya, (3) Sarupya and (4) Sayujya.

**Salokya Mukti:** A yogi lives in the abode of Ishvara in this type of Mukti.

**Sannidhya Mukti:** In this type of Mukti, a yogi lives near Ishvara.

**Sarupya Mukti:** In this type of Mukti, a yogi takes the form of Ishvara by being divine.

**Sayujya Mukti:** In this type of Mukti, a yogi gets immersed in Brahman. Seekers! I do not know who has attained Sayujya Mukti until today.

In the first three types of Mukti, jivatma has to remain in the realm of Ishvara for a long time. After eternity, the yogi becomes absorbed in Ishvara or Brahman. The devotee gets immersed in Ishvara (Saguna Brahman) and the yogi becomes absorbed in Nirguna Brahman. All these three types of yogis remain engaged in spiritual practice (samadhi) in their own way. Sayujya Mukti is, in fact, the true salvation; even the own existence of a seeker comes to an end in this. A devotee gets absorbed in his preferred deity (Ishvara) due to being a Saguna worshiper.

Now it may also be argued that at the time of holocaust, everyone gets salvation because, at such a time, Nature gets immersed in Ishvara. No doubt, it is true that at that time the jivatmas with good and bad deeds all become unified, but such action happens after eternity. Therefore, every human being should desire to attain Ishvara or salvation. To achieve this goal, one should make efforts accordingly, only then such goal will be

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<sup>61</sup> A popular commentary on Bhagavad Gita written originally in Marathi language by the great saint Gyaneshwara.

<sup>62</sup> A great yogi and Gyani from the state of Maharashtra who wrote ‘Gyaneshwari’, a treasured and cherished commentary on Bhagavad Gita.

achieved. However, according to the Puranas, there are many types of holocausts in Sanatana Dharma. Holocaust occurs after every four eras. It is said that at that time, water gets filled everywhere on the earth. The earth becomes devoid of living beings. Similarly, after a certain period, along with the earth, the higher subtle realms also get destroyed.

Seekers! We all know that one day or the other, the whole universe gets destroyed at the time of holocaust. All types of creatures become extinct in this holocaust. If a person thinks that he will certainly attain salvation at that time, then why should he strive for salvation? Seekers! In this regard I would only say that it is not appropriate for any human to think like this, rather it is sheer ignorance. This is because when the entire creation gets destroyed completely due to holocaust, Nature absorbs the whole creation in itself in the seed form. Therefore, the karmashayas of all the living beings also remain present inside the Nature in the form of seed. When creation begins again, the jivatmas have to take birth to endure the remaining karmashayas. Therefore, jivatma does not get liberation even after holocaust. It is mandatory for the jivatma to take birth until it destroys its karmashayas completely. That is why the creation is inevitable after holocaust. As long as the jivatma does not end up its karmashayas associated with ignorance, it will continue to undergo birth and death.

Salvation and bondage are actually the works of Nature. Atman itself neither gets bound in bondages nor attains salvation. The very nature of Atman is solitary and detached. All the karmas are performed by the attributes (gunas) of Nature only. The living being, deluded by the Tamoguni ego, believes that 'I am the doer'. That is why attachment develops within him (living being). The seeker who has attained Tattvagyaana does not become attached. He (Tattvagyani) knows that all the actions are being done by the gunas of Nature. There is bondage due to ignorance (avidya) and there is salvation due to Knowledge. All the righteousness and unrighteousness or whatever worldly activities are going on are the behaviour (dharma) of the chitta because all these are related to the chitta. The change occurs in the chitta. Atman has nothing to do with all these activities because it is unchangeable. Therefore, the fruits of the karmas, bondage, salvation and the world are related to the chitta. Atman remains the same in bondage, salvation as well as in all kinds of worldly activities.

Now you will think why it is said that the Atman has attained salvation, that the Atman takes birth due to bondage. But why the same is not said for the chitta? The reason for all this is chitta itself. There is a difference in the states of chitta. The state of the chitta at the time of avidya (ignorance) is different from that of at the time of Knowledge (Tattvagyaana). Atman is the seer of the chitta. At the time of avidya (ignorance), due to not understanding the difference between Atman and chitta, the states of chitta are considered the states of Atman. That is why the different states are attributed to the Atman itself. In reality, it is the Nature that binds itself and Nature itself liberates itself.

In the waking state, a human being performs worldly activities with Rajoguni and Tamoguni instincts. But the seeker established in Tattvagyaana, performs all the actions selflessly without any attachment to put an end to indulgence, or just considering as a duty assigned by Ishvara. That is why the sacraments of deeds do not get formed in his chitta. The seekers who have attained the state of being situated (avasthit) in the Self are of two types: (1) Those whose deeds are only to put an end to indulgence and (2) Those whose deeds are to put an end to indulgence as well as for the welfare of all the living beings by obeying the command of Ishvara. Similarly, emancipation or liberation is also of two types: (1) In the liberation of first type of yogis, all the three gunas that make up the chitta get dissolved in their original source (Atman). This is called Kaivalya salvation. (2) The second type of yogis remain situated (avasthit) in the realm of Ishvara along with their sattvik chitta. According to the laws of Ishvara, whenever they are needed, they take birth on earth for the welfare of all living beings and to maintain the dignity of righteousness. After accomplishing their tasks, they return back to their realms.

When a seeker, through his practice, dissolves the Tamoguni ego, avidya and Maya in their original source, and the remaining karmashayas of the chitta are also endured, then his chitta becomes pure like a crystal gem. And then the sacraments of the deeds performed by the seeker do not get formed on his chitta. At that time, the seeker attains Knowledge. Upon the attainment of Knowledge, the seeker becomes aware of the difference between Atman and chitta. Therefore, he comes to know that all the actions are performed by the gunas of the Nature. Until the Knowledge becomes mature, the (Rajoguni and Tamoguni) vrittis of resurgence continue to arise. Once Knowledge

becomes mature, the resurgent vrittis cease to arise. In this state, the fruitive actions and their sensual desires are destroyed from the very root. Being free from the sheath of all types of impurities, the light of the chitta becomes infinite and the matter to be known remains slightest. Because the light of Knowledge increases so much that no object remains worth knowing. The subjects become very insignificant and the Knowledge becomes infinite. All the worldly things become immaterial from his viewpoint.

When a seeker attains this state, his consequential karmas end up, i.e., the function of gunas comes to an end. Now the gunas do not begin their consequential karmas again, because their task has been completed. As the seeker continues to practise samadhi, the gunas begin to converge towards their original source (Atman). The merging of the gunas having become void with effort into their original source is called Kaivalya Salvation.

Consequential karmas mean— sattvik chitta is formed through all the three gunas. From the chitta, Sattvaguni ego emerged. When Sattvaguni ego got distorted, Tamoguni ego became extroverted. Similarly, intellect, chitta and senses respectively became outward-oriented. In an acceptable form (Grahya form), all five tanmatras, all five subtle bhutas (elements), and then all the five gross bhutas became outward-oriented.

# Regarding Realms (Lokas)

Fourteen realms (lokas) have been considered in the universe in which we all live. Different types of creatures live in these fourteen realms. The density of these realms varies. It is due to the density only that they have been divided into fourteen parts. In every realm, creatures dwell according to their density only. Although the species of creatures are innumerable, but in the scriptures, 84 lakhs species have been described. I will just say that it is true that there are countless species and I also believe in the scriptures.

Lower categories of jivatmas reside in the realms that are below the earth. Whereas, superior categories of jivatmas live in the realms above the earth. Below the earth, there are seven realms in which there is mostly darkness and hazy light. We all live on earth. Here, due to the sun, there are day and night, i.e., both the light and darkness keep changing at certain times. The realms above the earth are subtle and self-illuminated ones. There is also a difference in the colour of light in these realms, regarding which I will write later. Now I am going to write the names of these realms. I will be writing the names from the lowermost to the topmost realms respectively: (1) Patala Loka, (2) Rasatala Loka, (3) Mahatala Loka, (4) Talatala Loka, (5) Sutala Loka, (6) Vitala Loka, (7) Atala Loka, (8) Bhu Loka (Earth), (9) Bhuvar Loka, (10) Svarga Loka (Heaven), (11) Mahar Loka, (12) Jana Loka, (13) Tapa Loka and (14) Brahma Loka. Above the Brahma Loka, three realms (lokas) are also there, but they are not considered among the aforementioned ones. Those three realms are eternal because they come under Para-Prakriti. Ishvara (Saguna Brahman) resides in the Para-Prakriti, i.e., Para-Prakriti is the Chitta of Ishvara, therefore these realms are considered eternal. There is no change of any kind in the Para-Prakriti. Compared to Apra-Prakriti, Para-Prakriti is considered everlasting. This is also to be kept in mind that no matter how vibrant the Para-Prakriti may be, but it is still inert. The form of Saguna Brahman (Ishvara) is visible according to the feelings of a devotee or a yogi. Saguna Brahman is visible in the form of Narayana, Param-Shiva and Krishna, because a worshiper wants to have the vision of Ishvara only in these forms. According to this itself, three realms are believed to exist. These are as

follows respectively: (1) Kshira Sagara, (2) Shiva Loka and (3) Goloka. Among these, Goloka is considered the topmost realm.

I have already written that the regions below the earth are inhabited by a lower class of jivatmas. There is a lack of light in all these seven realms. A hazy light or darkness remains there. The structure and surfaces of the lower realms are very strange and not good either. The jivatmas of these realms have to suffer miseries, but it does not mean that all the jivatmas grieve here. Some jivatmas live there due to some reasons, but they do not feel pain. Whereas, some jivatmas have been cursed and sent to these realms to suffer. Such jivatmas become habitual of the atmosphere of the realms where they live. They do not feel any kind of discomfort because of defiled intellect. The height of these jivatmas is very short. This is the law of those realms. I am writing based on my own information that when a jivatma of the earth was sent to Rasatala for some reason in order to suffer, its subtle body was feeling pain while going there. As soon as it reached Rasatala, there was immense pressure on the subtle body, head and soles of the feet of this jivatma. The jivatma started screaming in pain. Within a few moments, the subtle body of that jivatma was reduced to only 3-4 inches. Are you not surprised? How can there be a human being of 3-4 inches only? The height of the subtle body in that realm is only this much. There is mud and darkness in this realm. The jivatmas who live here search for something in that very mud and eat the same.

Similarly, there is only water in Patala Loka everywhere. All the creatures of that realm live in the water. There is a slight light in that realm. One may see clearly in that slight light, but it is not visible up to as much distance as on the earth. Some of the creatures of that realm suffer less than those of other inferior realms. Sometimes some wise jivatmas have also gone there for some time. I did not wander much in the Patala Loka during the state of meditation.

Now let me write a little about Atala Loka. There is no surface (base) in this realm. It is named as Atala due to not having any type of surface. It is filled with only air. Due to wind, the jivatmas of this place have to face a lot of trouble. There is a lot of difficulty in walking or moving around due to lack of any base in this realm. When they try to walk, they fall. That is the only suffering that the jivatmas are not able to walk properly in this

realm. Over and above, they suffer the blows of the wind also. When they fall, they fall upside and down. Hunger is not gratified here, i.e., the jivatmas suffer greatly.

I remember an experience about Vitala Loka. The base (surface) of this realm is very bad. On the surface of this realm, there are only pebbles at some places and somewhere there are only stones. Somewhere there are heaps of sand. The surface of this place is very rugged. Here the jivatmas have to suffer a lot. When I had a meditative vision of this realm, my subtle body was facing a great difficulty in roaming around. I saw jivatmas of men and women sitting on a pile of sand there. These men and women were looking at me astonishingly. After some time, I stood near these jivatmas at a little distance, but they did not say anything. I too did not have any conversation with them. Their suffering was apparent on their faces; then my experience ended.

Sutala Loka is better than the other ones. The surface of this realm is also beautiful, i.e., it is fine. The meaning of the beautiful surface should not be linked to the beautiful surface of our this very realm. It is certain that it has the best surface amongst all the seven realms. The surface here is flat and there is also water filled in some places. Seekers! I cannot explain how jivatmas suffer here. It is certain that the jivatmas do grieve at this place. I had a meditative vision of this realm. I reached at this realm with my subtle body and saw a place filled with water in the shape of a river. Water was stable. I sat on the land by the shore of the water. After some time, I got up and started walking and saw that some men and women (jivatmas) were sitting at a place. All of them were staring at me intently. I too looked at them keenly and started thinking as to why are these people sitting quietly. Why do they not interact with me? At the same time, Knowledge told me, “They are suffering within themselves.” A few moments later, I came back.

Seekers! I have not had much meditative visions regarding Mahatala and Talatala. When meditation visions occurred, it used to become difficult to decide which visions related to which realm; therefore, then the help of the Knowledge had to be taken. However, I certainly know that these realms exist in hazy light and darkness. During the period of my spiritual practice, I also had more visions of the lower realms, but I could not decide which realm I had meditative visions of. So far, I have written briefly about the lower realms. It is all written based on my experience and Knowledge, otherwise one is not able



to figure out much about these lower realms. It is also possible that other yogis may have had different visions of the lower realms because there is a lot of extended space within a single realm itself. It may also be possible that the scene may be different at another place, though the darkness and dim light will remain the same. I have written only based on my experiences.

It was the beginning of 1996. I asked Goddess Nature, “Mother, I do not have much knowledge of the lower realms, please tell me about them so that I may have information about those realms.” She said, “Yogi, be contented with whatever information you have about there. Now, no more information will be provided about those places. Just be concerned with the work you have been assigned. The realms you are asking about are of lower grade. A yogi should not gain much information about such realms. You should know about the higher realms. If you ask about the place where you have to reach after death, I will tell you and can even show you the scenes of that place.” I said, “Mother, I know where I will go after death, please forgive me.” Then she disappeared. Therefore, I cannot write more about the lower realms. Whatever I have written is based on my own experiences during the period of my spiritual practice. These lower realms are subtle, so the subtle-bodied beings live here.

The earth on which we all live is also known as *Mrityu Loka*<sup>63</sup>. What should I write about this, we all know about the earth, but I will definitely write a little bit about what everyone does not know. You all must have heard about the Bermuda Triangle. It is near America in the sea. We all know that many ships and human beings have gone in that Bermuda. But, not all of them returned until today. Earth’s scientists tried a lot to get information about that area, but could not get the inside information of that area, because the gravity of that area is very high. So, anything that goes into that area does not come back. The entire sky in that area has a special type of gravity. The same is true on the surface of the water also. But there is a slight difference between the sky area of the Bermuda Triangle and other sky areas of the earth. Whosoever reaches in this area loses his consciousness and then becomes unconscious. The reason for this is the density and magnetic field over there.

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<sup>63</sup> The Earth, where death is certain for all the beings.

Whatever object reaches the Bermuda Triangle does not remain on earth. The object that reaches there moves upward through the sky of Bermuda, and then that object goes out of its solar system. That object reaches a place where there is complete darkness. This darkness always remains. There is no light of any kind here. The objects on earth that reach the Bermuda Triangle reach a certain place in the same extreme darkness in space. There is no surface of any kind at that place, rather there is space immersed in complete darkness

There are many areas on earth which are very strange. In these areas, there are magnetic tunnels which always remain at certain places. These magnetic tunnels are not visible through the eyes, but they become known only after visiting those areas. Some magnetic tunnels are sometimes created for a short period and then cease to exist. At that time, if any creature goes into such a magnetic field, it will disappear within a few moments. That creature will never be found even after the cessation of the magnetic field. In the space, there is a network of magnetic tunnels (fields). Such magnetic fields exist on every planet in the universe. Some magnetic tunnels continue getting created and destroyed. This action continues in the network area and terrain of the earth. It has happened since the time of creation of the universe and will continue to happen till the end.

There are many strange places on earth that are difficult to describe. Even I was not much interested to know about all these subjects. There are also many strange places in the snowy region of the Himalayas. These places are related to yogis. There is no doubt that all of us humans, animals, birds etc. live on the earth, but many unsatisfied jivatmas also live in the space of the earth in subtle bodies. These jivatmas keep wandering due to their cravings or due to premature death. At a certain time or after the craving is over, they attain upward movement. Such jivatmas sometimes establish or try to establish a relationship with a capable person who can uplift them. But only those people who have spiritual power can uplift these jivatmas. I have also caused some unsatisfied jivatmas to move upwards. About these insatiable jivatmas, I have gained a lot of information. But I will not like to describe it here because this will not benefit the seekers in any way. Even the subject of this article will change. I used to ask those unquenchable jivatmas about them. They used to tell the story of their life with great interest. After all, such insatiable

jivatmas would indeed get little benefit from me. I remained in touch with my wife for a long time even after her death and kept getting a lot of information from her, which later turned out to be true. Then the time came for her to endure her karmas; therefore, I snapped my association with her so that she does not have to face any problems because of me.

I have also gained a lot of information about Bhuvar Loka, but I am writing it briefly here. This realm is a subtle realm. In order to explain this, let us divide it into three parts – one part is where the jivatmas reach after death. In front of Yamraja, Chitrugupta<sup>64</sup> decides what kinds of deeds this jivatma has done and where it will go. The jivatmas of good deeds move upwards and the jivatmas who used to commit bad deeds stop here. Yamadutas<sup>65</sup> punish jivatmas only according to the nature of their deeds. The place where punishment is given is within a limit in this very realm. This place is in a very wide area which, in other words, is called hell. After bearing punishment for a certain period, jivatma moves upwards to enjoy virtuous deeds or comes to the earth to take birth. According to its deeds, it comes near the place of its birth. In the hell, different types of punishments are given.

In another part of Bhuvar Loka, tamasik powers reside. These tamasik powers are very powerful. They use to chant tamasik mantras to increase their power. At some places, there are kundas like those of havana kundas. In these, fire remains ignited in a subtle manner. These tamasik powers use to put the offering of subtle tamasik objects in these very fire-pits and keep enhancing their tamasik power too. Such jivatmas are of a very cruel nature. They also continue to look towards the earth. They accomplish the work of those who worship them and receive tamasik objects in return. The subtle part of that tamasik object is received by them. Sometimes, at some specific places of the earth, these tamasik powers forcefully snatch and take away subtle parts of the objects. Ordinary humans on earth are unable to understand this process. Sometimes they also put obstacles in front of new seekers on the earth. Such hindrances must be removed by the seeker's guide. Or, such obstacles cannot stand in the way of the seeker who is engaged in his

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<sup>64</sup> A divine being who has the record of the deeds of all humans.

<sup>65</sup> The agents of Yamaraja who punish the dead in Yamaloka for their evil deeds.

spiritual practice resolutely. Such tamasik powers have great enmity towards the seekers because the opposition between tamasik and sattvik has always been going on. These tamasik powers have a lot of power, as they always keep acquiring power through chanting of Tamasik Shakti Mantra. They also have the power to manifest men similar themselves as per their wish through tamasik power. This work is done by great vengeful powers. Seekers and tamasik powers can never reconcile with each other. A seeker should always stay away from them. The place where these tamasik powers reside has a slight light.

Dharamraja ji, the son of Lord Surya, lives in this very realm. You must be thinking whether Dharamraj ji lives here; is his place in this very realm? But the region where Dharamraj ji lives is completely different from this one, because in this realm there are tamasik powers and hell etc. The place where Dharamraja ji resides, a bright white light remains spread always. This place is blissful beyond happiness and sorrow. There is always a scale in front of Dharmaraja ji, which is divine. Dharamraja ji's vision remains on this scale. This scale is not like ordinary scales, rather it automatically keeps telling the balance of the entire universe. This scale itself decides about righteousness and unrighteousness. If the reign of unrighteousness increases in any region of the universe, one pan of the scale goes down and another one goes up. At that very moment, Lord Dharmaraja ji comes to know at which place the quantity of unrighteousness is increasing. At the same time, on the invocation of Dharmaraja ji, Goddess Nature does arrangements accordingly; the fork of the scale remains absolutely correct. If the judgment of any person's deeds, righteousness or unrighteousness reaches him, it is told automatically by the scale. The scale keeps indicating as to what should the proportion of righteousness and unrighteousness on earth according to the era. When unrighteousness on earth exceeds a certain proportion, it is detected by the scale and Lord Dharmaraj ji informs Lord Brahma ji. Then Lord Brahma ji inspires Goddess Nature. Goddess Nature then sends yogis to establish and propagate righteousness on earth. The number of yogis may also be higher. As unrighteousness increases excessively, even God himself incarnates on earth. Here it cannot be said why in the present age unrighteousness is more

prevalent, because this is Kali Yuga<sup>66</sup>. During the time of Kali Yuga, it is certain that unrighteousness will increase to such and such proportion and righteousness will decrease by so and so proportion. Even if the unrighteousness seems to be excessive, but if it is in a certain proportion, then it will be considered justified.

Dear seekers! Let me write an interesting thing. Lord Dharmaraja ji looks extremely good-looking. Lord Dharmaraja ji and I used to get along well. Sometimes, I even used to joke with Dharmaraja ji. Once I jokingly asked, “Lord! Why are you so graceful?” Lord Dharmaraja ji started smiling. When I asked the same question again, he said, “Do I really look graceful to you?” I said, “Yes, you are really good-looking.” He said, “Well, at least you called me graceful; otherwise, no one has called me graceful till date.” I asked, “Why do not I look good-looking?” He said, “Ask Mother Goddess Nature.” After some time, I asked the same question to Mother Goddess Nature. She replied, “Look at your past third birth, you will get the answer.” Then I saw my last third birth, I got the answer to my question. Seekers! If your divine vision is very powerful, you must have the vision of Lord Dharmaraja ji once. You will also be fascinated by looking at his form.

Over here, the place where Yamaraja ji<sup>67</sup> and Chitragupta ji reside is also different. Yamaraja ji can manifest Yamaduta from his body as per his wish. The book that Chitragupta ji has contains the account of all jivatmas in the universe, even many eons of the past can be seen when needed. This book is not very thick but it is divine. It has all the information about all the jivatmas because of being divine.

Now, I am writing an interesting incident. This incident is of December 1995, many years ago, one of my friends committed suicide. I have made a hut on the bank of a river outside the village to do meditation. At that time I was in the hut, my friend (who had committed suicide) spoke to Trikala, “I was a friend of your Guru ji, ask him to serve me food as per my wish and make me move upwards.” Trikala told this thing to me; I told Trikala that he was truly my friend, but committed suicide under some compulsion. Although, I did not want to do this work but had to do it for the sake of my friend. First, I

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<sup>66</sup> The present era that is marked by the prevalence of unrighteousness and decline in the level of spirituality.

<sup>67</sup> A deity residing in Bhuvan Loka who can manifest amadutas from his body to punish jivatmas according to their evil deeds.

served him meal according to his wish and then said, “Friend, you have been wandering for many years, now be prepared to move upwards.” He stood in the sky above the river. Trikala and I were sitting in the hut. As soon as I recited Om, a power of white colour came out from Om chanted by me and reached below the soles of my friend’s feet. He greeted me and started going upwards into space. His movement upwards was very fast. A few moments later, black clouds appeared in the space. He was going upwards from the middle of those clouds by piercing them and then reached the frontier of Bhuvar Loka above. In the space above, there appeared a door. Before that door, there were stairs. He stood on the stairs on the strength of my yogic power and started climbing them. The stairs were high. When he had climbed up all the stairs, he stood in front of the door which was closed. I startled; the door is closed! But at the same time, two black coloured magnificent Yamadutas appeared near the door. They opened the door. My friend went inside. After walking for a while, he again found the stairs and started climbing those stairs again. I was eagerly watching the entire scene. After climbing some stairs, another door was found. This door was also opened by the two Yamadutas by appearing there. My friend entered the door. Then the door automatically closed. The view inside was very nice and there was a place to sit. He sat there very peacefully, but did not proceed further.

First, I wondered why my friend stopped, then I said, “Friend, move forward, I will send you ahead with my yogic power.” Meanwhile, Mother Goddess Nature appeared and said, “Yogi son, this jivatma cannot move forward now.” I said, “Mother, why?” She said, “It is my rule, he was yet to have lived on earth, but you made him reach Bhuvar Loka with your yogic power. It is me who have shown you this scene of Bhuvar Loka. I said, “Mother, I want to see the scene further also, I am curious to know as to what happens next.” Goddess Nature said, “Now you will not be able to see the scene ahead. Do not be insistent for everything.” Goddess Nature disappeared. Seekers, I could not perceive the scene ahead. My friend was seated there. The next day I also raised the jivatma of a young girl. She had been murdered. She used to call me brother. I knew that girl personally. She also prayed to me. I felt pity for her, then served her food and uplifted her. This girl also sat at the same place where my friend was sitting. Both were

face to face but did not speak to each other. I said to my friend, “You both know each other, then why don’t you engage in talks?” My friend said, “The desire to talk does not arise.” The girl too replied the same. However, my connection with that girl remained for a long time. She used to talk to me. One day Goddess Nature said, “You should not establish relation with that girl, you are a yogi.” I came to know from that girl that there is no problem of any kind at that place. That place is devoid of hunger and thirst.

Seekers! I have written that when my friend’s jivatma was ascending, black coloured clouds were found on the way. All this is related to the subtle world and not to the gross world. The unsatisfied jivatmas living in the sky of the earth cannot cross these dark clouds by piercing no matter how powerful they may be. When the time comes for their ascent, they cross themselves, otherwise these unsatisfied jivatmas remain below the dark clouds. I have written all this briefly.

Who does not know the name of Svarga Loka (Heaven)? Ask children about heaven, every child would know that the deities reside there. Well, let me also write a little about heaven. Heaven is anyway a beautiful place, whose heart would not wish to attain heaven? But where is heaven found? It will be better to divide heaven into two parts in order to explain it. Indra<sup>68</sup> and deities etc. live in one part of heaven and the other part can be called Pitri Loka (ancestral realm). Jivatmas having virtuous deeds reside in the ancestral realm. The righteous deeds performed by human beings on the earth are rewarded in the ancestral realm in the form of enjoying happiness. This place is devoid of hunger and thirst. One does not have to suffer any kind of pain here. Here the jivatmas enjoy cheerfulness only. In this realm, the jivatmas roam around as per their will. Many jivatmas live together over here, but they do not talk to each other because there is no desire in them to talk. I have had visions of the ancestral realm and have visited this realm also. This realm is similar to heaven. That is why there is only happiness all around. When the virtuous deeds cease to exist to a certain extent, then the jivatmas come to earth to take birth.

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<sup>68</sup> He is the king of gods; Indra is a post that is held for a long time by a person owing to his virtuous deeds.

The jivatmas of the ancestral realm cannot enter the region of heaven. There are different levels of living in the ancestral realm. These levels change with small changes in density. According to the deeds, the density of the subtle body of the jivatma changes slightly. Then the jivatma reaches the same level of density according to the density of its subtle body and remains at the same level. If needed, these jivatmas can go to another density level, but this action will have a direct impact on their righteous deeds. We can understand this 'level' as a stair from the physical point of view. The highest level of this realm touches the Mahar Loka.

The heavenly region is the abode of the gods and in this same region, there is gigantic extremely beautiful court of Lord Indra. The place where the gods live is full of self-illuminating light. The light here is very beautiful and this place is very graceful and attractive. Very bright divine gems have been used at some special places. These gems are self-illuminating. Seekers! I cannot describe heaven much because I have never been to the place where the gods reside. By the way, a time surely comes during the spiritual practice of a yogi when he goes to heaven through his subtle body. Then the yogi is also honoured there. It is not necessary that all seekers get an opportunity to visit heaven, but most of the seekers who follow good spiritual practice get this opportunity. I too had this opportunity, but I refused to go to heaven. On behalf of Brahman, I was given the opportunity to roam around in heaven by providing me a ride on Airavata (divine elephant of Lord Indra). I was standing very far from the gates of heaven, let alone entering it. You may even read more details in my meditative visions.

Then in the year 1995-96, Lord Indra and I had several conversations. I saw the assembly of Lord Indra from earth and watched the scenes of that place as well. The relationship between me and Lord Indra continued for many days. The law of destiny was such that after that my relation with Lord Indra was snapped, because I also had to attain higher goals of yoga. The apsaras<sup>69</sup> (divine nymphs) often dance in the court of Indra. We should not look at these apsaras with a lowly view that they are just dancers. They are beyond the cycle of birth and death. They are like divine powers that perform their art and entertain the deities. My relation with Indra was like a friend. He is very

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<sup>69</sup> Very beautiful celestial damsels who dance in the court of Indra in order to amuse him.



straightforward and simple. Initially, I used to address him as God, but he said, “Yogi, why do you call me God.” I said, “You are the king of gods, so I call you God.” Indra said, “I am very afraid of yogis and their place is also in the realms above me, that is why a yogi is great.” There is indeed so much affection in these words. Then a sort of friendship was established between Him and me, but it could not last long.

Indra is the name of a post and not the name of any deity. Just like there is the post of Prime Minister here, similarly there is the post of Indra also. The deity who occupies the position of Indra had lived on the earth sometime in the past. This position is attained due to extremely virtuous deeds. One Indra remains on his post from 72 to 74 eras. Then another Indra comes to hold this post. The power that Indra has is that of the position of Indra, that is why Indra is extremely powerful. Once Indra told me when the reign of Kali Yuga goes on the earth, I do not have any kind of problem because at that time no one on earth is so powerful who could disturb me. In other eras, there is nothing but troubles only. If the jivatmas residing in realms above heaven wish, they can go to Indra. But it is necessary for such jivatmas to possess yogic power. It is a law of the Nature that whatever time is spent with Indra, some portion of the yogic power of the yogi or devotee will get diminished. By the way, the yogis who live in the higher realms, have no concern with Indra. If a yogi or jivatma reaches the court of Indra, then that yogi or jivatma is honoured by him.

Mahar Loka is the realm above heaven. Only devotees live in this realm. These devotees are always engrossed in the remembrance of their Ishta (favourite deity). Some devotees chant the name of their favourite deity and keep engaged in devotion in their own way. Due to the absence of influence of Maya here, one devotee has no concern with the another. There are many levels in this realm. The devotee, according to his capability, keeps doing chanting or remains engrossed in meditation at his level. If the yogic power increases due to devotion in this realm, the level of devotee changes. Then he goes to a higher level than his present level. After a certain period, the time comes to take birth. Then with the inspiration of Goddess Nature, the devotee comes to earth to take birth. When such a jivatma assumes a physical body, it becomes a devotee in physical life by

performing deeds according to its karmashayas. A bright white light always remains spread in this realm. This realm is self-illuminating.

Jana Loka is above the Mahar Loka, so this realm is better than that of Mahar Loka. It would be better if we divide this realm into two parts according to levels. I mean, it will be easier to understand then. There are countless levels in this realm. Devotees live in the lower half levels, whereas yogis live in the upper half levels. These yogis are mostly those who have less yogic power and have not attained the highest state in yoga. Such seekers mostly continued to practise yoga and also lived their lives in the physical world. The number of seekers with calm-natured Kundalini is more in this realm; they became distracted from the path of yoga due to some reasons and their yogic power also remained very less etc. It is certain here that the yogic power of these seekers is not enough. Those seekers also come to this realm who did practised yoga with their physical body, but then by indulging in physical pleasures exhausted their yogic power. In this realm, seekers remain engrossed in samadhi. It does not take very long for them to take birth. The light of this realm is a mixture of bright white and golden colour.

Tapa Loka is the realm above the Jana Loka. As is the name of this realm, so is its land and the environment here. This realm is the realm of yogis. Great yogis living in this realm are better than one another. Yogis who live in the upper levels of this realm are all knowledgeable. The seekers at lower levels of this realm do not have so much knowledge. Here knowledge (gyana) should not be interpreted as Tattvagyana. Tattvagyani, in fact, live in the realm of Ishvara, i.e., Para-Prakriti. But one thing is certain that the seekers here are those who remain engaged in samadhi. This realm is completely a realm of seekers. Seekers! I have great love for this realm. The reason for this is that I too have been an inhabitant of this place. I have come to this realm many times after death from the earth. Then after a prolonged period of samadhi, I have come to earth to take birth. This time I have not come from this realm because my relationship has been with the Prakritilaya state. In the Prakritilaya state, the seeker remains in the outer cover of Apra-Prakriti. Such a seeker attains Tattvagyana when he takes birth. My last time's samadhi was of the least duration. Goddess Nature sent me to take birth only after almost 25 years of samadhi. This time I had to come too early. When Goddess

Nature asked me to take birth by waking me up from samadhi, I said, “Mother, I have just come back from the earth, you are telling me to go to earth again. Do I have to be born so soon?” Mother Goddess Nature said, “You are being sent so soon for some reason. There you have to do some works and you are also going to get the fruits of your yoga now. Go to earth and put an end to your karmas so that you can attain the highest state.” Then I came to be born on earth, I have written this very briefly.

The environment of this realm is such that sometimes even the yogis of higher state come to this realm to engage in samadhi because the environment here is very calm which is favourable for yogis. In this very realm, our Swami Sivananda ji (of Sivananda Ashram, Rishikesh) also remains engrossed in samadhi. My friends (yogis) from previous lives also reside here. I kept my relations with them for a long time, but they had to engage in samadhi, so I snapped my relationship with them so that they could get into samadhi. My relationship with them was severed in April 1996. All my four friends once said, “When will you come to Tapa Loka?” I said, “After death”. They said, “There is still much time for your death.” I said, “So, what should I do?” They said, “Commit suicide or die somewhere in an accident.” I said, “This is not acceptable to Nature.” They said, “Friend, we are missing you badly, you come to Tapa Loka as soon as possible, we are waiting for you.”

Seekers! All these four friends were my childhood friends from previous birth. Later all five of us became yogis. We reached Tapa Loka in a short interval of time after death. Then I came to Mrityu Loka to put an end to my karmas. My friends did not take birth. At present, there are also some other yogis in Tapa Loka known to me from my previous lives. I had established connections with them two to four times. The highest level of this realm touches Brahma Loka. Our beloved yogi, Lord Gautam Buddha ji, sometimes comes to engage in samadhi at a very high level of Tapa Loka. Sometimes, he engages in samadhi in Brahma Loka. Once I asked Lord Gautam Buddha ji, “Why do you sometimes engage in samadhi in the Tapa Loka, you should stay in Brahma Loka.” He said, “Son yogi, Tapa Loka is the land of the yogis, so I come here at my own will.” There is a bright golden light in this realm. The state of Lord Gautama Buddha ji is extremely subtle

because he is a Tattvagyani. Now, he does not have to take birth. He engages in samadhi at the lower level of Para-Prakriti too. It is very rare to have his vision.

Brahma Loka is the realm of Lord Brahma. Lord Brahma remains seated on a lotus flower at the higher level of this realm. This realm was named Brahma Loka because of being the realm of Brahma. This realm keeps glittering like a glowing gold in bright golden light. Lord Brahma and goddesses like Sarasvati and Gayatri etc. reside in the upper part of this realm. At the lower level of this realm, Gandharvas, Kinnaras etc. perform their art. This level is that of Gandharvas and Kinnaras. There is a very strange place at the middle level of this realm. A fragrant and blissful air always keeps flowing in this place. This divine air is very aromatic. No doubt, this air is fragrant and blissful, but a yogi cannot engage in samadhi here, this aromatic air itself is the reason for this. The yogi can surely enjoy this air over here. If a yogi gets too much involved in this bliss, then it affects his yogic power. Therefore, the yogi does not stay here. He can engage in samadhi at the lower part of this place. But through Knowledge, I came to know that sometimes the intonation of Gandharvas is heard at this place. That is why yogis avoid practising samadhi at this place, they come to Tapa Loka to engage in samadhi. There is comfort in the Brahma Loka; the yogi, however, does not need comfort.

Whatever realms have been described here; I have done so on the basis of my experience. Some other seeker may have had other types of experiences. In these realms, I have gained information only about yoga and have left out the other information. I gained a lot of knowledge about some realms, but did not consider appropriate to write more. There are different levels in the above realms, these levels are based on density.

There are said to be fourteen realms, I have described them briefly. Except the Bhu Loka, these realms are subtle. Above these fourteen realms, there are three more realms which are not counted among the fourteen realms. The jivatmas that live in all the realms up to Brahma Loka are sure to be born at some time or the other. These fourteen realms come under Apra-Prakriti. The jivatmas situated in the Apra-Prakriti have to take birth on the earth sooner or later. And the ones situated in the realms above these (i.e., in Para-Prakriti) do not have to come to earth to take birth. Such jivatmas have attained Tattvagya. Above the Brahma Loka, there is Kshira Sagara. It is the abode of Lord

Narayana. Lord Narayana remains seated there in the yogic posture along with Goddess Mahalakshmi on a bed made up of the body of Shesha Naga. He is the nurturer; He is Ishvara; and His realm is also eternal. Annihilation never affects this realm. A slight bright blue coloured light exists in the Kshira Sagara. The composition of the Kshira Sagara is from great causal tattvas. Therefore, Kshira Sagara comes under the great causal world. The great causal world is of slight bright blue colour. Devotees of Lord Narayana and Lord Vishnu also live in this very realm. This very realm is also known as Vaikuntha. The councillors of Lord Vishnu also have four arms like Lord Vishnu. The jivatmas who attain this realm on the power of devotion or yoga remain here for an infinite period and are not reborn. It is a kind of salvation for the jivatmas living here.

The realm above Kshira Sagara is Shiva Loka. This realm is also made up of great causal tattvas and comes under the great causal world. Here Lord Param-Shiva always keeps immersed in samadhi and Adi-Shakti (Primordial Power) also remains seated along with Him. The councillors of Lord Shiva are of the same form as that of Lord Shiva. Shiva Loka is the place of extremely higher-class yogis. These yogis are mostly of ancient times. The samadhi of such yogis lasts for a very long period. Even with divine vision, such yogis are not visible easily. Such yogis reduce the density of their body so much that it seems that these yogis have been immersed in Brahman. But they continue to exist, hence they not merged in Brahman. It is quite clear that such yogis are visible to others only when they wish so. On this very subject I had talked to Lord Patanjali and Dhanvantari<sup>70</sup>, the Guru of physicians. Besides, I had similar kinds of visions of Saptarishis during the period of my spiritual practice. During the period of practice, when I reached Shiva Loka in my great causal body, first I roamed around in the Shiva Loka for a while and then asked for something from Brahman. Brahman responded to my demand through Akashvani. You may read this experience in my meditative visions. Here also blue coloured light always remains. This place appeared to me through instincts (vrittis) in yogic sleep (yoga nidra).

Eleven Rudras had originated from Lord Param-Shiva, who are also known as Shankara. They are also similar to Lord Parama-Shiva and carry out the act of destruction. Rudras

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<sup>70</sup> He is considered the god of medicine.

originate from the third eye of Lord Param-Shiva. The eleventh Rudra is said to be the most powerful among all the Rudras. The name of the eleventh Rudra is Kalagni. During the period of my spiritual practice, I have had more contact with this eleventh Rudra, Lord Kalagni. Only a yogi who has no karmashayas left in his chitta, who has only pure sattvik ego and has not even a trace of Tamoguni ego left within him, can stay in Shiva Loka.

The realm above the Shiva Loka is Goloka. This realm is at the top of all other realms and there is no realm above it. Lord Shri Krishna as well as the embodiment of Adi-Shakti Radha reside in this realm. The playmates of Lord Shri Krishna also live there, who are called Gopas. The playmates of the embodiment of Adi-Shakti Radha also live along with her, who are called Gopis. Lord Shri Krishna ji and Radha ji live as youngsters. I cannot write more about Goloka because, during the period of my practice and up to writing this article, I have never visited Goloka through yoga. During the period of my spiritual practice, I had an experience which was of Goloka. At that time, I had the vision of Lord Shri Krishna ji and Radha ji together, but while having their vision, my divine vision was getting dazzled due to the glory of Lord Krishna ji and Radha ji. I could have their vision with great difficulty, but I had their vision from the very close. Both of them had also blessed me. However, I did not get the opportunity to roam around in Goloka.

In the beginning of the year 1996, my interaction with Lord Shri Krishna ji and Radha ji took place. Lord Shri Krishna also blessed me with a boon. That boon will work forever after death. Seekers! I too never had any desire to see Goloka or to see Goloka through my subtle body. If I wish, I can see Goloka through Knowledge, but now I am contented. Goloka is also made up of great causal tattvas. The light of Goloka is of bright blue colour. Kshira Sagara, Shiva Loka and Goloka are eternal realms. The laws of Nature do not apply to these.

What I have just written about the different realms does not mean that a devotee will live only in Mahar Loka and Jan Loka. He can live in any of the realms according to his ability. But there are only a few such devotees who live in Tapa Loka; however, they are not of Kali Yuga. Similarly, I know a seeker whose Kundalini had risen upwards up to

navel, but he was in the ancestral realm around January 1996. When I asked him, “Grandfather, your Kundalini was raised up to the navel, then why are you in ancestral realm at this time, you should have been be in the upper realms.” He said, “Anand Kumar, my Kundalini was raised at the last moment, so I did not have any special yogic power. After living in Bhuvar Loka for many days, I have now come to the ancestral realm. Seekers! a devotee or a seeker can live in any of the realms according to his/her capability, but the way I have described, mostly it is like that only. Here the description of the realms has been given concerning yoga. No realm can be described completely because subtle world is extremely vast, which is why no one can describe it.

# Yogic Power (Yogabala)

When a person follows the rules of yoga, introverts his extroverted senses through meditation and adheres to truth and non-violence, a special kind of power increases subtly within him. As man cleanses his internal impurities and weakens the influence of ignorance, his power gradually keeps increasing. When a human begins to engage in samadhi, then this power even surges more. We call this power as yogic power because this power is manifested through yoga. By engaging in samadhi, purity in the body increases and the senses become introverted. Through samadhi, he slowly starts getting closer to the Atman, because due to ignorance, he considered this physical world his own and started moving away from the Atman. Even if a person follows only truth and non-violence, his mental power will increase so much that he can influence others with his words. He can also cause other persons to act as per his wish. As mental strength increases, a person becomes fearless, he does not feel any kind of fear or pressure.

The power gained through the practice of yoga is known as yogic power (yoga bala). The more a seeker has practised yoga, the greater his or her power will be. Although the goal of a seeker is to achieve Self-realisation, the calm-natured seeker does not pay attention to the yogic power. But the seeker should pay attention towards the power of yoga. A seeker needs yogic power very much in his life. He can perform many tasks with this. His yogic power works not only for performing activities, but also works after death. Yogic power is to the seeker just as the physical strength is to a man. It is necessary for a healthy man to have physical strength. Similarly, it is necessary for a seeker to have more yogic power.

To attain greater yogic power, it is necessary for the seeker to engage in samadhi more and more, remain physically and subtly restrained, observe the vow of silence, follow celibacy, consume sattvik food, do more and more pranayama, adhere to truth, remain in solitude as much as he can, and always continue to remember his preferred deity (Ishta) in his mind. The power of yoga increases by following all these rules. When a yogi transmits spiritual power, his yogic power diminishes only according to the transmission of spiritual power. It is better to transmit spiritual power for spiritual activities only when



absolutely necessary. The yogic power should not be demonstrated, rather it should be preserved, because, after death, yogic power will work in the realm in which the seeker will live. If the seeker has more yogic power, he will be able to stay in that realm for a longer time. With more yogic power, the Tamoguni sacraments of the seeker start weakening because having more power of yoga means having more of Sattvaguna. Moreover, with the influence of more yogic power, samadhi will also be practised for a longer period.

The seeker who would have had more yogic power in his previous birth will soon start getting success when he does yoga in the present life. Such a yogi gets success in the present birth due to the influence of his past lives. Due to the influence of the sacraments of previous births, the seeker will emerge radiant just after starting the spiritual practice. His symptoms begin to become visible like those of a high-level yogi. When the Kundalini of such seekers is awakened, it appears glowing from the very beginning.

The seeker whose Kundalini is glorious will also have a higher quantity of yogic power in the future. Such a seeker attains more yogic power than that of others even by practising less yoga. The seekers with moderate and calm-natured Kundalini can attain less yogic power than that the ones with fierce Kundalini. Therefore, seekers with fierce-natured Kundalini can become powerful yogis in the future because they quickly obtain higher quantity of yogic power.

Those seekers who have a higher quantity of yogic power are always eligible to hold the position of Guru because they have to transmit spiritual power to their disciples owing to which their yogic power diminishes. Those seekers who have less amount of yogic power should not be established in the post of Guru because such Gurus are not able to completely remove the (spiritual) obstacles of the disciples. Spiritual hindrances can only be removed with the power of yoga. But nowadays, I have seen that even though some persons are not seekers themselves, they only pose themselves as seekers and sit on the post of the Guru. Or, the Guru does not possess enough yogic power to remove the obstacles of the disciples. Such Gurus just betray their disciples.

I am writing all this based on my experiences. A seeker who has immense reserves of yogic power, he can curse and bless anyone even nowadays. If this curse or boon is given for the present birth, it will not become effectuated immediately, rather will take effect after some time, because destiny karmas of that person already remain present on the upper surface of his chitta. The curse or boon will get mixed with the destiny karmas. When the time of that curse or boon comes, then accordingly it has to be experienced. The seeker has to use a lot of yogic power in such actions, only then his curse or boon will be able to take effect. While giving curse or boon, the seeker should evaluate the appropriateness of what is being given. Then he should observe himself whether he has so much capability that his curse or boon would enter the karmashayas of that person and force him to experience according to his words. If you are powerful, then it is okay. Otherwise, your yogic power will go wasted and nothing will happen. Keep this in mind that some karmas of the curse or blessing will surely be created. If curse or boon is given for the next birth, then more yogic power is not used. Your curse or boon get mixed with the accumulated karmas and will go to the lower surface of the chitta.

If you are to become a great yogi, you should accumulate immense reserves of yogic power. Only then you will be able to achieve something; otherwise, you should stay calm and continue on your yoga path. It is better not to keep any concern with anybody. Until the Brahmarandhra of a seeker opens, he should not diminish his yogic power under any circumstances, otherwise there will be hindrances in his yoga path. The seeker should first make his Kundalini complete its journey by increasing the practice of samadhi. Then until Kundalini becomes stable, spiritual power should not be transmitted to anyone. After this, if he desires, he may use his energy on the spiritual path. The seeker should acquire more power through the practice of yoga than the power he puts into the spiritual path. Otherwise, a day will come when he will start lacking the power of yoga.

It has been seen that most of the seekers just stop practising yoga after the stabilization of their Kundalini. They think they have become absolute, but why don't they see that there are still sacraments left in their chitta? In fact, now is the real time to increase one's power of yoga. After the Kundalini becomes stable, the seeker should increase the time of practising his samadhi. Yogic power increases in greater quantity in this state. Therefore,

the duration of 'kumbhaka' pranayama should be extended in this state. Take less food, but do not let the strength of physical body decrease. It is even better if you use milk, curd and fruits. If you can depend on vegetables, then cut them into pieces and boil in some water, but do not add any kind of spices in it. It is even better if you can eat without adding salt. If, however, you strongly feel the need for it, you may add a little salt. It will make your body extremely pure; the quantity of Tamoguna will also decrease. Yes, your physical body will definitely become lean and thin, but at the same time your yogic power will begin to increase more and the face will start looking bright. Then start increasing your yogic power. Try doing this, you will see how quickly your power increases; certainly, you will become powerful.

I have seen that nowadays many people perform Shraddha rituals for the departed souls of their ancestors. To satisfy the hunger and thirst of their ancestors, they serve food to the Brahmins so that a subtle portion of the food and water may reach their ancestors. The truth is that these departed souls do not usually get the subtle part of food and water because those Brahmins do not have yogic power. Nowadays, most of the people are Brahmins by caste only and not by deeds. Therefore, those Brahmins do not have spiritual powers. If they are Brahmins by deeds, then the departed souls of ancestors will definitely get food. The problem is that where will you find someone who is a Brahmin by deeds, because the one who is a Brahmin by name only is just an ordinary human being; thus, he does not have this kind of ability. We all just think that by performing Shraddha rituals, our ancestors would have got fulfilment from hunger and thirst. After cremating the dead body, it is only a social custom to take a bath and offer water to the dead soul; but due to this, the dead souls do not get a subtle portion of water. Because the ordinary people do not have the power to extract the subtle element from the gross water and serve it to the departed soul. The departed soul cannot take the subtle element on its own, it can accept only the offered thing.

Only those persons who have spiritual power are capable of providing subtle elements of food and water to any departed soul. With the influence of spiritual power, they extract the subtle elements from the gross matter and send it to the departed soul as per their resolution, which the departed soul takes. This action is a simple task for a seeker. Merely

by the wish of the seeker, the departed soul is able to accept the subtle element of food. If a seeker wishes, he can satisfy any departed soul just with his resolution even without providing food. The food will manifest in a subtle manner with the influence of yogic power of the seeker. The yogic power itself will manifest in the form of food and reach the departed soul. The food so served by a yogi will be very beneficial to such a departed soul because the deceased soul gets yogic power in the form of food, it will keep that soul satisfied for a longer time.

The seeker is capable of manifesting subtle objects with his yogic power. In ancient times, yogis were capable of manifesting even physical objects, but this cannot be done these days because it is the time of Kali Yuga; the business of Tamoguna and impurity is going on in this era, and the work of Tamoguna is to create obstacles. The effect of Tamoguna is not so much in the other three eras. Nevertheless, if a seeker is equipped with siddhis, even nowadays, he can manifest physical objects but such actions act as a barrier in the spiritual path of the yogi.

There is one more thing here— if a seeker is very powerful, he can help his beloved departed jivatmas even in the present era (Kali Yuga). If a jivatma of ancestral realm wish to go to Mahar Loka, the seeker can help it. The seeker will give his yogic power to that jivatma as per his resolve; as soon as the jivatma receives the yogic power of the seeker, the jivatma itself will rise upwards. If a jivatma has not recited the name of God in physical life and resides in ancestral realm, a powerful seeker can make that jivatma a devotee on the strength of his yogic power. That jivatma will start chanting the name of God by closing its eyes at the same place. By the way, the nature of the ancestral realm is that the jivatma should enjoy pleasure there, but with the influence of yogic power, it will start chanting the name of God. Or the seeker can send it to Mahar Loka with the influence of his yogic power; according to the nature of Mahar Loka, the jivatma itself will start remembering God. Similarly, the jivatma of Mahar Loka can be sent to Jana Loka. As long as, the yogic power of the seeker remains with the jivatma, it will remain in that world according to the resolve of the seeker; then the jivatma's condition there will be only according to its karmas. But by then, the jivatma will attain some power of yoga in that realm also. I have written all this on the basis of my own experiences. I have

done such kinds of acts myself. I always keep doing different types of experiments in my life, although sometimes I have been scolded by the subtle powers. I would like to write an interesting incident about how a seeker can influence the subtle realms from the earth itself through the effect of his yogic power.

Trikala and I had done this experiment together. Trikala used to perform the act of perceiving (with the divine vision), while I used to do the rest of the work. It is an incident of January 1996. A subtle embodied jivatma of the earth had done several works for me, which I am not mentioning here. I had developed a liking for this jivatma. By the way, this jivatma had also done some evil deeds in the past, so now it was in severe distress. But this jivatma had a very good friendship with me. One day this jivatma expressed its desire and asked me, “Yogi friend! Can I become a yogi in the next life?” I told based on its karmas, “According to the rules of karmas, you cannot become a yogi for many lives.” It got frustrated. Even I felt sad too. Then the jivatma said, “Yogi! Tell me some way so that I too may become a yogi.” I said, “Let me think some way out for this.” Then, first, I said to Goddess Nature, “Mother! Please be kind to my friend.” Goddess Nature said, “Yogi son! You are a knowledgeable person and even then, you ask such things!” I said, “Mother! You are saying the truth, but still, he is my friend.” At that very moment, Goddess Nature disappeared without giving any answer.

I said to my friend, “Friend! You get ready, I will send you to Tapa Loka with the power of my yoga and will not let you come down till I am on the earth.” My friend was already ready. I said to Trikala<sup>71</sup>, “You observe with your divine vision and I will use yogic power.” I closed my eyes and as soon as I got ready to use the Siddha Mantras, I heard a voice, “Yogi! Wait.” I noticed that this was the voice of Yamaraja ji himself. Yamaraja again said, “Yogi! This act is against the laws of Nature.” I said, “Lord! You are right, but my friend has asked me for help, so I will certainly help.” Yamaraja ji said, “Yogi! You are a Karma Yogi and believe in karmas, hence send this jivatma to me. I will lessen its karmas by giving punishment.” My friend also agreed to this, but I did not send it to Bhavar Loka, instead at the same time I chanted a long Om, and then told the power

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<sup>71</sup> A high-level yogi from previous births who had extraordinary power of divine vision to be able to see anything of the past, present and future.

emanating from Om, “Start burning the karmas of this jivatma.” Then the small particles of black colour came out of that jivatma and started spreading in the space. Some powers of the higher realms and some yogis of Tapa Loka were watching this activity. At that very moment, Knowledge prohibited me and said, “Stop this action! Let it go to Yamaraja.” My friend was already ready to suffer pain; I sent him to Bhuvan Loka at that very moment. There he was severely tortured by the Yamadutas. A few days later, I sent my friend to Tapa Loka by using my yogic power. He sat down at the very lowest level of Tapa Loka, but due to lack of yogic power, he could not stay in that realm. I understood this issue; then I took a resolution and gave him a lot of yogic power. At the same moment, Mother Kundalini appeared. I offered my obeisance to her. She said with a bit of anger, “Son! Firstly, you are doing a wrong thing, and on the top of that you have also given him so much yogic power!” I asked for forgiveness from Mother Kundalini. Then, I gave my friend two-digit power, the minimum amount required to live in this Tapa Loka, and placed him in samadhi there.

A Guru who has a lot of yogic power can quickly send his disciples into a deeper state of meditation by transmitting spiritual power. If spiritual power is transmitted to any seeker several times, the pace of his spiritual practice will remain intense, but there should be a worthy seeker for this purpose. I have also seen that the pace of some seekers is undoubtedly fast, but due to lack of proper guidance in yoga, they almost stop after some time. Any guru should make only as many disciples as he can guide properly. By making more disciples than one’s capacity, the disciples do not get appropriate guidance.

As an example, I would like to mention an incident here in brief. Everyone knows that the Throat Chakra of a seeker opens after many years of rigorous practice. Sometimes a seeker keeps trying throughout his life to open his Throat Chakra, but it does not open. It is because the structure of the Throat Chakra is something like this: there exists a knot at this place that keeps blocking the upper path. In February 1996, I went to Pune and stayed with a fellow female seeker over there. She asked for my help related to yoga so that she too may progress in yoga. I observed that the Kundalini of that seeker was dormant in the Muladhara. It was also revealed that firstly her Kundalini had awakened and rose a little, but due to lack of spiritual practice, the Kundalini became dormant

again. I made her sit before me for meditation and raised her Kundalini after waking it up. At first, I lifted the Kundalini up to the navel. Then for the second time, I made her sit in meditation in the evening. This time, I took her Kundalini up to Throat Chakra. The next day was Shivaratri, so I went for having the vision of the mausoleum of saint Gyaneshwara ji (which is in Alandi, Pune). I returned in the afternoon. At the same time, I got a command from Mother Kundalini, “Open the Throat Chakra of this female seeker.” I said, “Mother! How can I open the Throat Chakra, she is just a new seeker!” Mother Kundalini said, “Use my boon, the Throat Chakra will open.” I called that seeker and said, “You sit on meditation in front of me, I have a direction from above to open your Throat Chakra.” She was extremely happy as her Throat Chakra was going to be opened. She knew that the opening of Throat Chakra is not an ordinary thing. She sat in front of me to meditate. I used the blessing of Mother Kundalini. Firstly, I opened the knot located in the throat, then opened the Throat Chakra; Kundalini went above the Throat Chakra. On the second day, I opened her cerebellum (small brain) too; and then the Kundalini was sent to Agya Chakra. The next day I went to Miraj.

I would like to tell that my thoughts did not match with those of my Guru. Hence, the differences had increased considerably. When I reached the hermitage in Miraj; over there, a female seeker of Jalgaon met me. We used to get along very well with each other. Here also I used my power (blessing of Goddess Kundalini) and opened the Throat Chakra of that seeker in just two minutes. After staying in the hermitage at Miraj for two-three days, I came to Jalgaon with this seeker by Maharashtra Express Train. Another female seeker had called me over here. This seeker was also quite friendly with me. Whenever I came to Jalgaon, I used to stay at the house of this very seeker. I stayed here for a month. I raised her Kundalini, opened the Throat Chakra, and then sent the Kundalini to the Agya Chakra. Within just a few days, her spiritual practice became so good that even if she had continued practising for her whole life, she would not have been able to reach this state (opening of the Throat Chakra etc.). In the same way, I used the boon of Mother Kundalini at the time of opening Throat Chakra of two more female seekers of Jalgaon also. I would like to say here that I had used the boon of Mother Kundalini, only then I was able to open the Throat Chakra of the three female seekers. It

is not an ordinary thing for any yogi to open Throat Chakra of a seeker without such an extraordinary boon and that too in just five minutes. Although this boon has been given only for such welfare works, but now I may never use it because I want to spend the rest of my life in peace.

Dear seekers! I do not have any shortage of yogic power. Due to this reason, I did numerous works utilising my yogic power. As is my nature, I used to immediately uplift the Kundalini of the seekers by using yogic power and in such a state at the same time, I used to take over the spiritual responsibilities of the seekers. However, I used to do so in exigencies only because generally the Kundalini should be awakened only when the seeker reaches a mature state. In the mature state, the Kundalini of any seeker gets raised even by transmitting a little spiritual power, but if it is only the beginning of his spiritual practice, a lot of yogic power has to be used to lift the Kundalini and one has to keep transmitting spiritual energy continuously while raising the Kundalini. By doing so, a lot of yogic power of the seeker, who is transmitting divine power, decreases. In such a situation, the seeker who is transmitting divine power must work with great responsibility and caution. The truth is that yogic power itself is all the fun. If you have a lot of power of yoga, then you can do anything and will never face failure in yoga.

The path of yoga is a path of benediction. In this path, the seeker first does his own welfare; then after attaining ability, he does welfare of others also. But now I would like to write about some actions which will prove that even in such welfare path, some wicked seekers do evil things. I have noticed that even in yoga, the seekers keep animosity towards each other. They block the spiritual path of others with their yogic power. Those who are more powerful, create obstacles in the spiritual practice of the seeker who has lesser yogic power than them, due to which the seeker has to face a lot of trouble. Until the obstacle is removed, his progress remains halted. I have myself seen such an incident. Those seekers who commit such immoral deeds, sooner or later they definitely have to suffer the consequences of such misdeeds. In yoga, one should not create obstacles for anyone; rather, if possible, do welfare to a seeker by helping him, but never create hindrance for anyone. Here, a question arises as to how this obstruction is created. I am not mentioning its methods so that they may not be misused, but I will definitely write



that if any obstacle has been imposed on any seeker, then how can it be removed. To help such a seeker, it is necessary to first know how much energy has been put into the 'hindrance'. Then a greater amount of power will have to be applied to remove this hindrance, only then will this obstruction be removed; otherwise, your power will go waste.

Yes, if you are forced to punish any such wicked seeker, who creates obstacles for others or does any other inappropriate act, then first you should find out how much power that seeker has. Your yogic power should be more than that of him, only then this work will be possible. You can destroy the yogic power of that seeker; it will be destroyed only when his yogic power is absorbed into Atman or Brahman; it is better not to take it yourself. If your yogic power is less than that of the other seeker, you will not be able to destroy the yogic power of your opponent, rather your own power of yoga will get finished. Therefore, act cautiously. I will not describe the method through which yogic power is abolished so that no one may become a victim of its inappropriate use. During the state of meditation, you may ask your Knowledge about it.

Now, I would like to write a little about how to increase yogic power. I have written earlier that yogic power increases more in the state of samadhi. If you want to increase yogic power, try to make your Kundalini fierce during the period of spiritual practice. For this, adherence to celibacy is very important. Along with this, observe truthfulness and non-violence, eat very little sattvik food, increase the duration of kumbhaka pranayama and also use mantras. In this way, when your body becomes pure, increase mantra chanting still more, it will increase your yogic power even much more.

Seekers! keep in mind one thing that yogic power can be attained more by mantra chanting than through samadhi. However, the way of articulating mantra should be correct. If chanting is being done for increasing yogic power, then mantra chanting should not be done in the mind. It would be better to go to a lonely place. Firstly, the mantra will have to be perfected, only then it will be able to provide maximum power. Once the mantra is perfected; in the next life also, it will be perfected within a short span of time. However, here is one more thing; not all types of mantras yield yogic power. Therefore, mantras that provide power like 'Shakti Mantra', 'Kundalini Mantra',

‘Pranava’ etc. should be chanted. Well, there are some more mantras also for this purpose. If these mantras are perfected by you even once, you will never lack yogic power. By the way, it is better if you do all these activities under the supervision of your Guru, so that if there is any mistake at any place, he can tell you, otherwise it can have a negative impact. I have written only a little here. Yes, the more you increase your yoga power, the more benefits you will get in the subtle realms after death. What benefits will be gained, all this will be known only after reaching there; describing these here would make the article longer, so I am not describing these. Let me tell you one important thing here, the right time to increase the power of yoga is only after the Kundalini becomes stable.

The information about the yogic power of all the seers, sages, yogis and ascetics living in the subtle realms can be known. The power that Indra possesses in the heavenly realm is not that of Indra per se, rather that power is vested in the post held by Indra. It is a fixed power accorded by Brahman. But the power of the Ishvaras who are related to Para-Prakriti like the power that Lord Shri Krishna, Lord Shri Narayana, Param-Shiva etc. cannot be reckoned; because they are Ishvaras in the Saguna form of Brahman, hence their power cannot be measured. The power of Lord Vishnu, Lord Shankara and Lord Brahma also cannot be measured, even though they are situated in Apra-Prakriti because all three of them are the masters of Apra-Prakriti. Lord Ganesha ji is also the possessor of incomparable power; that is why his abode is in the Muladhara Chakra.

I have written at some places that do such-and-such tasks under the supervision of your Gurudev. The reason for this is that such tasks should be done only under the supervision of a guide so that after observing your right or wrong way of doing, he may apprise you accordingly. One should not start such works just by reading a book, because if they are not done under the supervision of a skilled guide then it may lead to problems and wrong conclusions may also be drawn. Therefore, it is said that yoga cannot be practised without the guidance of a Guru. Yes, I have also seen that the disciples have to face problems even due to lack of proper guidance from the Guru. I believe that a seeker who is not fully mature in yoga should not sit on the post of Guru.

Some yogis may think that what is the need of yogic power, I am leading my life peacefully in solitude. Well, it may be right to think so. But more power of yoga is always useful because it is helpful in the present life, after death as well as in the next life. More yogic power is also helpful in the attainment of siddhis. Here, I am not talking about trivial siddhis, rather about the siddhis like Parkaya-pravesha and Akasha-gamana siddhis. However, to achieve these siddhis, the karmashayas must be absolutely reduced. In the first state of these siddhis, yogic power gets diminished greatly. In Parkaya-pravesha siddhi, it is very important to use ‘Gyana Chakra’, or such a nerve through which your subtle body comes out. For the attainment of Akasha-gamana siddhi, the use of Udana prana-vayu and kumbhaka pranayama are important. About this subject, you may read a little more in my book relating to meditative visions (**2nd Book: ‘How to do Yoga’**).

# PART III

# Bodies (Shariras)

The lump in the form of human body and the whole universe in the form of creation, both are one and the same and they have an unbreakable bond with each other. The matter and power etc. which are present in the universe, are also present in this very lump of the human body. But man, being extroverted and under the influence of the senses, is limiting himself only to the physical body. The behaviour of external senses is limited only to the physical world; hence he considers his physical body as everything. Man has become so engrossed in the physical world that he neither has knowledge nor tries to acquire knowledge about things beyond the physical world. Whenever a man sees someone's death or hears about it, he does believe in the existence of 'subtle power' for some time, but thereafter he forgets everything. He does not try to know about the 'subtle power'; neither does he think about where the subtle body, that leaves the body at the time of death, is located within this gross body. He does not even think of which subtle tattvas (elements) is this body made of, what makes the physical body active, or where this liveliness comes from etc.

The human body is composed of five tattvas. These five tattvas are: **(1) Prithvi-Tattva, (2) Jala-Tattva, (3) Agni-Tattva, (4) Vayu-Tattva and (5) Akasha-Tattva.** These five elements exist in gross and subtle forms and are present in their own specific shapes. They have their own attributes, by which they are identified.

**(1) Prithvi-Tattva:** The quality of Prithvi-Tattva is **gandha** (smell). All the tattvas are present in the 'Prithvi-Tattva', but in itself 'Prithvi-Tattva' remains predominant; the other four tattvas remain in secondary form. According to this only, tanmatras of all other four tattvas are also found. These tanmatras are **rasa** (of Jala-Tattva), **rupa** (of Agni-Tattva), **sparsha** (of Vayu-Tattva) and **shabda** (of Akasha-Tattva). Prithvi-Tattva has attributes like gravity (heaviness), dryness, stability, durability, forbearance, hardness etc. If you think why there are other four tattvas in the Prithvi-Tattva, then the reason for this is as follows: Among all the five tattvas, Akasha-Tattva originated first. Vayu-Tattva originated from the Akasha-Tattva; Agni-Tattva originated from the Vayu-Tattva. From the Agni-Tattva came the Jala-Tattva, and then from the Jala-Tattva came the Prithvi-

Tattva. Because Prithvi-Tattva originated at the last, that is why all the other four tattvas are contained within the Prithvi-Tattva. And since all other four tattvas are included in the Prithvi-Tattva, their tanmatras are also present.

**(2) Jala-Tattva:** The quality of Jala-Tattva is rasa (taste). Agni-Tattva, Vayu-Tattva and Akasha-Tattva are also present in it. 'Jala-Tattva' predominates in the Jala-Tattva, which is why its quality is primarily rasa, but rasa, rupa, sparsha and shabda tanmatras also remain in the Jala-Tattva. This tattva has the properties of smoothness, subtlety, softness, coolness and purity etc.

**(3) Agni-Tattva:** The quality of Agni-tattva is heat. Vayu-tattva and Akasha-tattva remain present in the Agni-tattva. This tattva has qualities of upward movement, purity, conflagration, modesty, brevity etc. The tanmatras like rupa, sparsha and shabda are present in the Agni-Tattva.

**(4) Vayu-Tattva:** The quality of Vayu-tattva is touch. Akasha-tattva remains present in the Vayu-Tattva. This tattva has properties such as movement, vibration, force and fickleness. Sparsha and shabda tanmatras remain present in the Vayu-Tattva.

**(5) Akasha-Tattva:** Akasha has the quality of shabda (word). It has the properties of vastness, emptiness, separation of two things etc. Shabda tanmatra is present in the Akasha-Tattva.

Now let us understand these five tattvas (elements) in another way. Here the question arises whether there are no other four elements in the Akasha-Tattva? I would say that it indeed contains other four elements. Now again the question arises in which way they are contained. To understand it realistically, we will need Tattvagyana. But in short, we can understand that all other tattvas have originated sequentially from the Akasha-Tattva itself, hence these four tattvas are present in the Akasha-Tattva; if these tattvas were not present in the Akasha-Tattva, then their origination would not have been possible from it. Therefore, now it can be said that in each tattva all other tattvas also exist in a very subtle form. However, the other tattvas remain in an extremely secondary form. Among all these five tattvas, the density of the Akasha-Tattva is lowest among all these five tattvas. Thereafter, the density of Vayu-Tattva, Agni-Tattva, Jala-Tattva and Prithvi-Tattva keeps

increasing respectively. The density of Jala-Tattva and Prithvi-Tattva is so high that it appears that these two tattvas are present most in our physical body. Prithvi-Tattva has the highest density; its form gets changed into hardness.

The human body originated from the five elements (bhutas) has five sense organs (gyanendriyas) and five organs of action (karmendriyas). The attributes of different elements are also becoming apparent through these organs of action and sense organs, which are related to tanmatras as well.

The organ of action originated from the Prithvi-Tattva is anus. It does the act of excretion. The excreta are also endowed with the predominance of Prithvi-Tattva. The tanmatra of Prithvi-Tattva is gandha (smell). Odors are detected by smelling; nose performs the function of smelling, hence the nose performs the function of sense organ for the Prithvi-Tattva. There is an abundance of Prithvi-Tattva in the Muladhara Chakra.

The organ of action originated from the Jala-Tattva is the genital organ. The act of passing urine is done through the genital organ. Urine is actually Jala-Tattva. The tanmatra of Jala-Tattva is rasa. The tongue is also originated from the Jala-Tattva only. Tongue is a sense organ because it serves the purpose of tasting. The chakra with an abundance of Jala-Tattva is Svadhisthana Chakra. This chakra is located near the procreating organ.

The organs of action originated from Agni-Tattva are feet. The energy originated from the Agni-Tattva, i.e., the power of walking is utilised by legs. The tanmatra of Agni-Tattva is rupa. The eye is the place of the power of seeing, it is originated from the rupa tanmatra; eye is a sense organ and performs the function of seeing. The chakra with the abundance of Agni-Tattva is Navel Chakra. It is located near the navel.

The organs of action originated from Vayu-Tattva are hands; the hand is used to catch or hold. The tanmatra of Vayu-Tattva is Sparsha (touch). Skin is originated from the sparsha tanmatra; it brings forth the feeling of touch. The chakra with the abundance of Vayu-Tattva is Heart Chakra; it is located near the heart.

The organ of action originated from Akasha-Tattva is speech. Its position is in the mouth; mouth is used to speak. The tanmatra of Akasha-Tattva is 'shabda'. Ear is the place of

hearing power arising from shabda tanmatra. Ear is a sense organ; it is used to listen. As speech originates from the throat only; therefore, the chakra with the abundance of Akasha-Tattva is Throat Chakra which is located in the throat itself.

The yogis who practise control over these very five tattvas through yoga and if on whichever tattva the command is established, they begin to attain siddhi related to that tattva. Here, I do not consider it appropriate to mention about these siddhis, as these siddhis cannot be attained by every yogi. For this purpose, rigorous practice of many births is essential. To achieve the Akasha-gamana siddhi, i.e., of roaming in the sky or walking on water, it is necessary to destroy a certain quantity of karmas. But the state of being completely devoid of karmas is much higher than these siddhis; this state can, however, be attained by the seekers only in their last birth.

Subtle body, causal body and great causal body are present in our gross body successively. The subtle body gets out of the gross body at the time of death. Causal body exists inside this subtle body. The conscious tattva (Chetana-Tattva), i.e., Atman is much more pervasive than those of these four bodies. In the state of ignorance, **great causal body, causal body, subtle body** and **gross body** are believed to be as the sheaths over Atman successively. However, in reality, all these four bodies exist inside Atman from the viewpoint of Tattvagyana because the conscious tattva, i.e., the Atman is much more pervasive than these four inanimate bodies. Since the conduct of every living being in the world is in the state of ignorance, so for the sake of understanding, it is said that the gross body is the fourth body over Atman. At the time of death of an ordinary person, only the gross body separates. The other three bodies remain over the Atman as a sheath. The density of these three bodies matches with the different densities present in the universe. The density of the body in which the seeker becomes introverted during his period of samadhi, according to that very density of the body itself, a connection with the density of the universe is established. Similarly, when the spiritual practice of the seeker goes on in the great causal body, then his connection with Para-Prakriti gets established. This is also known as the realm of Ishvara or the Primordial Nature; only the chitta of a Tattvagyani is introverted into the Para-Prakriti.



**Gross Body:** The gross body is made up of five tattvas (elements) and three gunas (attributes). We perform actions with the help of this gross body. A man makes his future good or bad by doing good or bad deeds. Only the gross body of a human being is such a body that can perform new deeds. The gross bodies of other beings cannot do so, rather they merely serve the purpose of experiencing/suffering their karmas only. For this gross body, this has been said that it is obtained as a result of virtuous deeds of many births. A human can contemplate God in this gross body and even get rid of the cycle of birth and death by doing good deeds. He can serve others through this body and can also do charity. When the yogic power of yogis, devotees etc. situated in the subtle realms depletes, they have to assume a gross body on earth. Then they acquire yogic power with this gross body and return to the subtle realms.

Some ignorant humans do not understand the importance of this body. They say that this body is made of clay. It is bound to be destroyed, so why should we care about it? As the body will anyhow be destroyed upon death, let us enjoy happiness while living in this body. Such humans, under the control of senses, continue to enjoy momentary pleasures in the physical world and then suffer miseries. However, a discreet and knowledgeable man uses this body aptly. He spends all his life in divine activities and contemplation of God. By making proper use of this body, the seeker starts searching for his true Self because the gross body is the only medium that can get us Self-realisation and unite us with our forgotten existence. Therefore, I would say, **Oh sons of nectar! Make apt use of this human body. By making proper use of this body, you will get eternal peace; otherwise, you will keep wandering here and there.**

**Subtle Body:** The subtle body is the second sheath over the Atman. The density of the subtle body is very less as compared to that of the gross body. The colour of the subtle body is white (bright white). Prithvi-Tattva and Jala-Tattva are in very lesser quantity in it. Just as there are senses in the gross body, similarly senses exist in the subtle body too. The desires that we harbour reside in the subtle body. Whatever action a human being performs, the subtle body gets affected by it. For example, when a person eats food, the subtle body feels its taste. Whatever desires go on inside the human being or any work that has to be done, it is indicated by the subtle body only. The gross body

begins functioning as soon as it receives the signal from the subtle body. When there is any kind of trauma to the gross body, such as a deep injury or any other kind of pain etc., it causes trouble in the subtle body too because the subtle body pervades in the gross body. Understand that the gross body is a vehicle of the subtle body. Whatever the subtle body wishes, the gross body will do.

The doctor cures the gross body of a person, but sometimes a person suffers from such a disease that the doctor gets perplexed as he is unable to find out what disease a patient is suffering from. The disease does not get cured at all. In such a situation, the subtle body becomes sick or damaged due to some reason, which cannot be cured by the doctor. The brain is the link between the gross body and the subtle body. It is the brain that gives instructions to the physical body. When the subtle body has to perform some work, it affects the brain cells. And then, the microscopic cells of the brain give instructions to the organs of the gross body.

At the time of death, when the subtle body comes out of the gross body, there is a lot of traction in the gross body because the subtle body remains pervading within the gross body. When the subtle body breaks its connection from the gross body and comes out of it, the gross body feels distressed, but the truth is that suffering occurs only in the subtle body. When the subtle body separates itself from the gross body and comes out, the gross body becomes completely inactive. This itself is known as 'death'. When the subtle body separates, it takes everything with itself in a subtle form. It also keeps carrying a lot of karmas with itself. Then it reaches its destination according to the karmas.

A yogi, during the state of meditation, comes out of his gross body through the subtle body and comes back to the gross body after roaming in the subtle world. When the subtle body comes out during meditation, it does not come out completely because the subtle body's contact with the gross body remains intact in a very subtle form. While roaming around outside, the contact of subtle body with the gross body never breaks. If there is even a slight shock to the gross body, the subtle body comes back immediately. The subtle body can wander around only to a certain extent in the space, thereafter it cannot move forward because the density ahead is much lesser than that of the subtle body. Due to the lower density ahead, the subtle body cannot enter in it.

I had a meditative vision in July 1989. During the meditative state, my subtle body came out and went into space. After a few moments, my subtle body stood up in the space. Then another body came out of my subtle body and went upwards into space. This body is called the causal body. The causal body went up to an infinite distance in the space. There it saw 'pragya', which was brighter even than the sun. My causal body kept on viewing 'pragya' for some time and then started coming back. After coming down, I saw that the subtle body was standing at its place in the space. Then I entered inside the subtle body and started coming down through the subtle body. After coming back, I saw that my gross body was sitting in meditation, then I entered inside the gross body. For detailed information, you may read in my book '**How to do Yoga**'. During the period of my spiritual practice, I saw many times that my subtle body comes out in the state of meditation.

**Causal Body:** After the sheath of the subtle body is removed, the next one is the causal body. This is the first body over the Atman. Its density is lesser and size is smaller than that of the subtle body. Its colour is blue. Like the subtle body, in this body too, there are organs of action (karmaendriyas), sense organs (gyanaendriyas), pranas and deeds etc. But these are extremely subtle as compared to the subtle body. An ordinary person does not have cognition of this body, only a yogi experiences the causal body, that too in a very high state of spiritual practice. The spiritual practice of a yogi lasts for a long time in the causal body. When the seeker's Brahmarandhra opens, his spiritual practice starts coming under the causal body. After this, till the Kundalini becomes stable and for a long time thereafter, the spiritual practice keeps going on in the causal body itself. Most of the seekers have to take many births because they are unable to move beyond the causal body. Then, on the manifestation of Ritambhara-Pragya in the last birth, they attain a state beyond the causal body.

**Great Causal Body:** Saguna Brahman resides in the great causal body. This body is made up of extremely pure elements. Still this body comes under the inanimate Primordial Nature. Its colour is slightly bright blue. Its blueness is equipped with uniqueness, as there is equanimity of gunas over here. This body is related to the great causal world. There are three realms under the great causal world. These three realms are

eternal realms. The Vaikuntha realm, Shivaloka and Goloka fall under the great causal world. When a seeker who is in his last birth reaches the peak of Sabija Samadhi through practice, then ‘Ritambhara Pragya’ arises on his chitta. Through this Ritambhara Pragya ignorance gradually starts getting destroyed. At that time, the causal body itself starts becoming extremely subtle and pervasive. Then the yogi attains the state of great causal body. In this state, the seeker begins to attain Tattvagya and starts becoming introverted in the Chitta of Ishvara, i.e., his state arrives in Para-Prakriti. This Para-Prakriti is made up of Supreme Akasha-Tattva. There is no transformation of gunas in it, rather the gunas remain in the state of equability. The yogi who lives in the great causal world stays there for eternity. Ultimately, he gets immersed in Saguna Brahman, i.e., Ishvara or Nirguna Brahman. Yogis living in the great causal world do not have to take birth on earth. Consider this as a kind of salvation. The ancient Brahmarishis reside in the great causal world. The bodies of living beings of these realms are of great causal body. Ishvara Himself also remains present in this world in the great causal body.

When a seeker enters the great causal body, then his own body also appears him blue. He finds himself inside a blue shining light. Space also happens to be blue. This blue space is self-illuminated. In reality, the great causal body is not blue but only appears so. This body is extremely subtlest and transparent. Therefore, such seekers cannot be seen easily even by the divine vision, because their bodies are made up of predominance of Akasha-Tattva. The yogis living in the great causal world do not have any kind of cravings and desires. They remain absorbed only in samadhi. For those who are living in the great causal world, it is said to be salvation.

At some places in the articles, only three bodies are described; the great causal body which I have described here, the same is considered as the causal body only. They believe that there are only three bodies over the Atman: the gross body, the subtle body and the causal body. Now it would be better if we know a little more about the body. The task of connecting these three bodies is done by the **Vasanamaya (lustful)** and **Manomaya bodies**. These are just transparent membranes in the name of the body. These are just like a link between the bodies – there is the **Vasanamaya body** between the gross body and the subtle body, and between the subtle body and the causal body

there is the **Manomaya body**. You all must be knowing about the lustful body. After death, an ordinary person goes into a lustful body. Then, he keeps wandering here and there being unsatisfied. When this transparent membrane gets separated from the body, then the subtle body moves upwards. This lustful body of man keeps affecting both the gross body and the subtle body.

Manomaya body affects only the subtle body. It is not able to affect the causal body because this body is nearest to the Atman and the effect of the Atman falls on it. The practitioners of Gyana Yoga can understand well about the Manomaya body because the seeker of this path calls it the Manomaya Kosha. Every man or woman is complete in himself or herself because the original Self of a male and female is the same. Atman is neither female nor male. From a physical point of view, there is believed to be a difference between men and women. Some men look down upon women and consider them inferior and weaker than themselves, but it is not so. Now let us see why the difference appears and from where this difference originates.

The difference is clearly visible between the first gross body of a man and a woman. The gross body of a woman has is negative and that of a male is positive. Negative means a collector, i.e., one who collects. There is an accumulation of power in it. Its power remains accumulated, but it does not remain active, although the stockpile of power remains. The gross body of a man has is positive, he is very powerful from physical point of view and his attitude is aggressive. Aggressiveness is necessary to discover or create something.

The second body of a woman, which is the Vasana-deh (lustful body), is positive in nature, i.e., the second body of the female is that of male. Similarly, the second body of a man is negative in nature, i.e., it is that of a woman. The second bodies of man and woman are opposite in nature because a woman's first body is negative, so she can never be aggressive in connection with lust. A woman cannot do anything without a man. However, man's first body is positive in nature, so he can do anything without the will of a woman because positive power is aggressive. The first body of a man is positive and the second one is negative which are interlinked with each other. For this reason, a circle is formed. Similarly, a circle also gets formed in case of a woman. The second body of

the male is weak due to being negative in nature and that of a woman is powerful due to being positive; hence the woman appears to be weak from outside but is powerful from inside. On the contrary, a man looks powerful from outside, but he is weak internally. This is the reason that a woman has more ability to endure agony compared to that of a man because her second body is more powerful. The power of tolerance is greater in a woman than in a man. Physically, the male is more attracted towards the woman. There are two reasons for this. One, the second body of a man is negative in nature (i.e., that of a woman). The effect of lustful body falls on the gross body, so he gets attracted towards woman. Second, the gross body of a man is positive. The positive has an aggressive nature and is attracted towards the negative.

The third body (subtle body) of a woman is negative, i.e., that of a woman itself and the fourth body is positive, i.e., that of a man. The fourth body is the Manomaya body. Similarly, the third body (subtle body) of a male is positive, i.e., that of the male itself. The fourth body (Manomaya body) is negative in nature, i.e., that of a woman. Magnetic power is created due to the interconnection of the third and fourth negative and positive bodies of a male and the female. This magnetic power appears in the form of radiance in a man, and in the form of beauty in a woman.

The fifth body of a woman, the causal body, is negative (of female) only. In the same way, the fifth body of men is male, i.e., positive only. This body is very close to the 'Atman'; hence this body is more influenced by the 'Atman' and is devoid of disorders. Even in this body, men and women have separate existence. But being devoid of disorders, there is no attraction or repulsion towards each other, they remain just peaceful. Only a higher-state seeker can realise this state.

Now let us come to some meditative visions. Some seekers experience during meditation that their body has changed to that of a female, or the seeker finds himself as a beautiful woman, or sometimes experiences that half of his body is of man and the other half of a woman. **I also had many such meditative visions. I have written such visions in my second book 'How to do Yoga', which you may read.** The reason for having such type of meditative visions is that every man has femininity inside him and every woman has masculinity in her body.

You must have observed small children, they walk and then fall, but thereafter they get up and walk again. They fall many times throughout the day. Sometimes they fall upside down, but they do not get hurt. If an adult male falls so many times, his bones will fracture. The reason for this is that children have not had much connection with their gross bodies, whereas an adult man has complete connection with the gross body. Children have more contact with the subtle body, yet they have less awareness of the gross body. In this state, children do not have any discrete distinction between a dreaming and a waking state. Both the dreaming as well as waking states are same for them. If a child is sleeping and starts crying while sleeping, then even after waking up he or she will cry while awake. Because the child has not yet become aware of the awakened state; he or she is still believing the waking state as a dreaming state. That is why the eyes of children are completely calm and devoid of disorders because they have not yet realised the reality of life. This realisation has not happened because they have not yet entered the gross body, through which the external gross world is perceived. There is no difference between day and night for a new-born baby. He stays awake even at night with open eyes and sleeps during the day. However, an adult man sleeps at night only and wakes up during the day because he has made such a habit. An adult man has adapted himself to the gross world and has considered his body as his everything. That is why he sees the gross world itself as everything.

You must have heard about hypnotism. It is used for treatment too. Hypnotic treatment is more beneficial than that of doctors, it does not cost any money, hence it has proved to be more useful for poor people. A hypnotist must be an experienced one, only then this work can be possible. He actually affects the subtle body of a patient by using hypnotism. The moment the subtle body of the patient is affected, it also affects the gross body of that patient. The radiant rays emanating from the eyes of a hypnotist and his willpower cure the patient's subtle body, due to which the gross body of that patient also begins to become healthy. If the hypnotist is a learned scholar and experienced too, he is capable of even uplifting the Kundalini of others.

# States of Mind

Human life passes through four states. An ordinary person spends his life in three states. Only the life of a yogi is spent in four states. It is only due to yoga that the yogi attains the fourth state, i.e., Transcendental state of consciousness (Turiyavastha). This state is not attained by a common man. The different states are: **(1) Waking state, (2) Dream state, (3) Deep sleep (Dreamless sleep) state and (4) Transcendental state of consciousness (Turiyavastha).**

**(1) Waking State:** In a waking state, the gross body of humans remains active. The senses remain active by being extroverted. Man considers the physical world as his own and remains indulged in material things. In this state, the subtle body also remains active along with the gross body. In the waking state, human being remains connected to the gross world and the mind is on the Agya Chakra.

**(2) Dream State:** In the dream state, the subtle body remains active whereas the gross body remains relaxed and calm. When a human being is in a dream state, it is this very subtle body that does the task of dreaming and the mind supports in this. If there is any kind of pain in the physical body of human being, he feels pain even in dreams. At that time, he has dreams that make him feel like he is suffering pain. Sometimes it happens that a man transcends the dream state and then goes into deep sleep. At that time, he does not remember the dream or when he wakes up, he says that he did have a dream but cannot recall the same. The reason for not remembering is his memory. Recalling or non-recalling of something is the function of memory. The memory of human beings keeps working in the dreams. When a man comes to waking state after the dream state, his memory of dreams remains intact, that is why the dream is remembered. In the state of deep sleep, memory itself does not function, that is why he does not remember the incidents of dreams during the deep sleep. The reason for forgetting dreams is that man goes from dream state into the deep sleep state. Whatever was visible in the dreaming state and stored in the memory gets erased immediately on going into the deep sleep state. But when coming from the dream state to the waking state, memory works in both the states, hence that person remembers the incidents of dream completely.



While sleeping, every person dreams because before going into deep sleep one has to pass through the subtle body. Therefore, when the sleeping person enters the subtle body, dreams will surely come. Due to deep sleep, when a person is situated in the causal body, he has no memory or knowledge about the gross and subtle bodies. But when a human being is in the subtle body, he remembers the important events of the waking state. In the dream state, it is the mind only that performs important tasks. This externalised mind itself performs the task of showing dreams. Sometimes it shows dreams related to physical events and sometimes it also creates an imaginary world. The mind itself is the seer and the mind itself becomes the vision. The mind diverges into many forms from one. The master of the dream world is the mind itself. In the dream state, the mind is situated in the heart. When a person is in sleep, the externalised mind remains present in the inner mind. Since the inner mind is close to the Atman, it is related to the causal body and does not show dreams. Within the seeker of a higher state, it is the inner mind that works, the externalised mind becomes introverted and merges into the inner mind. That is why, he does not have dreams, rather he remains in yogic sleep (Yoga Nidra). In the yogic sleep, visions related to yoga are seen.

**(3) Deep Sleep (Dreamless Sleep) State:** A person does not remain conscious in a deep and sound sleep, i.e., the memory does not work. You must have noticed that when a man does a lot of physical work, he feels too much tired. Then the subtle body also feels tired due to excessive fatigue, owing to which the gross body no longer has the strength to work more. Then he needs to relax or take rest. As soon as he lies down, he goes into deep sleep. At that time, even the subtle body remains calm and stable because it is also tired. If you wake up a person who is in deep sleep, he does not wake up immediately, rather wakes up after a few moments. There is laziness on his face even after waking up because his subtle body is not able to get complete rest. However, some people wake up immediately or there is no laziness on their face. The reason for this is that they had not slept deeply; rather they were in dreams only. A person remains in causal body when he sleeps deeply. At that time, the place of the mind is said to be at the Throat Chakra, i.e., the mind is at the Throat Chakra during the deep sleep.

**(4) Transcendental State of Consciousness (Turiyavastha):** Transcendental state of consciousness is beyond all these three states. Only a yogi attains this state. This state is that of consciousness. In this state, the physical world is not visible because the externalised mind merges into the inner mind. Inner mind remains attached to the Atman due to being close to it. This state looks like a waking state. However, at that time the inner mind is introverted into the Atman or Ishvara. When a yogi is in the Transcendental state of consciousness, his physical eyes are completely stable and the posture of his eyes is strange. His eyelids remain mostly open or less open and stable. Sometimes a yogi in the Transcendent state of consciousness looks like a lunatic. In this state, even if the yogi does physical work such as eating food etc., he no longer remembers, because even while living in the physical world, he does not live in it. He is lost in the conscious world. This state is the most exalted one. This state is reached when the yogi attains Nirvikalpa Samadhi. When the yogi gets direct realisation of the tanmatras, this state lasts for a long time. Then, of course, it is up to the yogi's practice of samadhi, i.e., the more he practises, the longer he can remain in this state. This state remains more or less according to the practice of the yogi.

# Koshas (Sheaths)

Kosha means sheath or cortex. A human body has five sheaths. This path is for the seekers of Gyana Yoga. Nevertheless, it is better for the seekers of every path of yoga to understand about these sheaths. The names of these five sheaths are as follows: **(1) Annamaya Kosha** (Food Sheath), **(2) Pranamaya Kosha** (Life Force Sheath), **(3) Manomaya Kosha** (Mental Sheath), **(4) Vigyanamaya Kosha** (Intellect Sheath) and **(5) Anandamaya Kosha** (Blissful Sheath). After this Anandamaya Kosha, the next one is the Atman. Or it may also be understood that these five sheath-like shells remain over the Atman.

**Annamaya Kosha (Food Sheath):** The gross body is called Annamaya Kosha. This gross body is made up and nourished by the food itself, hence it is called Food Sheath. The brain of the gross body also comes under the Annamaya Kosha, but the cells of brain also perform the function of sensation, hence it also comes under the Pranamaya Kosha. In other words, these cells perform the function of connecting the Annamaya and Pranamaya Koshas. Therefore, the brain is also called the junction of these two sheaths. Annamaya Kosha includes the physical body made up of the five elements and the physical senses.

**Pranamaya Kosha (Life Force Sheath):** Pranamaya Kosha can also be called the subtle body. This sheath falls under the subtle body. All the five pranas and the five action organs come under this sheath in a subtle form. The Pranamaya Kosha is based on the Annamaya Kosha because whatever kind of food a person takes, pure or impure, his Pranamaya Kosha will become accordingly. If a person eats Sattvik food, Pranamaya Kosha will become sattvik and pure. If a person eats tamasik food, his Pranamaya Kosha becomes impure. The Pranamaya Kosha gets formed from the subtle part of the grain and this sheath can be controlled by pranayama and the lesser quantity of sattvik food.

**Manomaya Kosha (Mental Sheath):** Manomaya Kosha is the link or junction between the subtle and causal bodies. However, the Manomaya Kosha continues to affect the subtle body (Pranamaya Kosha). This sheath also resides in the subtle body, so it can be said that there are two sheaths in the subtle body and this is a junction point too. The

desires become active in this sheath. Manomaya Kosha depends on Pranamaya Kosha. If Pranamaya Kosha is restrained by pranayama, Manomaya Kosha will also begin to be restrained. This sheath is more pervasive than the Pranamaya Kosha. The mind and the five sense organs (gyanendriyas) fall under the Manomaya Kosha. There is a selfish determination in this.

**Vigyanamaya Kosha (Intellect Sheath):** Ego and intellect come under the Vigyanamaya Kosha. There is a pride of being a doer in it. In this state, the seeker is having the direct realisation of the tanmatras through samadhi. When a seeker enters this sheath, he gets a lot of knowledge. Whatever information a seeker wants to get about any subject, he certainly obtains the knowledge of that subject. In this state, pride remains in the seeker.

**Anandamaya Kosha (Blissful Sheath):** The seeker experiences bliss devoid of happiness and sorrow in the Blissful Sheath. An ordinary person remains ignorant of this sheath. Only a high-class yogi can experience bliss during samadhi. When the chitta becomes extremely pure, then it does not have any type of karmashayas within it; only Sattvaguni ego remains in the chitta. Due to Sattvaguni ego, even the Tamoguni gets washed away which then remains only nominal. It is only through this Sattvaguni ego that one experiences bliss which occurs in the great causal body. The chitta comes under this very sheath.

# Nadis (Subtle Nerves)

There is a network of nadis (subtle nerves) in the human subtle body. The prana tattva (vital element) flows in the body through these subtle nerves (nadis). According to the scriptures, there are 72000 nadis in the human body. Amongst all these, three nadis are considered prominent. The names of these nadis are Ida, Pingala and Sushumna. These three nadis have gone to the upper part of the head from the Muladhara Chakra while touching all the chakras along the spine. The Sushumna Nadi is located in the middle of other two nadis, viz., Ida and Pingala; Ida Nadi is located on the left side, whereas Pingala Nadi is towards the right. These are also called Chandra Nadi and Surya Nadi respectively. Ida and Pingala nadis are also called Shaktivahini nadis because the transmission of power takes place through these very two nadis.

When a man breathes, both these nadis work at that time. These nadis do not always function equally, rather one of them functions less and the other one functions more alternatively. If you want to know which nadi is functioning more and which one is functioning less, for that you should move your palm very close to the nose and then exhale rapidly through the nose. While exhaling, guess the nostril through which you feel more air is coming out, because more air will come out from one of the nostrils. The nostril through which more air comes out, the corresponding nadi would be functioning more. To ensure that both these nadis function evenly, the help of pranayama and meditation is taken. When both the nadis start functioning evenly, at that time the mind will be stable and tranquil. However, this state comes after much practice. You can also change the pace of functioning of these nadis. If your Surya Nadi is running excessively, you can change it by activating Chandra Nadi. To accomplish this, you lie down on your right side on the floor or any other flat place, remain lying down for about ten minutes, your Chandra Nadi will start functioning more. If you want to make the Surya Nadi function more, then keep lying on your left side for ten minutes, with this your Surya Nadi will begin running more.

During the time when Surya Nadi runs, heat increases inside the body because this nadi is of warm nature. When Chandra Nadi functions, at that time coolness increases inside the

body because the nature of this nadi is cool. Those seekers whose spiritual practice is intense or who are good practitioners, their Surya Nadi runs from sunrise to sunset and Chandra Nadi functions throughout the night from sunset to sunrise.

Sushumna Nadi is most prominent amongst all the nadis. This nadi originates from the middle of the triangle present in Muladhara Chakra and goes right up to the upper part of the head. As this nadi is very powerful, the seeker keeps trying to activate it. The mouth below this nadi remains closed. It is said in the scriptures that there are three more nadis inside the Sushumna Nadi, their names are: **(1) Vajra Nadi** located inside the Sushumna Nadi, **(2) Chitrani Nadi** located inside Vajra Nadi and **(3) Brahman Nadi**, it is inside the Chitrani Nadi. These nadis are Sattvaguna predominant, illuminating and have amazing powers. Seekers! During the period of my spiritual practice, I had definitely seen the Sushumna Nadi, but I did not experience these three nadis inside it. Kundalini enters inside this Sushumna after awakening. While ascending, Kundalini does not always move from inside the Sushumna Nadi, but sometimes also climbs upwards with the help of Sushumna from the outside of this Sushumna Nadi. Divine powers are vested within this very Sushumna Nadi. This nadi is also known as Deva Marga or Brahman Marga. Sushumna nadi is also called neutral charge, while Chandra Nadi and Surya Nadi are also called negative charge and positive charge respectively.

Many other nadis also exist in subtle form in our body. But they remain dormant and inactive. These nadis remain filled with impurities due to the influence of Tamoguna. When a seeker meditates, prana gets blocked in these nadis which causes pain. Therefore, a seeker should remain as pure as possible. He should practise pranayama more and more. It provides some relief. When the spiritual practice progresses, the head aches more. One whose spiritual practice is extremely intense will feel more pain because the pressure of prana is greater. When any cell becomes active, pain will surely be felt in it because it had been lying dormant for a long time. In this state, more and more pranayama should be done.

# Chakras

The physical body of a human being appears to be a mass of bones and flesh, but the Creator has enshrined various types of divine powers inside this body. Those places of the body where the centres of these secret powers have been established are known as Chakras or Lotuses. All these chakras exist in the subtle body and not in the gross body. Therefore, these chakras cannot be known by physicians through physical examination. The readers who are familiar with the definition of yoga would understand the meaning of these words very well. Everyone knows that in the waking state of a human being, all the activities of understanding, seeing, hearing etc. take place due to the activation of various centres located in his brain. These centres of the brain have the ability to manifest only such activities, but the ability of these chakras is of extremely high order. There is even such a chakra which when activated, man gets the vision of Nirguna Brahman through vritti. Just as we have the vision of sun of the physical world through the physical eyes, similarly, when such chakra becomes conscious, the practitioner experiences pure consciousness beyond Nature. Therefore, man should awaken the chakras inside his body from their dormant states, so that he may become endowed with different types of divine powers. By awakening these chakras and increasing the spiritual practice still further, he can experience Self-realisation. Such a practitioner person, who has awakened all his chakras and has experienced Self-realisation, has fully utilized his gross body. There are seven major chakras in the human body. The names of these chakras are: **(1) Muladhara Chakra, (2) Svadhisthana Chakra, (3) Navel Chakra, (4) Heart Chakra, (5) Throat Chakra, (6) Agya Chakra and (7) Sahasrara Chakra.**

**(1) Muladhara Chakra:** This chakra is located in the lowest part of the spine. It is slightly above the entrance of anus. This chakra harbours a lotus containing four petals. It is the primary abode of Prithvi-Tattva whose quality is gandha (smell). Apana-vayu has the prominent place in this chakra. This is the main place of the anus organ of action (karmendriya), the power of defecation originating from the Prithvi-Tattva. This is associated with the nose sense organ (ganaendriya) which originates from the gandha tanmatra and has the power of smelling. The deity of this chakra is Lord Ganesha ji.

In the middle of the triangle of this very chakra, Kundalini Power resides by wrapping around Shivalinga in three and a half coils. Sushumna Nadi emerges from the middle of this very triangle, whereas Ida or Chandra Nadi originates from the left side, Pingala or Surya Nadi arises from the right side. These three nadis go upwards and reach the upper part of the head.

**(2) Svadhisthana Chakra:** This chakra is located two fingers above the Muladhara Chakra in the genitals area. This chakra harbours a lotus containing six petals. It is the primary abode of Jala-Tattva whose quality is rasa. This chakra is the central place for Vyana-vayu, which pervades and moves throughout the body. The genital organ of action, which originates from Jala-Tattva and is involved in urine discharge, lies here. This is associated with the tongue sense organ which originates from rasa tanmatra and has the power of tasting. The deity of this chakra is Lord Brahma ji.

**(3) Navel Chakra:** This chakra is behind the navel near the spine, touching the Sushumna Nadi. This chakra harbours a lotus containing ten petals. It is the primary abode of the Agni-Tattva (fire element) whose quality is rupa (form). This chakra is the central place for Samana-vayu, which delivers the subtle elements of food evenly. The feet organ of action (karmendriya) which originates from the Agni-Tattva and is involved walking, lies here. This is associated with the eye sense organ which originates from rupa tanmatra and has the power of seeing. The deity of this chakra is Lord Vishnu ji.

**(4) Heart Chakra:** This chakra is located behind the heart. There are twelve petals in this chakra. Vayu-Tattva has the primary abode in this chakra whose quality is sparsha (touch). The main place in this chakra is of the Prana-vayu that moves through the mouth and nose. It is also the primary abode of the hand karmendriya, which has the power to hold originated from the Vayu-Tattva. The main place of the skin sense organ originated from the sparsha tanmatra also lies here. The deity of this chakra is Lord Rudra ji. Within this very Heart Chakra, nada (sound) originates from the heart itself.

**(5) Throat Chakra:** This chakra is situated in the throat. There is a lotus with sixteen petals in this chakra. Udana-vayu has the primary abode in this chakra whose quality is Shabda (word). Akasha-Tattva is prominent in this chakra. Speech (mouth) originating



from the Akasha-Tattva is the organ of action here. This is also the place of ear sense organ, which has the power of hearing originated from the shabda tanmatra. The deity of this chakra is considered to be the jiva himself.

**(6) Agya Chakra:** This chakra is situated near the eyebrow (Bhrikuti). The lotus of this chakra has only two petals. The deity of this chakra is Lord Shiva. Slightly above this chakra, there is also the third eye, i.e., the divine vision. When the spiritual practice of a seeker comes to this chakra, then Savikalpa Samadhi begins to occur.

**(7) Sahasrara Chakra:** This chakra is located on the upper surface in the middle of the head and is the centre of all powers. The lotus of this chakra is said to have a thousand petals. This chakra is the place of Nirguna and formless Brahman. Nothing can be written about this chakra; it is only a matter of experience, because Nirguna Brahman cannot be described, it is beyond words. This chakra does not open or develop in everyone. Some ignorant seekers or gurus consider Brahmarandhra to be Sahasrara Chakra. There is no idea as to how many such ignorant seekers and gurus there are in the present times. There is a thousand-petalled lotus in the Sahasrara Chakra. I have not counted the petals of the lotus, but I can definitely say that there will probably be so many petals. I have envisioned this many times. You can read in my third book 'Tattvagyaana'. The development of this chakra takes place only in those seekers who take birth from a Prakritilaya state, because this is their last birth. Ritambhara Pragya is manifested in this very birth. This very Knowledge gradually keeps destroying the ignorance present in the chitta as per practice and continues to fill it with the light of Knowledge. Sahasrara Chakra continues to develop along with this very process. After many years of spiritual practice, the Sahasrara Chakra becomes fully developed. Then the practitioner gets freed from the cycle of birth and death.

Seekers! The Navel Chakra is also called Manipura Chakra at some places, it is a synonymous word. Similarly, the Heart Chakra is also called Anahata Chakra, the Throat Chakra is also said to be Vishuddha Chakra. Sahasrara Chakra is also called Brahmarandhra, but Brahmarandhra and Sahasrara Chakra are different. Most of the practitioners do not understand this. Some people have also considered a chakra to exist in the small brain and the palate. When Kundalini opens Brahmarandhra and then comes

back down towards the heart through Agya Chakra, then a chakra is believed to exist in the palate below Agya Chakra. By the way, the Kundalini of moderate and calm nature definitely stops over here for a long time, but the Kundalini of fierce nature does not stop at all.

Seekers! I have written earlier that amazing powers are inherent in these chakras, but these powers remain in a dormant state within ordinary human beings, because until these chakras are awakened and activated, these powers will remain in dormancy. When the seeker awakens the primordial power Kundalini situated in the Muladhara and begins to raise it by causing it to enter the door of Sushumna through pranayama and meditation, then, this Kundalini after being awakened first starts destroying the Prithvi-Tattva present in the Muladhara. By destroying the Prithvi-Tattva only to a certain extent, it spreads consciousness in this chakra, thereafter this chakra becomes conscious and active. Similarly, Kundalini, while rising upwards, awakens the chakra it reaches and spreads consciousness, owing to which the chakra becomes active. The powers present in that chakra also start working. Due to this, the divine qualities start developing in the seeker. When Kundalini opens the Sahasrara Chakra, the seeker gets the experience of Nirguna Brahman beyond the Nature. The seeker gets the benefit of awakening these chakras in the present life as well as even after death.

# Pranas

Prana tattva is one of the five tattvas (elements). The universe has been created by this tattva and the prana tattva has also been included in the structure of the physical bodies of living beings, i.e., the prana tattva is pervasive everywhere. The same prana-vayu (vital air) keeps alive all those who have a physical body, that is why a living being takes in air while breathing and then exhales it. This vital air which gives life to humans is oxygen only. Oxygen is needed to keep the gross body alive. We get this vital air in the form of oxygen from the atmosphere. When a living being inhales air from the atmosphere, other gases also come inside along with oxygen. Nitrogen is found in the maximum quantity amongst these gases. According to science, oxygen is only twenty percent, while nitrogen and other gases are eighty percent in the atmosphere. When both these types of gases enter the lungs, human lungs absorb a certain amount of pure oxygen, but the lungs remain filled with nitrogen. The function of absorbing oxygen is performed by the alveolis located in the lungs. The absorbed pure oxygen mixes with the blood and is sent to the heart. The heart transports this through the arteries to the entire body. The impure blood comes back to the heart through the veins. The heart pumps it to the lungs. This impure blood is purified and oxygenated in the lungs. The blood then returns to the heart again which it pumps to all the organs. The impurities of the blood get mixed with nitrogen gas present in the lungs and all the impure air comes out through exhalation that we call carbon dioxide. Prana remains pervaded throughout the body. This prana has many different functions inside the body and due to these functions, prana has been given different names. There are mainly five types of pranas, but they also have five sub-pranas. The main pranas are: **(1) Prana, (2) Apana, (3) Samana, (4) Udana** and **(5) Vyana**; and the names of sub-pranas are: **(6) Naga, (7) Koorma, (8) Krikala, (9) Devdutta** and **(10) Dhananjaya**.

It is pertinent to mention here that the prana from which the Apra-Prakriti is created is also called the Vayu-Tattva; this Vayu-Tattva remains present everywhere in a very subtle form. The prana-vayu that keeps every living creature alive is the physical prana-vayu, it is also called oxygen.

(1) **Prana:** It has its place in the heart. It works in the heart and its role is important at the time of death.

(2) **Apana:** It performs the function of carrying the food downwards and defecating.

(3) **Samana:** This air works equally in all parts of the body; hence it is called Samana air.

(4) **Udana:** This air works for upward movement and its place is in the throat. This air is important for a yogi.

(5) **Vyana:** The air that grows all the organs of the body and permeates evenly is called Vyana.

(6) **Naga:** This prana performs the function of vomiting.

(7) **Koorma:** It performs the function of opening and closing the eyes.

(8) **Krikala:** This prana works while sneezing.

(9) **Devdutta:** This prana works while yawning.

(10) **Dhananjaya:** This prana remains permeated throughout the body and remains present even after death.

Seekers! Udana prana is very important for a seeker. The function of making a seeker Urdhvareta is done by this very prana. It pervades from the throat to the head. When the Kundalini of a seeker becomes stable, he should control this prana prana by pranayama and make it move downwards and stabilize it in the toes of the feet. At that time, the yogi becomes very powerful. I have written this on the basis of my own practice.

# Bandhas

Bandhas have great importance in the path of yoga because the practice of Bandhas bring quick success in meditation. Prana quickly starts rising upwards, which helps in awakening the Kundalini. These Bandhas also help in raising the Kundalini. The seeker should take out time and practise them. By doing so, the Bandhas then automatically start occurring to the seeker. These have a good effect on the seeker's spiritual practice.

Mainly three Bandhas are used for spiritual progress in the path of yoga. These are:

**(1) Mula Bandha:** Closing the entrance of anus by contracting it upwards is called as Mula Bandha. If you are already practising, it should be practised in Sahajasana or Padmasana posture. It is necessary to contract the entrance of anus upwards. When the spiritual practice of seeker starts getting a little better, Mula Bandha starts occurring automatically during meditation, due to which Apana-vayu begins to move upwards and the Kundalini also gets helped in rising upward. This Bandha is excellent to become Urdhvareta. While meditating, Mula Bandha of the seeker should remain intact.

**(2) Uddiyana Bandha:** By pulling the lower part and the part slightly above the navel forcefully, stuck your stomach towards the back in such a way that a pit begins to appear in place of the stomach, and the navel is felt as if it has stuck backward. The more the stomach is pulled inward, the better it will be. Due to this, the pressure of prana falls on the Muladhara. It helps in awakening the Kundalini, inducing the prana to enter the Sushumna Nadi and in raising the Kundalini. This strengthens the lungs, intensifies digestion and increases appetite. If the seeker has not practised Uddiyana Bandha, but in the state of meditation, Uddiyana Bandha starts occurring strongly on its own, and at the same time Mula Bandha also begins to occur, then it should be understood that Kundalini has opened its eyes. If Bhastrika also starts occurring automatically at the same time, then it is certain that Kundalini's eyes have been opened.

**(3) Jalandhara Bandha:** Sit straight in Siddhasana, while shrinking the neck forward touch the chin upwards with the chest. In this state, there is difficulty in breathing. It binds the network of many nerves located in the throat by applying pressure, that is why

it is called Jalandhara Bandha. By the contraction of the throat, the pressure on Ida and Pingala Nadis is increased which helps the prana to enter Sushumna Nadi.

There are many other bandhas also, but these three bandhas are main; hence I have explained only these bandhas. The seeker should practise applying all the three bandhas together. It helps in quick awakening and rising of Kundalini. When the spiritual practice of a seeker starts to intensify, all these three bandhas begin happening simultaneously. It increases pressure of prana in Muladhara and makes it warm. The warmer the Muladhara is, the more the seeker will be benefited because in this state when the Kundalini of the seeker rises, it will definitely become furious or moderate in nature. The calm-natured Kundalini can rise upwards only after applying bandhas for a long period.

# Karmas

All living beings of the world perform actions. It is essential for all the living beings to do something because activity is almost mandatory due to Rajoguna which is found in every object or substance. The nature of this guna (attribute) is to make movement. Due to movement (action), some types of karmashayas will inevitably be formed. There is certainly some purpose behind the action of all the living beings.

There are two types of karmashayas present in the chitta of the human beings. The first type of karmashayas is primarily those which the human being endures in his present life. These karmashayas remain dominant on the upper surface of chitta. Therefore, it is necessary for a human being to endure these karmashayas. Human life goes on according to these predominant karmashayas. These actions are called destiny actions. The second type of karmashayas are those which keep lying on the lower surface of chitta in a dormant state. These karmashayas are not endured in the present life, because destiny karmas keep suppressing these karmas. These are called accumulated karmas. Such karmashayas are endured in the next life. Some of the karmashayas, formed due to the actions of a person in the present birth, go into the lower surface of chitta in a dormant state and some other ones get mixed with the destiny karmas in a predominant form, so such karmas will have to be endured in the present life. The karmashayas that have become dormant and gone into the lower surface of chitta have to be endured in the next lives.

Sometimes it has been seen that even the accumulated karmas, lying in the dormant state on the lower surface of the chitta, also come up to take the dominant form and merge with destiny karmas. There may be some reasons in such a situation. One reason can be that the actions of the present life, i.e., Kriyamana Karmas create such type of karmashayas that wake up some of the karmashayas by going to the lower surface of the chitta. Due to being awakened, such karmashayas come to the upper surface of chitta and take the dominant form. The second reason may also be that the accumulated karmas are forcefully awakened deliberately. It can be possible only when a powerful spiritual energy is transmitted into his chitta. Due to this, the karmashayas that are lying in a

dormant state wake up and begin to rise, and then together with the destiny karmas, they assume the predominant form. The third reason could be that when a person practises yoga, there is some perturbation in his chitta during the meditative state, due to which the karmashayas that are lying in a dormant state take a predominant form by merging with the destiny karmas. That is why sometimes human beings have to endure such karmashayas. Even if there is a yogi of supreme state, he also has to enjoy good or suffer bad karmas. The people of the society say that such-and-such person had been very nice or was a yogi, so why does he have to be suffering painful deeds? The only reason for this is that karmashayas of several births keep lying on the lower surface of his chitta. When the sacraments of yoga reach the lower surface of chitta, they awaken the accumulated karmas. Such accumulated karmas come to the upper surface rapidly. Therefore, if we take the example of a good person of our society, we will find that he may have spent his whole life in good deeds, but he still faces troubles because his present deeds throw the filth of his inner self to the upper surface of chitta, hence he has to face adversities. It may also be possible that the person who is a doer of evil deeds is leading a comfortable life, but such people certainly have to bear the consequences of their wicked actions sooner or later.

Man is the only living being in the whole world who can perform deeds and enjoys the fruits of his deeds as well, because karmashayas are formed by the deeds done. And these karmashayas of the deeds carried out, after enjoying/suffering them, get abolished also. While all the other creatures can only reap the fruits of their deeds, but cannot perform new deeds. Due to this reason, the karmashayas of other creatures who endure sacraments continue to be destroyed and no new sacraments are formed. If a person of evil nature assumes a human body again, he will be of wicked nature only due to his previous sacraments, because the karmashayas of his past births will resurrect and such type of sacraments will be formed again. This sequence will continue. Such a person will remain away from his real welfare. Therefore, when the sinful deeds of an evil natured person increase a lot, then he has to take birth in other species to endure these sinful deeds. When the karmashayas have been endured in other species to a certain extent, then he comes back to human species. Coming back to human species means that some good



karmashayas are still left in the inner self of such a person. It is to be kept in mind that after getting human body, it should be utilized in the right way. The human being should evolve his Atman (soul) and attain Self-realisation.

If a yogi wishes, he can change anybody's path of life. As I have already written, karmashayas of several births remain accumulated in the chitta. If the path of a person is that of evil or violence, his path can be transformed to spirituality. It is quite apparent that the karmashayas of a sinful man will be immoral, that is why he remains indulged in wrongful deeds. If the bad destiny karmas of a person are sent to the lower surface of the chitta by transmitting spiritual power, and out of his accumulated karmas the good karmashayas are made destiny karmas by awakening them, i.e., when those karmas are brought onto the upper surface of the chitta, then his way of life can change. Thus, an evil man can be transformed into a wise person. In the same way, even a good person can be made an evil man. Because it is nature of the Nature that any powerful creature always suppresses the less powerful one. The destiny karmas are powerful, but the accumulated karmas remain weak in a dormant state. If the destiny karmas are set aside and the accumulated karmas are raised, then this can also bring about change in the human being.

What I just wrote is that the accumulated karmas can be brought onto the upper surface and the destiny karmas can be sent to the lower surface. However, such a complete change in karmas cannot be brought about in this way, because Nature does have some laws too. It is my experience that if a certain incident is predestined to occur in the present life, then those karmas cannot be moved on the lower surface. Karmas can be changed only to some extent and a change can be brought about in a person's life. But not every seeker can do this work; only a seeker who has a higher quantity of yogic power can do so. Also, keep in mind that the rules of Nature are supreme. Goddess Nature also makes her own arrangements. Therefore, no rule can be changed completely.

The seekers who have attained the highest state, i.e., those in whose chitta the Ritambhara Pragyā has manifested, their actions do not give rise to karmashayas. Because such seekers have given up sinful deeds and they stay far away from sins. They carry out their duties without attachment, affection or egoism devoid of any selfish desires. Karmashayas are not created for the actions which are done selflessly. The actions of

ordinary people are full of sins and virtues, and a mix of sins and virtues. In the Gita, Lord Shri Krishna says to Arjuna that a person who surrenders his actions to me and does karmas by giving up the pride of his identity is like a lotus in sludge. He does not have any kind of karmic bondage.

The karmashayas of an ordinary human being never end up. That is why he remains bound in the cycle of birth and death. Some of the accumulated karmas of a yogi are burnt by yogic fire (yoga-agni), but the destiny karmas have to be endured. That is why, a seeker is bound to face hardships. These accumulated karmas do not end in just a single birth but it takes several births to extinct. All this depends on the practice of yoga of the yogi. When the karmashayas of a seeker are about to get abolished completely, then at the last moment, only tribulation-causing karmas are left, and then the seeker has to suffer only miseries without any reason. These misery-causing karmas belong to some of the past births of the seeker himself. Such karmas get destroyed through samadhi to some extent, whereas most of the karmas are destroyed by enduring them. When all the karmashayas of the chitta get exhausted, even then the seeker has to suffer miseries sometimes. The reason for this is that while the karmas get eliminated in chitta, but the resurgent sacraments of begin to manifest for want of continuous flow of Knowledge in the chitta. That is why chitta does not remain completely enlightened; rather due to the sacraments of externalization of the mind, there remains a slight ignorance in the chitta. In Nirbija Samadhi, the sacraments of Para-vairagya (Supreme dispassion) gradually keep suppressing the sacraments of externalization of the mind. After Nirbija Samadhi ends, the sacraments of externalization of the mind begin to manifest in the chitta and start suppressing the sacraments of Supreme dispassion. This process goes on continuously. In the end, the sacraments of Supreme dispassion remain in the chitta; the sacraments of externalization of the mind no longer manifest. In this state, a practitioner remains situated in his Self. He gets rid of the cycle of birth and death.

Seekers! Once my friend asked me a question– it is often said that a man can change his destiny through his deeds and it is also said that man's fate and events are certain since the past periods. But both these statements are contradictory to each other, so what is the truth? Seekers! Both things are true in their respective places. An ordinary man cannot

change his fate. He will mostly act according to the pre-destined karmas because his destiny has already been decided. However, a hard-working human being will be successful in bringing about a change in his destiny by doing Kriyamana karmas as per his wish, because the karmashayas of the present (Kriyamana) karmas will also merge with the destiny karmas. Due to the influence of these very current deeds, destiny will start changing. A yogi man surely brings a change in his destiny by practising yoga. Because, due to the effect of yoga, a certain quantity of accumulated karmas gets destroyed, but the destiny karmas even he has to suffer. If a yogi of higher class wishes, he can interfere a little with his destiny karmas, like he can postpone the main events of life for some time and decrease his sufferings, but the karmas that are left at the time of Nirvikalpa Samadhi, those have to be definitely suffered by the yogi. Everything is possible for a hard-working human because he is determined, diligent and patient.

Whatever actions a human does, the sacraments of those actions are formed on the chitta. As are the sacraments formed on a person's chitta, so is his nature. According to that only, his birth, age and death take place, and he experiences happiness and sorrow during his lifetime. The power of thinking and memory of a human being depends on these sacraments and even his desires also depend on them. Thus, these sacraments perform two functions— one, in the form of memory and second, in the form of desires. The function of memory is carried out in the region of cerebellum. Whereas, the function of desires is done by the mind, the master of the senses.

Whenever a person does any kind of actions, either physically or mentally, the sacraments of these actions get imprinted on the chitta. You may consider chitta as a video camera; it keeps on capturing the images of deeds performed. That is why, when a seeker attains a higher state in yoga, he acquires the power to perceive these sacraments situated on his inner self (chitta). Then, based on his sacraments he can watch even his past lives, because these sacraments keep accumulating since several births. A yogi is capable to see many of his own past births as per his ability, even the incidents of those lives are clearly visible to him. The knowledge of the past birth is obtained on the basis of the sacraments. Similarly, by observing the sacraments on the chitta of other people, a yogi can tell them about their past lives as well as about their future events, because it is

the chitta itself in which the karmashayas remain present in the form of these very sacraments. A seeker is proficient to tell any person about his past and future by perceiving his accumulated and destiny karmas.

A human being has a sharp or dull intellect on the basis of these very sacraments. A child's nature begins to be visible right from an early age as to how his nature will be in the future. At an early age, some children are playful, whereas others are foolish. Sometimes, it has been seen that children start lying or stealing from an early age or they become defiant by nature. All this is due to the impact of sacraments only. Usually, a jivatma takes birth from parents having similar sacraments as those of his. That is why it is mostly seen that children also become like their parents only. If a jivatma has sacraments of practising yoga, then he will be born in the family of a yogi or someone who will be oriented to spirituality. Whatever nature a person has, he will like to befriend a person who has a similar nature. For any person to become a yogi, his sacraments should be those of yogis; otherwise, he will leave the path of yoga if he faces little hindrance in yoga.

Sometimes, it also happens that a child has temperament completely opposite to that of his parents since childhood. There are two reasons behind this. A jivatma with sacraments completely opposite to those of the parents takes birth as their child, because either the parents have to bear the troubles through that child due to their past deeds, or the child has to suffer hardships through parents due to evil deeds of his past life. For example, the parents are such who do good deeds, but their son turns out to be evil-natured and habitual of committing sinful deeds. It causes the parents to suffer because of their son and they have to feel humiliated in society. If the parents are of evil nature and their son is a doer of virtuous deeds, then the latter has to suffer obstacles in his life. In such situations, one who has to face obstacles or misery, his sacraments are such that he has to suffer for some reason or the other. Whatever may be the reason, the fruits of deeds have to be endured. In such a situation, no one should be blamed. Every human being is responsible for his own sufferings.

Karmas are performed in two ways, either with a fruitful spirit (Sakama Karmas) or with a selfless spirit (Nishkama Karmas). **Sakama Karmas** are those deeds in which while

doing the work there is a desire for the fruits, that while doing a particular work, the person will get the fruits of that work. Or, the actions performed with the aspiration to get fruits are called Sakama Karmas. By doing such deeds, one acquires virtues or sins which lead to attaining Bhuvar Loka or the heavenly realm after death. Due to such actions, a human being gets trapped in the bondage of birth and death time and again. On the other hand, **Nishkama Karmas** are those karmas which are performed without any expectation of fruits or without feeling any kind of indulgence in the senses while doing such karmas. Such karmas can be done only by the one who has made his senses introverted. Such persons are mostly yogis only who have controlled their senses. That is why, an ordinary human being cannot carry out selfless karmas. An ordinary person always keeps some desires of his own. When the yogi does not have karmashyas in his chitta while performing actions, then his desires also do not arise; that is why then such men perform their actions selflessly since there are no karmashayas in his chitta. Those who do selfless deeds go to Para-Prakriti after death. Their rebirth is never possible. They remain absorbed in samadhi till eternity. Such a yogi is a Tattvagyani.

Human life is governed by three types of karmas: **Accumulated Karmas**, **Destiny Karmas** and **Kriyamana Karmas**. Accumulated karmas are those karmas that remain at the lower surface of the chitta in a dormant state. Such karmas are enjoyed/suffered in the next life. Destiny karmas are those karmas that remain on the upper surface of chitta in a predominant form. These principal karmas have to be borne in the present life. These karmas keep suppressing the accumulated karmas due to being predominant. These major karmas are powerful. Accumulated karmas remain weak due to their dormant state. Kriyamana karmas are those karmas which are performed in the present life. Some of the karmashayas, which are formed due to these karmas merge with the destiny karmas, whereas some others go into a dormant state by mixing with the accumulated karmas. Such karmas are to be enjoyed/suffered in the next life and the karmas, that become destiny karmas by merging with them have to be endured sooner or at any time in the present life.

Some people take recourse to fate. They say that whatever is predestined will happen. But some people do not rely on luck but believe in performing actions. Such people are

mostly successful, because the hard work done by them will definitely yield fruits. Those who rely on luck mostly fail because they do not want to put in efforts. A human must put in hard work. Still, if he does not get success as per his efforts, he should not get disheartened. He should think that he did not get success due to his destiny karmas. It is possible that his destiny karmas may not have been good (supportive), so he should continue to work hard patiently. When destiny karmas are created in large quantities due to present karmas, then sooner or later success will certainly be achieved due to the influence of these present karmas. The person who gets a lot of success even by putting in lesser efforts, he must have done virtuous deeds in his past births. That is why he gets success quickly.

A worldly human being mostly suffers only the miseries in this gross world, because he considers this transient world as his own due to ignorance. He always keeps contemplating about his family and relatives. It happens due to the extrovert senses because the desires of sensory pleasures can never be fulfilled. Lots of desires remain present in his chitta. He always keeps toiling for the sake of getting happiness in this gross world. But when the world itself is changeable, how can happiness remain constant? He remains engaged in this world only for the sake of momentary happiness. After transient pleasures, there is only pain and sorrow. A man may have done some work for his family, relatives or friends, but he himself has to suffer the consequences of that work. Whether that deed is good or bad, friends and family members etc. do not support in enduring such deeds. Therefore, a human being should always perform only good karmas.

The mystery of karmas is very mysterious. That is why not all humans can understand this deep mystery. Even great scholars and intellectuals make mistakes in understanding this deep mystery. When a seeker himself sometimes cannot understand such deep mystery, then how can a common man understand? Seekers themselves sometimes start considering themselves as the incarnation of a deity and begin getting themselves worshipped. When a seeker in the state of samadhi says to himself, “I am Brahman”, “I myself is Brahman”, or sees himself as some god or as a power, then he gets confused. He thinks that he himself is Brahman itself or the incarnation of such and such deity.

Then he propagates it himself or through his disciples. Considering himself to be all-powerful, he keeps doing anything without paying attention to his actions. The downfall of such seekers then begins. I would like to suggest to such seekers that so long as they do not attain pure Knowledge, they should remain engrossed in their path of yoga and should not consider themselves as a god or Brahman. After acquiring pure Knowledge, you will come to know everything who you are. All this happens due to the vrittis of the chitta only.

I happen to remember one thing. I have written that birth, age and death are determined according to karmas only. Now you may think that sometimes hundreds of people die in accidents or natural disasters. Were the karmas of all these people only such like that their death together would be like this? In reply, I would say that it is not possible that hundreds or thousands of human beings could have done such karmas to cause this type of death. It is Goddess Nature who is responsible for the deaths caused due to a natural disaster. Goddess Nature makes her own arrangements as per her wish because this type of death does not occur due to any particular person. No one has control over Goddess Nature; She may either create or destroy the creation as per her will, such as the death of thousands and lakhs of people without any reason during volcanoes, earthquakes, floods, major accidents, war etc. Goddess Nature is responsible for the deaths that occur in all such natural disasters. Such jivatmas take birth again according to their deeds. Goddess Nature is free to perform her tasks.

A Knowledgeable man works according to the laws of Nature only because he has understood such laws of Nature. Such a person does not experience tribulations in his life. He performs all his deeds selflessly, that is why such a person is called a great man. But a person who is ignorant acts against the laws of Nature and remains engaged in the enjoyment of gross substances under the influence of senses. Finally, he suffers from miseries due to his cravings. Such a man keeps wandering in the cycle of birth and death by being bound in bondages.

Sometimes a person says that I have never done any such deed in life that I have to suffer; I have always done good deeds, but still, I have to suffer in life. It clearly shows that the person is enduring his past evil deeds. Therefore, we all should learn a lesson that

a certain person is suffering the consequences of the bad deeds of his previous life, so if we do virtuous deeds in our present life, we will definitely get the fruits of the same in our next life. Sometimes, evil deeds get suppressed because of good deeds in the present life, then happiness comes in a man's life. But it should be kept in mind that good or bad deeds never get destroyed, they may be suppressed for some time. When the right time comes, these deeds emerge again and come up on the upper surface of the chitta. Similarly, some people do sinful deeds in their present life, yet they are enjoying pleasures. The reason for this is that their past birth's deeds must have been good. That is why they are enjoying happiness. But the present deeds will be suffered by them in old age or the next life.

You must have noticed that if a person has many sons, brings up all of them alike, and makes identical arrangements for their education; but when the sons grow up, they do not become similar in the future. Someone's nature is playful and someone is lazy. Someone achieves success in his life and some other one faces failure. In a school, among the students taught by the same teacher, some students may have a more developed brain, while the brain of others may be less developed. After all, why do all these inequalities exist? Then the answer will be that all of them continue to be influenced by the deeds of their previous births. The deeds of all human beings are not the same, so there is bound to be a certain degree of inequality. Some children take birth in poor families, some in the middle-class and some in rich families. All these children are affected by their deeds right from the beginning as per their karmas.

Some seekers say, why their spiritual practice does not progress further even though they carry out practice and live according to the rules and discipline. The truth is that their spiritual practice might be going on, but they have more amount of evil karmas, hence the pace of their progress is less than that of others. In such a situation, if a seeker says that he does not have the grace of the Guru or there is no grace of Ishvara on him, then I would say that it is not true. All this is due to the fruits of the karmas of the seekers themselves. Sometimes, it is said that they got the human body by the grace of Ishvara, but it is not true. If a living being has assumed a human body, it is because of his own karmas only. That is why it is said that as you sow so shall you reap. Therefore, whatever



sin-virtue, happiness-sorrow, tribulations, etc. are seen in the world, its cause is not Ishvara but only the fruits of the karmas of man himself. Being the Creator, Ishvara cannot be called imperfect. Because the world, divided into subtle and gross, returning to its primordial cause, Ishvara, gives up these special qualities of its and assumes the form of a seed. Therefore, this does not have any effect on the Ishvara's primordial purity. The world is entirely different from Ishvara in its external form, but is the same as Him itself in its original form. Due to ignorance, the world appears in many forms like the waking, dreaming and deep-sleep states of a human being; owing to which Ishvara is not affected by the inertia or other imperfections of the world. Ishvara is the Regulator and the President of the karmas indeed; He is omniscient. According to the rules of karmas created by Ishvara only, the jivatmas assume the body and obtain things (materias) according to their karmas.

Now, it may have been understood that Ishvara does not grant us human body with His grace, nor does He force anybody to go into other species to suffer, but a jivatma has to take birth because of its own deeds, according to the rules of karmas created by Ishvara. Ishvara Himself is beyond righteousness and unrighteousness, He is Antaryami (Immanent) and all-pervasive. Therefore, we should not bind Ishvara in the bonds of attachment-malice, happiness-sorrow, sin-virtue, etc., that all these have been given by Ishvara. He has nothing to do with all these; its responsibility lies with the jivatma itself. Jivatma enjoys/suffers in life only according to the rules made by Ishvara. If the karmas of a person are virtuous, his inner self will be pure; the intellect will also be pure, his decisions for every action will be right and the thoughts that arise in his inner self will also be pure. The person whose karmas are bad, he will remain indulged in sins, his inner self will be impure and the vrittis arising from inner self will also not be virtuous. Due to these wrong vrittis, the actions performed by him will not be good too. It cannot be said for such two types of humans that one has the grace of Ishvara and the other one has Ishvara's displeasure, that is why these humans are doing such actions. Ishvara has made a rule, every jivatma has to perform its work as per its own wish. The jivatma is free to carry out its deeds. A jivatma will enjoy/suffer karmas only according to the deeds it performs. There is no favour or displeasure of anyone in this.

To attain Ishvara, efforts have to be made. There is no use of waiting for someone's grace. When you put in efforts, Ishvara will definitely be attained. Thus, the attainment of Ishvara is your own ability and nobody else's grace. Grace is something we do not deserve but we get it. For example, if any student gets through in the examination, it will be said that the student has been passed because of his ability and not by the grace of the examiner. The favour of the examiner will be considered only when the examiner passes a student even if he does not have the ability to qualify. Only the one who has the ability, qualifies in the examination. Similarly, it is said that God tests his devotees, only after that He gives His glimpse. It clearly shows that God appears before the devotee only because of his worthiness. Ability in you will come through the actions only, so believe in deeds. If you want to achieve something, then put in efforts and make yourself worthy through deeds.

Vedas also believe in Karmaism. It will be found written at many places in the Vedas that immortality is attained by performing auspicious deeds. Jiva takes birth and dies time and again according to his karmas. According to the Vedas, a jiva indulges in sinful activities because of his evil karmas only. The jiva experiences the fruits of his present auspicious and inauspicious deeds in his next birth. The people who do pious deeds go to Brahma Loka after death through the 'Devayana' route; those who perform ordinary deeds go to Chandra Loka through the 'Pitririyana' path and those who do vile actions take birth in the form of trees and plants after death.

Owing to the difference of karmas only, a human is not like another human being. Some are long-lived, whereas some are short-lived. Some are healthy, whereas others are unhealthy. Some happen to be poor, while some are rich, some indulge in hatred-malice and fighting, and some remain peaceful, modest, and ready to do charity. A disciple of Lord Gautam Buddha once came to him. His head was badly injured and blood was oozing from the wound. Lord Gautam Buddha said, "Tolerate it like this only. You are bearing the consequences of your deeds, otherwise for which you would have had to suffer in hell for a prolonged period. Every person is responsible for his own actions. The fruits of deeds must have to be borne. You are enduring the fruits of your own karmas only, so do not be gloomy."

If a person of evil character has committed a sin, he will definitely have to bear the tortures of hell. If a person with a good character has committed a sin inadvertently, he will be absolved of it by facing only a little trouble in his life. It happens like this, if a piece of salt is added in a bowl of water, all the water becomes salty and it will no longer remain fit for drinking. If the same piece of salt is added into the water of a river, no effect will be recognizable in it. In other words, the effect of a piece of salt will remain minimal in the river's water. You must have noticed that a person of evil nature does lots of sinful deeds, but he does not have to suffer at all. Pitcher of sins of such a person keeps getting filled. When this pitcher is filled, then he will have to tolerate unbearable hellish sufferings, even if he has to suffer these pains in his next life. But a person who is a doer of good deeds suffer the consequences of his sinful deeds immediately and destroy them, because the sinful deeds do not last in a person who does good deeds.

When a seeker reaches an extremely high state, then all the karmashayas of his chitta get destroyed or consumed. His chitta becomes clean because of Sattvaguna. In this state, the good or bad actions done by the seeker do not have any effect. That seeker rises above the influence of good or bad deeds because the chitta causes the seeker to realise directly the actions done by him, hence the karmashayas do not stay on his chitta. The ignorance of the seeker has also been destroyed. Only those actions bear fruit which are motivated by desires due to ignorance. After getting rid of the karmas (when chitta becomes void of karmas), the fruits of the karmas do not grow, just like if any roasted grain is sown in a field, it will not germinate. Seekers! It is worth keeping in mind that the fruits of only those actions are formed which are associated with avidya (ignorance); only then a man is forced to bear the consequences of the actions. When the seeker acquires Knowledge with the influence of the practice yoga, ignorance (avidya) gets destroyed automatically. The cortex of delusion (Maya) also gets dissolved. A human being keeps wandering in the cycle of birth and death only under the influence of ignorance and Maya.

Seekers! Even after the stabilization of Kundalini, leftover karmashayas remain in the chitta. These karmashayas are sometimes visible to the yogi in one form or the other. Unless these karmashayas are destroyed by suffering them, it is certain to take birth again. According to Sage Patanjali, human being gets salvation only after abolishing

these leftover karmas. But according to Adi-guru Shankaracharya, there may be re-birth even after obliteration of the remaining karmas. Here, an example of a potter's wheel may be given. Even after the utensil has been made, the wheel of potter keeps moving without any purpose; in the same way, birth can take place even after obliteration of the karmas. They are known as incarnations.

After the stabilization of Kundalini, a burning flame that is visible to a yogi in his chitta, is actually a sattvik vritti of the chitta itself which is situated in the chitta in the form of sacrament. Such a vritti is extremely powerful and sattvik (righteous). That is why it assumes such a form. Seeker begins to consider this itself as Self-realisation, whereas the karmashayas still remain in the chitta. These karmashayas remain in the form of vrittis associated with Rajoguna and Tamoguna. Even after Nirvikalpa Samadhi, these leftover karmashayas are not destroyed. In this state, Tamoguni ego, ignorance, Maya etc. remain present within the seeker's chitta. The seeker does not get pure Knowledge due to these very leftover karmashayas.

These remaining karmashayas cannot be burnt by samadhi or by yogic power. A seeker destroys these karmashayas only by suffering them. These leftover karmashayas are actually extremely tribulations-causing. When a seeker endures these karmashayas, he definitely has to suffer extreme hardships in the physical world, he faces a lot of misery; such is the rule of Nature. That is why such karmashayas do not get destroyed even after practising rigorous Nirvikalpa Samadhi. As the seeker suffers these residual karmashayas, the amount of Rajoguna and Tamoguna in his chitta starts decreasing. Then the Tamoguni ego also begins to be destroyed along with ignorance. In the absence of ignorance, Maya does not influence the seeker, because he starts attaining pure Knowledge. Since Maya keeps human beings deluded only with the support of ignorance, then owing to the destruction of the cortex of Maya, the seeker begins to realise the reality of this physical world. When the remaining karmashayas are destroyed by suffering them, then the seeker attains pure Knowledge, by which he comes to know about the difference between Atman and chitta. In this state, the sacraments of the deeds performed by the seeker do not form on the chitta, because he executes all sorts of deeds selflessly.

Unless the pure Knowledge gets matured, the (Rajoguni and Tamoguni) vrittis of resurgence manifest intermittently. It happens due to laxity in the Knowledge of difference between Atman and chitta. When the Knowledge of the difference between Atman and chitta intensifies, the resurgent vrittis get destroyed. This process continues so long as pure Knowledge does not become matured. On the maturity of Knowledge, as soon as the sacraments of the deeds performed by the seeker falls on his chitta, those sacraments are made directly realised by the chitta, due to which they get destroyed.

In this state, the seeker understands very well that deeds are done by the three gunas (attributes) of Nature. The feeling that 'I am carrying out deeds', ends. Since the Tamoguni ego which gives the feeling 'I am the doer' has merged into the original source, now only sattvik ego is left. Now the seeker executes his deeds only to get freedom from the enjoyments or for the welfare of all living beings considering it the command of Ishvara.

Seekers! If you observe carefully, you will find that when many seekers start doing spiritual practice, they face several difficulties which had not been encountered by them previously. The reason for this is that karmashayas located in the chitta of a seeker begin to emerge owing to spiritual practice, which he is forced to endure. These painful karmashayas are due to the deeds performed by him in the past. While suffering such (painful) karmashayas, the seeker should be happy that the karmashayas are decreasing in his chitta, because the chitta has to be made void of karmas.

Now I would like to write a few words for those seekers who do extremely arduous spiritual practice and have only single goal to be established in the Self. The seeker should first open his Brahmarandhra by doing the rigorous practice. After this, take the help of mantra chanting and do rigorous chanting so that the mantra can be perfected. The method to articulate the mantra should be correct. You may ask an experienced seeker about it. Or get information from some subtle power by using your divine vision. Chant such a mantra which emanates power, like chanting of 'Om (ॐ)' mantra will be good. When mantra becomes perfect or power begins to emerge from it in large amount, then enhance your yogic power with the help of this mantra. When you gain enough reserves

of yogic power, make a resolution using the yogic power to attack your own karmas itself. While doing this activity you may be stopped by subtle forces present in the space. It is also appropriate to be stopped by them, because while the yogic power is influencing your karmas, the subtle realms will get affected. Through this action, some of your karmashayas will come out of your chitta and some others will be burnt. When the karmashayas begin to come out, you will start suffering from hardships in near future. Still, keep attacking your karmas daily. It will surely benefit you in the future as you will need to take fewer births in future and you will attain a higher state in yoga. Keep in mind that you may have to suffer a lot while doing this activity. The truth is that I had also done the same thing and had endured misery, now I have attained the highest state in yoga. But I still do the rigorous practice. So long as my physical body supports me or I am in the physical body, I will continue to practise rigorously.

Dear seekers! Have you not started wondering why I am encouraging you to do this kind of (hard) work, whereas ‘Sahaja Dhyana Yoga’ is a path of peace? I have written this only for those seekers who do extremely rigorous spiritual practice and wish to carry out even more rigorous practice in the future. Such a seeker will certainly become a great yogi in the future. This activity is not possible for every seeker either.

# Ego and Senses

Ego is the first deformity of the chitta. In other words, it can also be said that the ego remains hidden in the chitta in a seed form. At the time of creation, due to a change of the gunas, the ego gets deformed and starts becoming extroverted. The cause of its extroversion is Rajoguna and Tamoguna. Due to the influence of Tamoguna, ignorance remains hidden in the ego in the seed form. It is the ego that reveals distinction between unity and multiplicity. Then the feeling of ‘I am’ emanates inside the jivatma and a feeling of doership also comes. It is due to egoism only that the living being starts considering himself separate from Brahman, and from here only the downfall of the jiva begins. The reason for egoism is Rajoguna and Tamoguna. This happens due to an excess of these two gunas. Two uneven changes are taking place in the ego: **(1) Grahana** and **(2) Grahya**. Here, Grahana means ‘through whom something has been accepted’. Grahya implies ‘something which has been accepted’. Due to both these changes in the ego, the distance of jivatma from his primordial source increases, because now the ego begins to consider itself to be all-powerful. Intellect is getting extroverted in a deformity form due to the ego. In comparison to ego, the abundance of Rajoguna and Tamoguna keep increasing in the intellect. This intellect performs the function of taking decisions or making determinations. In the intellect, when the abundance of Rajoguna and Tamoguna increases further, then the mind manifests itself and starts becoming extroverted. This mind performs the function of expressing desires. It is the master of ten senses, and all the ten senses work under its control. In the Sattvaguna of the ego, Rajoguna and Tamoguna increase along with some characteristics and deform to manifest five tanmatras which are getting extroverted. In comparison to the all five tanmatras and ten senses, the excess of Rajoguna and Tamoguna in Sattvaguna further increases in the five subtle and the gross elements respectively. In this physical world, only Rajoguna and Tamoguna are totally prevalent. The behaviour of these two gunas is primarily going on. All the five tanmatras and ten senses are becoming extrovert in their manifested form in the subtle body as well as in the gross body respectively.

From the ego to the physical body, the excess of Rajoguṇa and Tamoguṇa keeps on increasing respectively. Similarly, Sattvaguna that was predominant in the beginning, gradually goes on decreasing. Sattvaguna remains only in a nominal form by reaching the physical body. Rajoguna and Tamoguna continue to assume dominance from time to time. Earlier, Sattvaguna was in dominance, now Tamoguna is predominant. In the physical world, there is a predominance of Rajoguna and Tamoguna. The physical body and the physical world are almost unified completely due to gunas. Jivatma forgets his true Self due to the influence of Tamoguna. There is one more reason for forgetting – due to the abundance of Tamoguna, jivatma gets under the control of ignorance completely. Due to ignorance, Maya, a power of Ishvara, also completely affects the jivatma. Due to the influence of Maya, jivatma remains in illusion. Owing to this very reason, human starts considering this physical world as his own. Since human senses are extrovert, man in a way becomes subjugated by the senses. The mind influenced by Tamoguna keeps doing arbitrary tasks, due to which man faces many troubles and remains indulged in the material world.

It is due to these very senses that attachment, malice, distress, and desire-based actions occur. As per desire-based actions only, karmashayas are formed. According to these very karmashayas, human being gets birth, life and death. When a human being is alive, he enjoys material things. According to this enjoyment, happiness and sorrow arise and due to attachment, craving increases. As the age of a human increases, this craving also surges accordingly. At the end of life, i.e., at the time of death, the craving of a person is at its peak. Then death takes over followed by birth again. That means the cycle of birth-life-death keeps rotating, this cycle never ends up. If a person has to avoid this cycle of birth and death, he has to resort to yoga. Through yoga, the senses begin to become introverted and merge into their primordial source and start remaining ineffective. When Tattvaguna is attained, attachment from the world goes away because the seeker comes to know the reality of this physical world.

The thing worth noting is that even Ishvara has ego. Now you may be wondering that why the senses etc. within Him do not behave like human beings, because even humans have ego. Human's ego keeps doing right and wrong things, but why does not Ishvara's



ego do such things? The reason for this is that Ishvara's ego is made up of primordial pure Sattvaguna. Due to being primordial pure Sattva-brimmed, no deformity occurs in His ego. There is also another reason for this that the gunas in the Chitta of Ishvara are in the equilibrium state. In the equilibrium change, Sattvaguna, Rajoguna and Tamoguna always remain in their respective Sattvaguna, Rajoguna and Tamoguna only. Therefore, there is no opportunity for deformity, because one guna does not put pressure on another one. Due to non-suppression, Rajoguna and Tamoguna which are extremely negligible always remain minimal. Whereas these gunas in the chitta of jivatmas always try to suppress each other, hence the state of the chitta of jivatmas continuously keeps on changing. The senses, which are dominated by Tamoguna, remain indulged in the enjoyment of worldly things, the result of which the jivatma keeps getting in the form of happiness-sorrow, birth, age and death.

The uneven changes of ego that are taking place are of two types: (1) in the **Grahana (acceptance) form** and (2) in the **Grahya (acceptable) form**.

**(1) In Grahana (acceptance) form:** Due to an increase in the abundance of Rajoguna and Tamoguna in the ego, deformation occurs to generate five sense organs and five action organs. The master of these sense organs and action organs is the mind. These sense organs do their work and send signals to the mind and then whatever their master, the mind says, the action organs work accordingly.

**(2) In Grahya (acceptable) form:** Due to an increase in the abundance of Rajoguna and Tamoguna in the ego, it deforms to give rise to five tanmatras. Then due to further increase in the excess of Rajoguna and Tamoguna, the tanmatras are getting extroverted. These five tanmatras are: (1) Shabda (word); (2) Sparsha (touch); (3) Rupa (form); (4) Rasa (taste) and (5) Gandha (smell). The shabda tanmatra is related to the Akasha-Tattva. Akasha means emptiness. The nature of Akasha is word. The sparsha tanmatra is related to Vayu-Tattva, so the sensation of air is felt through touch. Rupa tanmatra is related to Agni-Tattva. Rasa tanmatra is related to Jala-Tattva and gandha tanmatra is related to Prithvi-Tattva. Two tattvas, i.e., Jala-Tattva and Prithvi-Tattva are such two tattvas (elements) whose physicality is clearly visible to everyone because the density of both these elements is also higher than others.

Between the gross tattvas (which are five in number) and tanmatras, there is another state which is called subtle tattva. The relation of this subtle tattva is with gross tattvas as well as tanmatras. Now it can be said that there is a connectivity from the gross tattvas to the tanmatras through a subtlety. That means the middle link connecting tanmatras and gross tattvas is the subtle tattva. The work of five tanmatras is performed by the five sense organs. There is a deep connection between the tanmatras and sense organs. These senses are becoming extroverted by being manifested in the physical body. The different places of these senses in the physical body are: **(1) Ears, (2) Skin, (3) Eyes, (4) Tongue and (5) Nose.** These are the five sense organs. The names of the action organs are: **(1) Hand, (2) Foot, (3) Mouth, (4) Sexual Organ and (5) Anus.**

The subtle body is formed from the subtle elements that have been described for the state falling in-between the gross elements and tanmatras. Therefore, in this subtle body, all the senses and tanmatras are contained. The sense organ of the physical body through which the work is got done or the sense organ that functions, through it, the same subtle sense organ is affected. This subtle sense organ gives a signal to its master, the mind. Now the mind passes on the signal to the subtle action organ whether to do a certain task or not, how to do it etc. What this means is that man is working through external senses, but in reality, the external senses are being directed by the subtle senses. The subtle senses also make us experience happiness and sorrow, i.e., the fruits of the actions performed through these external senses. But it is generally believed that the external senses are experiencing happiness and sadness, though it is not so. The cognition is subtle and not gross. Therefore, the gross senses cannot experience happiness and sorrow, they only obey the instructions given by the subtle senses.

Now let us consider the tanmatras. It is the gross sense organ only that sends signals to the subtle sense organ. Whatever information is received by the gross sense organ is taken away by the subtle sense organ. The sense organ receives it and passes on to its master, the mind. The subtle sense organ pervades the gross sense organ in a subtle form, because I have already written that there is a subtle connectivity from the gross to the tanmatras. This connectivity remains pervaded in the gross sense organ. Whenever any external feeling comes in contact with the gross sense organ, the subtle sense organ immediately

becomes active and starts doing its work. If it is said that the sense organs of the physical body are only the place for receiving knowledge, then it would be true, because in reality it is only the subtle sense organs that receive it. If the subtle sense organ stops working, there will be no significance of the work done by the gross sense organ, because the subtle sense organ is just not doing its work. It means that the subtle sense has become useless for the person, as the work done by the gross sense goes in vain. Sometimes, it also happens that a sense organ of the physical body gets damaged due to some reason; even then that sense organ will be unable to function. The connection of such useless sense organ cannot get established with the subtle sense organ, or the signal of subtle sense organ goes in vain. Even in this situation, the sense organ becomes inactive. For example, sometimes a human being loses his power of vision or hearing. The meaning of this is only that the subtle sense has stopped functioning due to some reason or the place of the sight or hearing has got physically damaged. Treatment is done only for the physical body. If there is some physical defect, it may become functional with treatment or the healing is possible. If that sense has been damaged in a subtle way, then treatment with modern medicines is not possible.

Now perhaps the readers must have understood that the physical body is just an instrument for doing work. It is the subtle body that does the work of getting the work done. When this instrument of physical body becomes weak while doing work, i.e., when old age takes over, then a time comes when the ability to work in the physical body is destroyed. External senses also become feeble. Then the subtle body ends its connection with the gross body and leaves the gross body, that is, death occurs.

Intellect, the distorted form of ego, is hidden in the form of seed. When the abundance of Rajoguna and Tamoguna in the ego increases, then the intellect starts becoming extroverted in an expressed form. And when the abundance of Rajoguna and Tamoguna increases in the intellect, the mind begins to become extroverted because it remains present in intellect in the seed form. The mind is the master of the senses. The function of the intellect is to make decisions or determinations. The function of memory is also performed by the intellect itself. The intellect, covered with Tamoguna, is always full of ignorance; the decision taken in this state is also mixed with ignorance. Therefore, most

often the decisions of humans are unrighteous because they are unable to make the right decisions due to attachment, malice and craving. Every worldly person wants happiness, not sorrow. But this world is full of miseries; happiness is only transient.

Man's mind and senses have a predominance of Tamoguna, hence a person who does unrighteousness actions under the influence of the mind and senses, its outcome is attachment, hatred, happiness and sorrow. That is why he keeps rotating in the cycle of birth and death. The duty of a human being is to realise his own Self which he has forgotten. The state of being situated in one's own Self, i.e., Self-realization will be attained only when the senses are made introverted. The senses can be made introverted only when the predominance of Sattvaguna is brought in abundance by doing away the dominance of Rajoguna and Tamoguna, and even the senses will have to be detached from the worldly pleasures. Along with it, the deeds of the predominance of Sattvaguna will have to be performed, i.e., the path of spirituality will have to be adopted. By doing spiritual works, divine karmashayas will be formed in the chitta. Such karmashayas will be helpful in doing yoga. A human being can make his senses introverted with the practice of yoga. When the senses become introverted, Tamoguna will decrease and the strength of Rajoguna will also reduce. In this state, Sattvaguna will increase. When the senses are introverted, the mind will also begin to become introverted. The mind will try to get merged with intellect for some time. In this very manner, whatever the deformity is, that will try to merge into its corresponding primal source. With an increased practice of yoga, Sattvaguna will start increasing and ultimately, Tattvaguna begins to be attained. On attaining Tattvaguna, this transient world begins to appear immaterial.

Some people think that the ego is an extremely bad thing, but it is not so. The truth is that the ego is a good thing. If there is no ego, then nothing would happen in this world. All the activities of the physical world will come to a halt. Ego plays an important role in doing any work. It is only because of ego that the living being considers himself separate from Brahman. It would not be wrong if it is said that the ego resides even within Ishvara. However, there is no similarity between the ego of Ishvara and that of the human. Ego of Ishvara is made up of primordial pure Sattvaguna, while that of the human has the predominance of Tamoguna. Due to having the preponderance of Tamoguna, he

always remains indulged in ignorance. That is why a human being is forced to think that ego is the worst thing. If we think of it from the other side, if the Tamoguna dominant ego is reduced so much by the practice of yoga, that it remains only in a negligible quantity, then this same ego will become Sattvaguna dominant again, ignorance will disappear and the influence of Maya will also be eliminated. Then pure Knowledge will be attained. At that time, this ego (predominant in Sattvaguna) forgets the sense of doership and a feeling of selflessness comes into it. The deeds that are performed with a sense of selflessness, their karmashayas are not formed on the chitta. The Tamoguna dominant ego remains combined with ignorance and Maya. It is only due to ignorance that the karmashayas are formed on the chitta and the fruits of these karmashayas are happiness and sorrow. There is less happiness, but more sadness.

In every human being, intellect performs the function of making decisions. The seekers of Gyana Yoga call this intellect as Vigyan-maya Kosha. The function of the intellect is to decide and remember. It is only through this that any work is decided. Through this only, in the state of samadhi, a distinction between the knower, the known and the knowledge remains. Intellect arises when there is an increase in the quantity of Tamoguna and Rajoguna in the ego. With the help of intellect (discretion), a human being can understand the distinction between the Atman and Nature and analyse his real Self. With an increase of Sattvaguna, righteousness, Knowledge and dispassion increase in the intellect. As Tamoguna increases, unrighteousness, ignorance and attachment increase in it. When intellect becomes pure or clean, the senses become introverted, the mind becomes stable and its restlessness goes away. This is a higher state of the seeker. In an ordinary person, the intellect cannot provide real knowledge of any object and he is also incapable of taking right decisions. The reason behind this is ignorance and attachment in the human. Some people think that I had performed a certain task by pondering over a lot with my intellect, then how did I go astray? Some people say that whenever you do any work, do it after thinking with your Atman and not with your intellect, then you will surely get success. Similarly, man gives different kinds of arguments. The truth is that the intellect of such people cannot take right decisions due to excess of Tamoguna, or they just consider their own wish as the decision of the intellect. Due to lack of correct

information only, the human being says that work should be done after thinking from the Atman. The Atman is a non-doer as well as a non-enjoyer, it is also devoid of vices; then how can it perform the task of taking decisions? The work of taking decisions is only of the intellect and not of anyone else.

Mind remains situated in the intellect in seed form. When the quantity of Rajoguna and Tamoguna begins to increase in the intellect, the mind starts becoming extroverted in its manifested form. Mind has two states: (1) Inner Mind and (2) Externalised Mind. The inner mind is also called transcendental mind, while the externalised mind is called abominable mind. The externalised mind remains indulged in worldly matters, it inspires the senses for gross activities. Its movement is so fast that no one in the whole world can match it. It does not remain stable even for a single moment; its only function is to run here and there; it is very playful. Even if you instruct it peacefully, it does not understand quickly.

Now if we pay attention to where the mind gets so much power from, we will find that it gains strength from pranas, and the pranas get energy from food. A seeker needs the concentration of mind during meditation; but the mind is not going to concentrate easily as it has got the habit of running around. To stabilize the restlessness of the mind, the seeker should take the help of pranayama. By doing pranayama, the movement of pranas begins to decrease. When the seeker performs kumbhaka through pranayama, then the prana becomes stable at one place. When prana halts inside the body, then the mind stops getting power, or its power gets reduced. At that time, the mind stops for that long, i.e., it becomes stable. Therefore, the seeker must do pranayama to control his mind.

The mind is not a simple thing that can be controlled immediately because its working system is very robust. There are ten senses under the mind. All these ten senses are always ready to work for their master, the mind. The sense organs give information about worldly substances to the mind. However, the mind is not going to remain dormant; it immediately gives instructions to the action organs, which in turn become eager to act as per the instructions passed on by the mind. How can they disobey the order of the mind? These action organs are very obedient to their master, the mind. They are not concerned whether a particular work will be accomplished by them or not; they simply become

active to carry out the task. Ego also helps in performing these tasks. Ego inspires why a certain work will not be done, rather it will surely be accomplished, even if there are hindrances in carrying out the entire work. Intellect also plays an important role in performing any work. It is the intellect that decides to do any task.

According to Gyana Yoga, there are five sheaths (Koshas) in the body. The third one, the mental sheath (Manomaya Kosha) is this mind itself. The mental sheath itself performs the function of connecting the subtle body and the causal body. However, the effect of the mental sheath remains on the subtle body, it does not have any effect on the causal body, because to purify the mental sheath, it is necessary to purify the life force sheath (Pranamaya Kosha). The life force sheath is purer than the food sheath (Annamaya Kosha), i.e., to purify and stabilize the mind, sattvik food and pranayama are necessary. If the diet of a seeker is tamasik, the mind will also become like that. If the sattvik food is prepared by a tamasik person, even then it will have an impact on the mind. The tamasik mind is a hurdle in the spiritual practice of a seeker.

Whatever type of vrittis arise in the chitta of a person, the same assume the form of the mind. The vrittis of accumulated as well as destiny karmas remain present in the chitta. Whatever were the previous karmas of a person, his mind becomes according to those karmas only. Some people say, “I know that this action is bad and the bad deed leads to bad outcome only. Still this deed gets done by me; I am not able to control myself.” This means that the intellect of that person has rightly decided that a particular action is bad, but his mind is very impure due to his own sacraments. That is why evil deeds get done by him. Besides, ego keeps encouraging to do such deeds. Therefore, whatever the sacraments are, the mind will also be the same. If the sacraments of any person are of stealing or quarrelsome, he will surely be interested in theft or quarrels, even though he may not steal or pick a quarrel.

The problem of most of the seekers is that when they sit for meditation, many foul thoughts arise in their minds. Sometimes even such thoughts arise which were never thought of in this life. The only reason for this is that the sacraments of past births begin emerging from their chittas. Such sacraments cannot be stopped, because these have been accumulated in the chitta due to their deeds in the past lives, which have now started

getting purified. In such a situation, the seeker should neither get panicky nor get bored. Let the thoughts arise because the purification from the inside is taking place. No matter how much time it takes, such thoughts will surely stop sooner or later. The seeker should have patience.

Sometimes a person should take the work from his mind even forcefully, so that the mind may develop a habit of carrying out good deeds. If someone is a youth, then his mind will be eager to make conversations by sitting with his friends, to travel, to watch movies etc. That young person should stubbornly stop his mind; at the same time, he should go to a temple or listen to the sermons of the saints. Although he may not be interested over there, still he should remain sitting and do this activity daily; then after some time, he will find that his mind has begun taking interest in the temples and in listening to the sermons of the saints. A time will come when his mind will become completely habitual of spiritual activities, and the bad habits will start getting rid of. Similarly, one should try to replace bad habits with good ones when needed. After some time, your bad habits will begin to wane and the practice of good habits will be accomplished.

One should accustom one's ears to listen to the praises of God and other edifying things, and take interest in them. In a place where others are being condemned or insulted, interest should not be taken in such things, rather one should get up and walk away. Eyes should get into the habit of seeing good things. Hands should be taught to perform good works that will bring welfare to others. No such activity should be done which is inappropriate and condemnable from the societal point of view that may cause pain to others. Similarly, you should also speak softly, which others like. Likewise, you should train all the senses so that their indulgence in worldly substances may subside. In the same way, your mind will gradually start accepting your opinion. When your mind becomes your friend, it will start supporting you and begins to become introverted.

When the senses become introverted, even then these senses are visible in the physical body as before, but their nature and functioning style change. When the predominance of Sattvaguna begins to come in your senses, then no one will get hurt or harmed by your senses. Now even one's own enemies start appearing as righteous persons. You develop respect for everyone. Stability starts coming into the mind. There is no longer the same



attachment to physical objects as before. The mind becomes very subtle and moves outside through the eyes in a Tejas (radiance) form. Earlier this mind which came out in the form of Tejas used to get restless on stopping at the object of its choice, but now its restlessness ends. The mind, which comes out in the form of Tejas through the eyes remains scattered here and there. If you practise focusing your scattered mind of Tejas on one point or one target, then the power of the mind will increase immensely. There is a saying that unity has power. Similarly, when the rays emanating in the form of Tejas get accumulated at one place, they become powerful. The power increases so much that now a person can perform many amazing tasks with this mind. Such a human will be able to get his task accomplished by sending his mind hundreds and thousands of kilometres away, such as getting information from a far distant place, sending long distant messages, making a man located far away to act according to his own will, even a sick man can be treated. However, such works should be carried out only from the viewpoint of charity. One should not hurt anyone for one's selfishness, otherwise the wrongdoer will surely get punishment for his misdeeds.

As long as the mind remains impure, it acts as a hindrance in the realisation of Ishvara, because this wall of impurity itself remains present between Ishvara and the seeker. That is, unless you purify your mind, nothing is going to be attained. Therefore, it is important for the seeker to purify his mind. When the mind becomes cleansed, it will become as pure as a mirror. Then your mind will be helpful in the attainment of Ishvara. The mind which used to run towards worldly things will now stop running towards them. Then the mind will remain engaged in the contemplation of Ishvara and divine bliss. When the mind becomes pure, then even if filthy vrittis arise in the mind due to sacraments, they will not have any effect on it. The mind that begins to understand the insignificance of the physical world, the feeling of non-dualism starts emerging within such a seeker, i.e., the feeling of duality begins getting destroyed. All this will happen only when the influence of Sattvaguna starts increasing in the inner self, and then the intellect also begins becoming pure.

If you want to watch your face in the filthy water of a pond, it will not be visible at all. If you clean up the soil mixed in the water, remove the algae from it and throw it away, then

that water will become clear, but your shadow or face will still not be visible because of the waves rising in it. You will have to calm down these waves. When the waves settle down completely, your face will be clearly visible. Here the point to understand is that the water is clean, but your face is not clearly visible due to the waves raised by the wind. The only hindrance here is the waves. Similarly, you do not just have to purify your mind but also have to calm down your vrittis arising in your chitta, only then you will be able to see the reflection of your Atman.

The dreams that a human being sees are caused by this very externalised mind. A man lives in three states: (1) Waking state, (2) Dream state and (3) Dormant (dreamless deep sleep) state. By the way, the fourth state is Turiyavastha (Transcendental state of consciousness), but this state is attained only by seeker because it is the inner mind that works in the Superconscious state. At that time, the externalised mind remains merged in the inner mind. In the waking state, the place of the mind is forehead (Agya Chakra). If you notice, you will find that when a human being thinks something, then he lays stress on his forehead, or when he tries to recall a forgotten thing, then sometimes he puts his fingers on the forehead. At that time, he puts pressure on his mind so that the thing that he is trying to remember may be recalled. In the dormant state, a person gets deep sleep and does not even have any sense of himself. At that time, his mind remains situated in the Throat Chakra. In this state, the subtle body of human also remains absolutely calm. He stays in the causal body.

In the dream state, the human mind remains situated in the heart. This is where the chitta has its place. That is why the vrittis also arise from here itself. In this state, a human being remains situated (avasthit) in the subtle body. The mind itself performs the function of showing dreams. There is immense power in the mind. It creates its own world by itself. Whatever the mind desires, it has its world according to that only. The world created by the mind is visible to man in a dream state. Whatever a man sees in his dream appears true to him at that time, but when he wakes up, the same dream proves to be false. In dreams, the mind itself diverges into many forms from one. Whatever is visible at that time is all the mind itself. Be it rivers, ponds, mountains, trees, scenes of the crowd or other things, all are mind only. On one hand, the mind itself is the seer, while on the

other hand, the same mind is the scene. There is nothing else in dreams except the mind. Now the question arises, why do dreams come? When a person is unable to complete any task in the waking state or thinks of doing any work, then its sacraments are formed in the chitta. And then the same thing is seen in the dream that the man is doing the same work. The vrittis that arise in the dream state, the mind realizes the same vrittis. For example, if a man thinks in his waking state that he wants to buy a car, but he is unable to buy the same for some reason or the other, then he will see in his dreams that he has bought the car and is driving it, or he is going to buy it. Similarly, he may see the events of his childhood in dreams. Due to the sacraments of past lives, the incidents of previous births may also be seen to him. Sometimes a person may have such dreams which he would never have even thought of. Such dreams may come for two reasons. Firstly, those dreams may have come due to the sacraments of his past life. Secondly, sometimes the mind itself creates its own world of fantasy which has nothing to do with the sacraments. In such a situation, strange scenes are visible to the human being which have no meaning in the physical world. Such scenes are only imaginary.

Some people say that sometimes they foresee the events of the future while dreaming or their dreams turn out to be truthful. Such activities sometimes do happen to humans. Such incidents mostly occur if they have performed good deeds in the present life and have Sattvaguna in higher quantities. If, however, these qualities are not there and the man is sinful and cruel, then he might have got such information due to good sacraments of his past, but such incidents happen only rarely.

When a man dreams, everything appears true to him at that time. Whatever scene he sees in his dream, after waking up he has no attachment to that dream because he comes to know the reality. Now let us see what is the difference between dreams and the physical world? Because even dreams also appears like real at that time. The mind structures the dream, whereas Brahman structures the physical world. The dream is seen by the mind alone, the physical world, on the other hand, is seen by several people. In dreams, the mind assumes many forms from one; in the physical world, Brahman diverges into many forms from one. When a human being comes to the waking state, the dream appears false,

but when a yogi comes to the Transcendental state of consciousness, then this physical world seems untrue.

Yogi men do not get dreams, because their externalised mind has merged into the inner mind. This externalised mind is the cause of dreams. When the externalised mind merges into the inner mind, the inner mind of the yogi works. The inner mind does not perform the function of showing dreams. It remains in the causal body. This causal body is close to the Atman; hence this body remains influenced by the Atman. The inner mind also remains engaged in the contemplation of Atman or Ishvara. Then the yogi remains in yogic sleep (yoga nidra) state instead of the dream state. Whatever is seen in this state of yogic sleep is not a dream, but only a meditative vision or an experience related to yoga.

# Chitta

The first change of the Trigunatmika Nature (composed of three gunas (attributes)) is the chitta itself. Here change means transformation, i.e., adopting another form by leaving its previous one. The changes of all three gunas are of two types. The first change is uniform which means equilibrium, i.e., which always remains the same. The second change is uneven, i.e., the one which is non-uniform. Equilibrium change is not visible, because the substance of equilibrium change remains the same as before, equilibrium change can only be presumed. Whereas, uneven change is visible because the change occurs in its form. Like, when the wood rots and merges into soil, its form gets changed. If the wood is burnt, then its form changes into fire, smoke and ash, this is called uneven change. So long as the wood remains in its original form, i.e., it remains as it was, till then it can be called to be in an equilibrium state, but wood cannot remain in the same state forever; sooner or later, it will either rot or will begin to transform. Therefore, it cannot be said to be in the complete equilibrium state because it has been transformed into an uneven state. Equilibrium state is something that always remains the same. Now you may say that the wood not in the equilibrium state because the change was occurring within it in a very subtle form. The chitta is formed on the basis of the gunas. Just as there are two changes of the gunas, similarly there are two types of changes in the chitta.

The chitta which is formed by the equilibrium state of the gunas is a primordial pure Sattva- brimmed chitta. This type of Chitta is only of Ishvara, there is no deformity of any kind in such a Chitta. The reason for the absence of deformity are the gunas themselves. In this state, the gunas do not influence each other. Sattvaguna remains as it is, while both Rajoguna and Tamoguna respectively remain as they are but in extremely minimal amount. The shadow of the light of the Chetana-Tattva (conscious element) falls on the chitta, due to which the chitta also becomes illuminated. This is the first change of the gunas, hence the chitta also seems to be omnipresent. Due to the all-pervasiveness of the Chitta of Ishvara, it is said that the entire creation is contained in the omnipresent Ishvara. This is true also. That is why Ishvara is called the witness and the seer. Because when everything is contained within Ishvara, He knows about everyone.

Chitta is also formed through the uneven state of the gunas. Such a chitta also has the predominance of Sattvaguna. In the Sattvaguna of such a chitta, the taking place of an activity is an uneven change of Rajoguna and stopping the activity is an uneven change of Tamoguna. Such chittas are innumerable; these are the chittas of jivatmas. In such chittas, ego lies hidden in seed form. Due to the influence of Rajoguna and Tamoguna, ego starts becoming extroverted. That is why ego has been called a deformity of the chitta. The deformities of ego are tanmatras and senses. As the deformities increase, the excessiveness of Rajoguna and Tamoguna increases, and the attachment, malice, greed, cravings etc. increase within the jivatmas. That is why the jivatma keeps binding itself in bondages. Hence, there happens to be infinite chittas and jivatmas; due to egoism, a sense of doership came in the jivatma and became the cause for the downfall.

Seekers! Now it may be argued whether a primordial pure Sattva-brimmed chitta does not have an ego. The answer to this is that it is definitely there, but it is primordial pure ego. There is no deformity of any kind within this, whereas deformity does occur in the Sattva-brimmed chitta because of the influence of the Rajoguna and Tamoguna. This happens due to non-uniform change. Tamoguna cannot have its impact on the primordial pure ego, but Tamoguna is having its effect because the Sattva-brimmed chitta has already shunned its primordial purity. Under the influence of Tamoguna, ignorance arises; that is why the jiva considers himself separate from Brahman and the attitude of 'I am' arises within him. It is because of ignorance only that the Atman and chitta appear inseparable.

Whatever a jivatma does, sees or hears, i.e., the actions which are carried out by sense organs and the organs of action, their sacraments keep getting inscribed in the chitta. All these inscribed sacraments get accumulated in the chitta in the form of vrittis. According to these very sacraments, the chitta makes resolutions and choices, expresses egoism, performs the functions of decision, determination and memory. When the chitta makes a resolution and thinks about different options, it is called mind. When it expresses egoism, then it is called arrogance. At the time of decision making and memory, it is called intellect. At some places, there is a mention of inner self (antahkarna) or it is said that a

certain resolution, decision, or egoistic feeling came in the inner self. Inner self implies the combination of chitta, ego, intellect and mind. It is also called quadruple inner self.

Whatever action a man does, its sacraments keep accumulating in the chitta. Then the same sacraments keep arising in the chitta in the form of vrittis. According to these very vrittis, desires of the same type continue to arise and one gets happiness-sorrow, fortunes-misfortunes etc. The sacraments of many births keep lying in the chitta of a human being. When such sacraments arise, only then are they experienced. The person himself does not come to know how old these sacraments are. When he experiences sorrow, he says that I had never done such deeds, then why did I get this suffering. But in reality, such miseries had been earned by him only by his own deeds during previous births. From the time a human being's chitta is formed, sacraments have begun accumulating in his chitta. Consider chitta as a river in which a flow of vrittis continues. For a human who has had done the act of enjoyment of worldly matters in his previous life, the flow of his vrittis merges into the worldly ocean of sorrow due to the sacraments, i.e., he enjoys worldly substances. For the person who has performed welfare activities or followed yoga in the previous birth, the stream of his vrittis merges into the infinite in the form of benediction or salvation. I mean to say that whatever has been accumulated in the chitta of a human being, he will enjoy/suffer accordingly. So long as there are karmashayas in the chitta, he will have to take birth on this earth to endure them, and when there is life, he will have to perform actions also. Therefore, a man should resort to yoga in order to control the vrittis of the chitta.

There are five types of states of the chitta due to gunas. In the first three states, due to the excess of Rajoguna and Tamoguna, a sheath of impurities and filth remains. The latter two states are higher. A human being can attain both these states only by the practice of yoga. Without practising yoga, it is impossible to accomplish both these states. That is why these states can only be attained by a yogi. An ordinary man with cravings indulged in the enjoyment of ordinary or worldly substances cannot attain these states. These states are: (1) **Mudhavastha** (Imprudent state), (2) **Kshiptavastha** (Psychosis state), (3) **Vikshiptavastha** (Insanity state), (4) **Ekagravastha** (One-pointedness state) and (5) **Niruddhavastha** (Totally restrained state).

When a person disciplines himself and gets established in yoga, or if he is a yogi of previous births, then the sacraments of his previous births also motivate him towards early samadhi, because due to past births and of the present deeds, he gets success quickly and starts attaining samadhi. Then the effect of Rajoguna and Tamoguna begins to decrease in his chitta and the excess of Sattvaguna starts increasing. Therefore, the vrittis dominated by Rajoguna and Tamoguna soon start rising at a very fast pace. The fruits of deeds associated with these vrittis are certainly full of miseries, hence the seeker also faces worldly tribulations. Sometimes, the seeker becomes disoriented because of these miseries, but due to perseverance he keeps moving forward. By the way, filthy sacraments also begin coming out, i.e., in the chitta, the vrittis of Tamoguna begin to decline and the abundance of Sattvaguna starts increasing. As practice increases, the seeker starts attaining the higher state of samadhi. Then the quantity of karmashayas begin to decline in his chitta. Due to decrease in karmashayas, the number of births of the seeker also begins to reduce, i.e., the seeker will have to take fewer births in the future.

Those seekers whose Kundalini has become stable in the heart after completing its full journey and who experience the state of deep samadhi, then in this state, meditative visions do not occur. But it has also been seen that in this state sometimes seekers get some meditative visions, e.g., light blue illuminated space is seen. There is no sun, moon, planets etc. in this space. The seeker has never seen such a space in his waking state. In reality, it is the chitta itself that appears like the space. Sometimes, the sun is visible in the state of meditation, it appears to the seeker as if he is very close to the sun. Sometimes a full moon or a half-moon also appears. Sometimes a very bright star appears. Very few seekers happen to have the vision of an extremely majestic gem. This gem is of bright white light and is very sharp. This is a kind of extremely sattvik vritti of the chitta. If an extremely magnificent gem is visible to the seeker in the clear sky, then it should be understood that the yogi is going to attain the highest state after some time.

Those seekers who have given up the desire of worldly matters and have few tribulations-causing sacraments of avidya left, only sattvik sacraments arise in the chitta of such seekers. Seekers do not attain totally restrained state quickly and not all seekers are able to accomplish this state. The truth is that in order to attain this totally restrained state, a



yogi has to practise yoga for many lives, only then he can attain this state. The seeker who has reached this state has completely given up the desire to enjoy worldly matters and remains in samadhi continuously for many hours. In this state, meditative visions do not come at all, because the vrittis have been restrained completely. The seeker does not attain the totally restrained state immediately. Initially, this state remains only for some time even though the yogi remains sitting in samadhi for several hours. In fact, this state starts after attaining the zenith of one-pointed state. Therefore, during the one-pointed state, the time of totally restrained state keeps increasing. Gradually, as time progresses, the totally restrained state is accomplished.

At the time of attaining completely restrained state, the practitioner remains situated in his conscious Atman. At that time, the remaining sacraments do not remain any longer; the direct realisation of the chitta has already taken place. Rajoguna and Tamoguna in the ego diminish, the quantity of Sattvaguna increases. At this time, the amount of Tamoguna in the ego remains very less than that of Sattva. The seeker attains Tattvagyaana. When the remaining sacraments are endured, then karmashayas are not formed in the seeker's chitta. The reason for non-formation of karmashayas is the end of ignorance, since karmashayas are formed only due to actions based on ignorance. In this state, the chitta becomes completely clean. It becomes as clean as a pure crystal when Rajoguna and Tamoguna remain in the chitta only in negligible proportions. In such a state, when the karmashayas of the deeds performed fall on the chitta, Knowledge instantly makes one realise those karmashayas, due to which they automatically get destroyed. Then the karmashayas never stay on the chitta. Now there is nothing left for the seeker to know.

Now I will write a few words for those seekers who have attained Self-realisation. The question arises whether they have actually attained Self-realization. The seekers say that they have got the vision of Atman. If it is to be believed that the vision of Atman has taken place, then it means that they will attain salvation. Then why is there a need to take the next birth, or what is the purpose of the next birth for the one who has broken all the bonds of Nature? The intent of writing this is that Self-realisation can be possible only after the complete absence of sacraments, whereas the seekers say that Self-realisation has taken place, but some sacraments are still left and thus they will take another birth or

so. Self-realisation and at the same time the presence of residual karmashayas, it is impossible for both these things to happen simultaneously. If Self-realisation is attained, sacraments will no longer remain. And the state will be extremely supreme. If the sacraments are left, then Self-realisation has not occurred. In fact, Self-realisation cannot possible, but one may get situated in the Atman, which is also called Sthit-Pragya. Who will see the Atman, it is the Chetana-Tattva (conscious element) itself. The light which appears like a flame is an extremely powerful sattvik vritti situated in the chitta. Other vrittis co-operate with this vritti.

But seekers! What you are saying is correct: in the state of samadhi, you have had the vision of a bright light like the flame of a lamp. It happens when the Kundalini of a seeker becomes stable after completing its full journey and the practice of one-pointed state increases considerably and the abundance of Sattvaguna in the chitta increases. Therefore, the vrittis of Sattvaguna become extremely powerful. They get this power from the reflection of the Atman. That is, the reflection (shadow) of Atman falls on the chitta, hence the chitta starts appearing as if it is self-illuminated, due to which Sattvaguni vrittis become stronger. At that time, the most powerful Sattvaguni vritti takes the form of light. Such vrittis also start becoming pervasive. It happens due to the predominance of Sattvaguna. Tamoguna remains suppressed due to being diminished, it cannot perform the act of stopping Sattvaguna. When the vritti assumes the form of flame, then all other vrittis situated in chitta support it, hence only the form of light is visible in the chitta. It is a higher state, but still tribulations-causing karmashayas are left which must be ended by the seeker himself by enduring them.

Dear seekers! You would have noticed that the seekers are able to tell anybody about their past lives or even about the main events of their present birth. The question arises how one can tell about others or their past lives. When a yogi attains a higher state, he acquires the ability to gain information about the chitta of others. In a way, other's chitta begins getting realised. On the realisation of the chitta, the vrittis also automatically start becoming realised. According to the vrittis only, the seeker gets to know everything about which he wants to know.

It has already been written that the chitta is not self-illuminated. The reflection of the Atman is falling on the chitta and chitta is nearest to the Atman. When the reflection of the Atman falls on the chitta, the chitta becomes illuminated and start appearing to be conscious. For example, if the image of the sun is projected on a mirror, then the sun's rays begin to be reflected from the mirror. At that time, it seems as if the mirror is self-illuminating, this happens due to reflection of the rays of the sun. Similarly, due to light being reflected on the chitta like a mirror, the chitta appears illuminated. When Rajoguna and Tamoguna remain in the chitta only in minimal quantity, at that time all the residual vrittis in the chitta also begin to appear illuminated due to the illumination of the chitta. Such vrittis become pervasive and extremely powerful. They can assume any form. They can even take the form of any deity. They also attain the form of Jyoti (light). The seeker in his elevated state sees that he has the vision of Ishvara, whereas the vritti itself does assume the form of Ishvara.

Now, you may say that why do these vrittis assume the form of Ishvara or how to know whether the vision of Ishvara has actually taken place or it is just a play of the vritti only. Vritti takes the form of Ishvara because if the seeker has resolved to have the vision of Ishvara in this birth or in the previous birth, then the vision is possible. There may be a vritti of the vision of Ishvara present on the chitta which might have manifested now, because the vrittis of sacraments of several previous births remain intact in the chitta. Secondly, it can also happen that when a seeker needs proper guidance but at that time due to some reason, he was unable to get guidance in the gross world, then the sattvik powers of the universe themselves start providing guidance. These sattvik powers can be anyone like yogis, saints, sages and deities etc. While providing guidance, such powers begin to give their vision to the seeker with the help of sattvik vritti in his chitta. At that time, these powers remain present at their respective places only. They establish contact with the seeker as soon as they wish and then he begins to have their visions through his vritti. It is also possible that all the work is being carried out by the divine vision. If it is so, then the divine vision is providing the visions according to its power. As a matter of fact, one can see through divine vision. But there is no need to go into much deeper state (of samadhi) to have visions through divine vision. Visions start appearing only in the

state of one-pointedness. Sattvik vrittis often assume the form of gods and goddesses. It is all a play of the vrittis only. The practitioner should not get deluded. Such vrittis have the capability to take the form of anybody according to their pervasiveness.

Chitta being closest to the Atman, the effect of Atman falls on it. The attributes of Atman such as being omnipresent, being the seer, being the embodiment of Knowledge etc. also come into the chitta. As Atman is the epitome of Knowledge and its reflection is falling on the chitta, the chitta also begins to appear Knowledgeable. That is why the seeker attains Tattvagyana at the highest state. By the way, the truth is that the chitta is inanimate because it is made by Nature. All things made by Nature are inanimate. Chitta appears to be conscious due to its proximity to the conscious element.

It is said that Ishvara is one, Atman is one (identical), but why are there so many different chittas from the same Nature? The Chitta of Ishvara is made up of an equilibrium state of gunas. No change of any kind takes place in His Chitta; hence there is one. But the chittas of jivas are made up of the uneven states of gunas, so their chittas are diverse. Due to the uneven states of gunas, there are also different types of karmashayas in the chittas of the jivas. According to those very karmashayas, human has a nature and he endures the fruits of his karmas. If a lustful man gets a beautiful woman, his chitta becomes happy and the mind of his own wife becomes sad, whereas the chitta of a seeker remains indifferent towards that goodlooking lady, i.e., he ignores her, why is it so? The answer is that the chitta and the beautiful woman are both of Trigunatmika Nature itself. So long as righteousness, unrighteousness and ignorance remain in the chitta, till then predominance of Sattvaguna, Rajoguna and Tamoguna respectively leads to happiness, sadness and attachment. On attaining Tattvagyana, the substances composed of three gunas are neglected. This itself should be understood as a solution to the differing theories about falsity, dream-like etc. nature of the world.

Dear seekers! All of us know or hear that it is the duty of human being to recognize his forgotten true Self and remain established in it. These words are very easy to say, but the attainment of this state is very difficult. Yes, it can be said that it is not impossible of course. People easily say that such and such yogi has become absorbed in Brahman. O seekers! I do not know, who has immersed into Brahman. It can, however, be said that as

long as chitta has assumed its form, he has not merged into Brahman. I remember very well that I had talked to Saptarishis and other many sages, even they could not merge into Brahman. Then who is absorbed? I do not know. The saints and sages having the age of many eras are still present in the universe. How the chitta gets absorbed into its primordial Nature, I do not know yet. If I come to know through Knowledge in future, I will certainly attempt to write. Because, right now I myself am a modest seeker; this path is too long, and I am still walking on this path even now.

I have already written that the chitta has five states. These are: (1) Mudhavastha (Imprudent state), (2) Kshiptavastha (Psychosis state), (3) Vikshiptavastha (Insanity state), (4) Ekagravastha (One-pointedness state) and (5) Niruddhavastha (Totally restrained state).

**(1) Mudhavastha (Imprudent state):** In this state, Tama is predominant in the chitta. Raja and Sattva remain suppressed in secondary form. Due to this, there is a lot of laziness in humans and they sleep a lot. Such people keep themselves intoxicated by consuming intoxicating substances. They are also of angry nature. They find pleasure in insulting others. The inclination of such persons is towards ignorance, unrighteousness, attachment and malice etc. There is very little development of their intellect. This is the lowest state.

**(2) Kshiptavastha (Psychosis state):** It has the predominance of Rajoguna, while Tama and Sattva remain suppressed. The chitta of such persons has a lot of restlessness, due to which they keep wandering here and there in the pursuit of worldly goods. Such people remain intoxicated with wealth and glory. Apart from these subjects, they do not care for anything else.

**(3) Vikshiptavastha (Insanity state):** In such a state, there is an abundance of Sattvaguna in chitta. Despite having excess of Sattvaguna, sometimes there comes stability in the chitta of such persons but at other times, it becomes unstable due to Rajoguna. In this state, the mind remains like that of an insane person. The seeker certainly passes through this state in yoga at some or the other time. All these three states are found in ordinary human beings.

**(4) Ekagravastha (One-pointedness state):** When the vrittis continue to flow only on a single subject in the chitta, then it is called one-pointed state. It is the yogi who attains this state. In this state, vrittis of the chitta do not move around here and there. One remains engaged in one subject only at a time. In this state, the seeker attains Savikalpa Samadhi and the realisation of different subjects takes place. This state goes from material matters to egotism.

**(5) Niruddhavastha (Totally restrained state):** When the vrittis are completely controlled in the chitta, then no residual sacraments are left in it. This state is called the highest state of the chitta because of complete control over the vrittis. This state is very important for any seeker, i.e., a seeker should certainly attain this state by doing the rigorous spiritual practice. In this state, Nirbija Samadhi occurs.

For the seeker, the first three states create obstacles in his spiritual practice, but he should overcome hindrances of these states with full determination and diligence. It certainly takes a few years for him to cross over these states. The latter two states, i.e., the fourth and fifth states are useful for the seeker. When Tamoguna starts declining and Rajoguna also begins to diminish in the seeker, then purity in the chitta starts increasing, and Knowledge and dispassion begins to grow within him. Here in the third state, the seeker sometimes does not remain in his senses. From outside he looks like a madman but instead of being mad, he is in an excellent state of mind. Sometimes he seems to forget. While performing usual activities, his mind remains somewhere else, so a kind of disturbance also occurs in carrying out routine tasks. Some people also call it the ecstasy (Unmani) state.

In this state, sometimes the seeker even slaps his face because such a wish arises in this mind. I remained in this state for many days. I used to slap myself hard on the face. Once or twice I even hit my head on the wall. I myself got scared wondering what all this was. But I found in Swami Muktanand ji's book that it is a state of the chitta. Then I got mental peace. However, this type of activity does not happen to every seeker.

Just as Prakriti is of types: (1) Para-Prakriti and (2) Apara-Prakriti; similarly, chitta is also of two types: (1) Primordial pure chitta and (2) Transformed chitta. Para-Prakriti is

the Primordial Prakriti. There is no change in it. It always remains in the state of equilibrium. The Chitta of Ishvara is created by this type of Prakriti and is said to be the chitta of the equilibrium state. Such a chitta is a primordial pure chitta, in it the primordial pure ego remains in the seed form and all three gunas remain in an equilibrium state. On the other hand, Apra-Prakriti is transformational or changeable. This Prakriti keeps changing every moment. The physical world is created from this Prakriti only. This is the reason why the physical world is transformational or changeable. The chittas of living beings are created by Apra-Prakriti itself. The chittas of living beings are called transformed chittas. Their number is infinite. Transformed chittas are also Sattva chittas only, but they have already given up their primordial purity. In such chittas, Tamoguni ego remains in the form of seed. Due to being in Tamoguni form, deformity arises in the ego, hence it starts becoming extroverted.

Atman, despite being devoid of action, is the seer of the chitta. The illumination of Atman falls on the chitta; in that light, whatever is happening in the chitta remains known to the Atman. When the conscious element (Atman) is related to the Chitta of the equilibrium state, then it is called Ishvara. It is also called Saguna Brahman. He is omniscient. On the other hand, when the conscious element is related to the transformed chitta, then it is called a living being. They are innumerable and have less knowledge because the Tamoguni ego is getting distorted due to the excess of Raja-Tama, and is becoming extroverted.

In the waking state, Sattvaguna remains slightly suppressed in the chitta. Tamoguna prevents Sattvaguna from showing the true nature of the vrittis. Rajoguna, being predominant, keeps the chitta engaged in external matters through the senses. The senses, being outward oriented, perform actions through the gross body. In dream state, Sattvaguna remains completely suppressed. Tamoguna suppresses Rajoguna so much that it is unable to engage the chitta in external objects through the senses. But the action of Rajoguna continues in a subtle manner. Owing to this, the mind due to the senses being introverted, continues to perform the function of dreaming in the subtle body. In the dormant state, the Sattvaguna gets completely suppressed. Tamoguna also completely suppresses Rajoguna and then itself fully takes over the chitta. That is why during the

dormant state, there is no knowledge of any kind about any subject. There is no activity of any kind taking place in the subtle body. The state of dormancy remains in the causal body.

When the seeker begins to attain samadhi, then Tamoguna remains slightly suppressed. The action of Rajoguna of making the vrittis, located in the chitta, functional begins to weaken. Sattvaguna becomes dominant and begins to become capable of concentrating the chitta and showing the real nature of the object. During Savikalpa Samadhi, Tamoguna remains fully suppressed in the chitta. Sattvaguna suppresses Rajoguna completely and takes full control over chitta. Due to this, the illumination of Sattvaguna spreads on the chitta. The chitta, by assuming the form of the object, becomes capable of showing its real nature. The one-pointed vritti persists in the subtle body.

In the state of pure Knowledge, Tamoguna remains only nominal. The sheath of Tamoguna and Rajoguna gets removed from the chitta. Sattvaguna establishes complete control over the chitta, due to which illumination spreads over the chitta. Rajoguna remains present only in such quantity that it can perform the action of showing the difference between the Atman and chitta. During Nirbija Samadhi, the external changes of all three gunas in the chitta cease to occur. In the absence of changes of all three gunas, the vritti which provides Knowledge of the difference between the Atman and chitta also stops. Due to this, the chitta becomes situated in the Atman, the embodiment of consciousness.

At the time of the annihilation, the state of chitta is like that of during dormancy. Annihilation does not mean that the jiva has been liberated, because so long as karmashayas remain on the jiva's chitta, he has to endure them, i.e., birth is inevitable. At the time of annihilation, chitta merges into Nature. Karmashayas remain in the form of seed inside the chitta. When chitta gets absorbed in Nature, at that time jiva remains in a dormant-like state. At the time of creation, the jiva has to come to the physical world to endure his karmashayas. Just this very sequence has been going on since time immemorial.



Seekers! When the Kundalini of a seeker wakes up in the meditative state, then he sees lightning flashing in a light blue-coloured self-illuminated sky. There is no sun, moon, constellations etc. in the light blue-coloured self-illuminated sky; this blue sky is nothing but the chitta itself. As the seeker increases his practice, the abundance of Sattvaguna increases and the purity of chitta also surges. Its purity starts becoming apparent only when the seeker's Kundalini becomes stable in his heart after completing its full journey. When the vrittis of Rajoguna and Tamoguna remain less in the chitta, then as per the practice of the seeker, the moon, the sun, the constellations, jewel, radiance start appearing in his chitta respectively. When radiance is visible in the chitta, the seeker should understand that he is going to attain the highest state in near future. After some time, the seeker starts attaining pure Knowledge. In the matured state of pure Knowledge, the seeker attains eternal peace.

Sometimes, a seeker sees a river in the state of meditation. Sometimes, an infinite reservoir is also visible. While meditating, sometimes the seeker walks, swims, dives and takes a bath etc. in the water of river or reservoir. This river or reservoir is the chitta itself of the seeker himself. The water is vrittis in the form of karmashayas. When the water of river or reservoir appears to be murky, then it should be understood that there is a lot of Tamoguni karmashayas on the upper surface of the seeker's chitta. If the water appears clean, this does not mean that there are no Tamoguni vrittis in his chitta, rather the water appears clean only due to the increase of Sattvaguni vrittis in his chitta. Sometimes, crocodiles or fishes may also be visible in this water. Crocodile is a symbol of cravings, greed, attachment etc.; fish is a symbol of some great desire. A fish in the water may be seen mostly in a higher state. I wrote all this so that it becomes easier for the seekers to understand.

# Gunas

Primordial Nature (Mula-Prakriti) is trigunatmika (composed of three gunas). It is only because Nature is composed of three gunas that the growth in the creation is possible. Along with the trigunatmika nature of Nature, another power of Ishvara, i.e., Maya also supports the Nature. Due to the influence of Maya, jiva remains illusioned in this world. The names of these three gunas (attributes) are **Sattvaguna**, **Rajoguna** and **Tamoguna**. The nature of Sattvaguna is illumination and lightness. The nature of Rajoguna is activity and agility. The nature of Tamoguna is inactivity and heaviness. These three gunas are found in each and every substance. When an object becomes luminous, then there is excessiveness of Sattvaguna in it, while Rajoguna and Tamoguna remain much lesser compared to Sattvaguna. When an object becomes active, the abundance of Rajoguna in it increases and the amount of Sattvaguna and Tamoguna decreases. Similarly, when an object becomes inactive or remains stable, the abundance of Tamoguna increases and Sattvaguna and Rajoguna decrease. All these three gunas remain present in every substance in every state, but the amount of these three gunas remains more or less; their quantity never remains the same.

These three gunas have two states: **(1) Samyavastha (Equilibrium State) and (2) Vishamavastha (Uneven State)**. Equilibrium state is not evident; but the uneven state is observable, it is changeable and mortal. In Primordial Nature, Ishvara etc. the gunas are in equilibrium state. Due to being in equilibrium state, they are unchangeable and eternal. That is why His Chitta is Primordially pure and full of Sattva. An equilibrium state means the equability of gunas. Since the gunas are equally present, the state of the gunas does not remain more nor less, their quantity does not change. One guna does not suppress its other associate nor does it try to do so. Therefore, there is no change of any kind. Since there is no variation, it is called unchangeable. Due to the equilibrium and unalterable nature of the gunas, the Chitta of Ishvara is omnipresent.

Only due to the uneven state of the gunas, the change has become possible. In the uneven state, the gunas do not coexist with each other equally, but always keep varying. One guna always tries to suppress other ones; due to this action, one guna keeps dominating

the others. In any object, sometimes the amount of Sattvaguna gets increased, sometimes Rajoguna becomes more in quantity or sometimes there is excess of Tamoguna. Whichever guna is dominant in any object, the property of that particular guna starts emerging. Due to this, change begins to occur in the object and this change always keeps happening. The change itself has been called transformation. Due to this transformation, this world is called perishable, because change in every object of the world is certain. Due to change only, the objects leave one form and take another form. For this very reason, there are three states of this world, i.e., the creation, the sustenance and the annihilation. That is why this world has been called transient.

Due to the uneven state of gunas itself, the ego hidden in the chitta of jivas becomes extroverted. Due to this very uneven state, ego originates in the chitta of all the jivas in the form of first deformity. Due to the extroversion of the ego, intellect originates from the ego in a deformity form. In the same way, the deformities respectively keep increasing. Ultimately, jivatma attains gross body. In ego which is the first deformity of the chitta, an excess of Sattvaguna remains initially. But when the deformities respectively increase, then greed, delusion, attachment, craving etc. are born due to the influence of Tamoguna and Rajoguna. Then jivatma begins to consider this gross world as its own and forgets its true Self. Due to this reason, the quantity of Rajoguna and Tamoguna increases in the jivatma, whereas the quantity of Sattvaguna starts decreasing. But all three gunas always exist together. It can never happen that one of the gunas goes away from an object and only two remain. Yes, the quantity may be very low or very high.

The colour of Sattvaguna is bright white and its nature is lightness. Due to its abundance, illumination originates. The colour of the Rajoguna is red and its nature is activity and agility. Its abundance gives the power of movement to any object or substance. The colour of Tamoguna is black and its nature is heaviness. When it is in excess, it works to stop the moving substance. When Tamoguna becomes predominant in the body, then the body becomes heavy and one does not feel like doing any work. Happiness arises in Sattvaguna, sadness in Rajoguna and attachment in Tamoguna.

Due to the uneven state of gunas, ego is being extroverted from the chitta in a deformity form. The deformity of the ego is the mind as an acceptor and the deformity of the mind are the senses. The master of these senses is the mind. On the other hand, the deformity of ego, in the acceptable form, is the five tanmatras. From these very five tanmatras, the five subtle bhutas (elements) are being extroverted in the deformity form. The subtle body is formed from these very five subtle elements. From the five subtle elements, the five gross elements are being extroverted in deformity form. The gross body and the gross world have been created from these very five gross elements (bhutas). When a seeker gets direct realisation of all these deformities through samadhi and all the karmashayas get destroyed completely in the highest state of samadhi, then Tamoguna and Rajoguna in ego get eliminated and remain in nominal quantity only. At that time, Sattvaguni ego exists in a predominant form. In this state, the seeker attains the knowledge of the uneven state of the gunas. If it is said that the entire creation is an outcome of the gunas itself, then this will not be wrong.

I got a meditative vision of the uneven state of the gunas in the following manner, which I am writing briefly. This vision came in January 1996. During the state of meditation, I saw a very beautiful pigeon, whose colour was absolutely white, it was very attractive in appearance and was flying in the sky. Its way of flying was very strange. It was flying in the sky at such a fast speed that it seems as if it will reach from one end of the sky to the other in the blink of an eye. Sometimes, it would go up to the infinite height of the sky and then come down to the earth at the same moment. I was getting delighted to see all this in the meditative state. But after a few moments, the scene changed. Now there were two pigeons in the sky, one sitting on top of the other. The upper pigeon was hitting the lower pigeon's head with its beak forcefully. This lower pigeon got completely languished and then became completely silent as if it had died. There was no vibration in it. At that very moment, I saw that another pigeon came flying from the sky very fast and sat over the pigeon which was sitting over the lower pigeon. As soon as it sat, it started hitting the head of the lower pigeon (the middle one) with its beak forcefully. The middle pigeon started writhing due to the blow of its beak. While struggling, the pigeon in the middle also hit the pigeon below it on the head with its beak, but the lowermost pigeon

was already lying languished, it remained lying as if dead. But the pigeon at the top was constantly attacking the middle one. Now the middle pigeon started becoming languished. At that very moment, the pigeon at the top flew into the sky. Then, it started flying around here and there as before. Meanwhile, the middle pigeon began to come back to life. At the same time, the pigeon flying in the sky came flying at a very lightning speed and sat on the middle one and then started doing the same thing as before. It attacked the middle pigeon forcefully with its beak and the beak pierced its head badly. The pigeon in the middle writhed in pain and thereafter became still. Then, the topmost pigeon started flying in the sky. I was watching all this activity in the state of meditation; the vision then ended.

I began to wonder that since I no longer have visions in meditation, then why am I having visions in this state? I could not understand the meaning of this experience, but when I had the same vision many times in meditation, I got to know that all these three pigeons which were trying to suppress each other, are the symbols of the three gunas. The pigeon which is flying is a symbol of Sattvaguna, the middle one signifies Rajoguna and the lowermost pigeon is symbolic of Tamoguna. After some days, these meditative visions stopped. The flying pigeon was very beautiful. The middle one was less lovely than that of the flying pigeon. The lowermost pigeon was dull in colour and it did not look good. This experience was revealing my ability.

The effect of Sattva, Raja and Tama falls on the chitta. When a person's chitta is dominated by Tamoguna, then Sattvaguna and Rajoguna remain in a suppressed and minimal form. This state comes due to lust, anger, greed and endearment of the person; at that time, his tendency is towards in unrighteousness, attachment and malice etc. When Rajoguna predominates in a person's chitta, Sattva and Tama remain suppressed in nominal form. This state comes due to attachment and malice; at that time, the tendency of the person is towards righteousness and unrighteousness, knowledge and ignorance etc. When Tamoguna suppresses Sattvaguna, then the tendency is towards ignorance and unrighteousness, and when Sattvaguna suppresses Tamoguna, the tendency is towards knowledge and righteousness. This state occurs in ordinary men. That is why man does

righteous as well as unrighteous deeds. Sometimes he talks of wisdom, whereas sometimes talks about ignorance.

When Sattvaguna predominates in a human's chitta, then Raja and Tama remain suppressed. This state of a person comes when he continuously does charity and religious work in his life and tries to give up lust, anger, attachment, hatred, greed. Besides, his inclination is towards religious work, he tries to acquire knowledge and desires dispassion. In this state, Rajoguna sometimes leaves the effect of restlessness. Due to this, many types of curiosities begin to arise in the chitta. This is the state of great men because external matters have an impact on the chitta, such as visiting temples, pilgrimage sites, worshiping, reading spiritual books, performing religious activities etc. What I mean to say is that it is not necessary that only yogis have this state. This state is attained when the seeker reaches a higher state in yoga. Afterwards, the further state is that of the yogi only. When Sattvaguna is extremely powerful, then Raja and Tama become completely minimal.

The first uneven change of the Nature which is composed of three gunas is the chitta. The origin of the chitta is due to Sattvaguna having Rajoguna only for action and Tamoguna only for restraining. Due to this very activity, the creation came into existence.

In the waking state, Rajoguna remains predominant in a person, hence with the support of Sattvaguna (which is in a secondary form), it keeps the chitta distracted and engaged in external matters. In the deep sleep state, Tamoguna becomes dominant and remains strong; it forcefully continues to suppress Sattvaguna and Rajoguna, that is why the outcome of predominance of Tamoguna in the chitta keeps happening. By suppressing all the vrittis of the chitta, it itself remains dominant in a stable form. Nothing is visible in the deep sleep state; there seems to be darkness or absence of sight. When a person wakes up from this state and says that he was sleeping, but knows nothing. He says so due to the influence of Tamoguna. In such a case, understand that the effect of Tamoguna remained complete in the deep sleep state. After sleeping, when he says that he could not sleep properly, his mind is feeling sad, then understand that the effect of Rajoguna remained mild while sleeping. When after sleeping, he says that he slept comfortably, his mind is happy, then understand that the effect of Sattvaguna remained mild; and after sleeping,

the body feels lighter. In the dreaming state, Rajoguna remains dominant and Sattvaguna also suppresses Tamoguna; Rajoguna carries out its activities with the help of Sattvaguna.

The divine souls in heaven and the upper realms continue to have the predominance of Sattvaguna in their bodies, whereas Rajoguna and Tamoguna remain present in minimal quantity. However, the jivatmas who undergo tortures in Bhavar Loka after death are Tamoguna dominant; Rajoguna and Sattvaguna remain suppressed in them. After death, the jivatmas that wander within the periphery of the earth have predominance of Rajoguna, while Tamoguna keeps Sattvaguna suppressed. The jivatmas who live in the realms below Bhu Loka (earth), Tamoguna remains dominant in them. For the realms below the Bhu Loka, there are descriptions at some places in the Puranas that some divine souls reside there. I have not written for them that Tamoguna remains predominant in them; I have written only for those jivatmas who were cursed and sent to the lower realms to suffer their karmas. Sometimes, due to some reason the vengeful powers are also sent to the lower realms for some time. It is not appropriate to describe here why they are sent there. Tamoguna predominates in such jivatmas.

On the Bhu Loka, there live jivatmas having all the three gunas with predominance in respective different quantities. Human beings themselves are also found on the Bhu Loka having primacy of all the three gunas differently. In the plants and trees, Tamoguna remains in dominance. Tamoguna is also found predominantly in animals. However, in the birds and flying insects etc. Rajoguna predominates and Tamoguna keeps Sattvaguna suppressed. Change keeps happening in the whole creation due to these three gunas. This activity has been going on since time immemorial and will continue till the infinite future.

# Avidya and Maya

Avidya means ignorance. Avidya has been present in humans since time immemorial. When a jivatma came into existence after separating from Brahman, then chitta originated due to the influence of Nature composed of three gunas. In this chitta, Sattvaguna was predominant, while Rajoguna was merely for activity and Tamoguna was just to inhibit activity, i.e., Rajoguna and Tamoguna were in negligible quantity. Due to uneven transformation in the gunas, owing to a little excess of the Tamoguna, the ego in the chitta started becoming extroverted in a deformity form, because ego remains present in the chitta in the form of seed. In this very ego, avidya remains hidden in the seed form. When ego begins to become extroverted, from then onwards the influence of avidya (ignorance) falls on the jivatma. Due to avidya, egoism originates. This very egoism leads to the origination of misery. Then the jivatma begins to consider itself separate from Brahman and starts believing Nature comprising three gunas as its own, whereas the Nature is inanimate. Because of considering inanimate Nature as its own, the jivatma has to endure tribulations since the inanimate Nature begins to appear like conscious to the jivatma. The inanimate Nature itself cannot do anything. A reflection of consciousness is falling on it, so it appears to be conscious. All this happens because of avidya. Avidya has originated from Tamoguni ego. Due to this only, sorrows like attachment, hatred etc. arise.

Due to avidya, an ordinary person starts considering physical substances as his own and acts under its influence. By performing tasks while being associated with avidya, karmashayas are formed in the chitta. These karmashayas themselves are the cause of the birth and death of a human being. Sorrow, tribulations, attachment and body pride are all caused by avidya. Because of avidya, the wisdom of the living being begins to diminish first, and this is why the difference between the Atman and chitta is not visible.

Whatever deeds a person does are all carried out by the gunas of Nature. But under the influence of ego, he thinks that I am doing these deeds; this is ignorance, i.e., avidya. The opponent of ignorance is Knowledge. When Knowledge gets manifested in the seekers, then sheath of avidya gets shattered. The influence of avidya also begins to decrease upon



the rise of dispassion. By the way, the abode of avidya in the human body is believed to be Throat Chakra. That is why, when a seeker attains a state above the Throat Chakra, then his spiritual practice reaches Agya Chakra. In the meditative state, thoughts arise in that seeker like 'Who am I', 'Where have I come from', 'Where will I go' etc. A curiosity to know all these arises in him and he starts probing.

When the seeker practises yoga more and reaches the state of samadhi, at that time tanmatras are directly realised through the concentration of chitta. Then direct realisation of Tamoguni ego occurs. The impact of avidya begins to decrease from the time of direct realisation of this very ego because dispassion and Knowledge begin to arise. However, at this time, avidya does not get obliterated. Later on, Nirvikalpa Samadhi occurs. At this time, the karmashayas still remain. These leftover karmashayas are related to avidya and are tribulation-causing. The seeker cannot burn these karmashayas with yogic power because it is the law of Nature that these karmashayas can be annihilated only by enduring them. That is why, while enduring these karmashayas, the seeker has to suffer a lot of miseries. When these karmashayas have been endured, then they no longer remain in the chitta, only the predominance of Sattvaguni ego remains. Avidya gets completely destroyed and pure Knowledge is attained. At the time of enduring the leftover karmashayas, avidya keeps getting destroyed and the Tamoguni ego slowly and gradually begins to decline, and then Tamoguna remains minimal only. Avidya gets situated in its original source, ego, in the seed form. On attaining pure Knowledge, the seeker gets Knowledge about Atman and chitta due to which the difference between Atman and chitta is understood.

Maya is an amazing power of Ishvara. When Ishvara creates the creation, He does so with the assistance of this power of Maya. Due to being the power of Ishvara, it exists since eternity just like Ishvara. Maya and Ishvara are connected to each other. They cannot be separated from each other. Maya keeps the jivatma in illusion; just as, sometimes a rope lying on the ground resembles a snake, at that time it appears to be a real snake. But when it is known that it is a rope and not a snake, then the delusion of snake vanishes. Similarly, on the attainment of Knowledge, Maya disappears. Maya does not have any effect on the Knowledgeable people. On attaining Knowledge, the reality of

this illusionary world begins to come to light clearly. That is why Maya is indescribable. It does not affect Ishvara Himself. Just as, when a magician shows magic, the influence of magic does not fall on the magician himself, rather it affects all other people present. The magic appears to be real to the viewers at that time; but as a matter of fact it is not real, it is only an illusion. Maya remains pervaded in the entire world.

Avidya resides in the jiva. The intellect remains influenced by avidya. Avidya also exists since time immemorial. Avidya and Maya both are similar. However, there is a difference between these two; Maya is a divine power, whereas avidya remains present in the jiva himself. Avidya is in a latent form, its nature is to cover up. The refuge of avidya is jiva himself. As soon as ignorance affects a living being, he is unable to recognize his true Self, Atman. But it does not have any influence on Atman; just as during the rainy season, due to the cover of clouds, the Sun becomes invisible, but the clouds have no effect on the Sun, it remains the same as before. Avidya means ignorance. Ignorance means lack of Knowledge. This means that on the attainment of pure Knowledge, the obliteration of avidya is certain.

It is due to avidya itself that the jivatma has to be bound by the bondage of karmas. On attaining pure Knowledge, the karmashyas of the karmas are not formed. The attainment of Knowledge itself unfolds the reality of Maya. Maya, no doubt, remains as it was before, but it is not able to have its impact on the Knowledgeable people. According to yoga, the abode of Maya and Avidya is Throat Chakra.

The very lack of knowledge of the difference between Atman and chitta is avidya. Avidya remains present in Tamoguni ego subtly in the form of a seed. At the time when direct realisation of Tamoguni ego takes place in the state of samadhi, at the same time the direct realisation of avidya also occurs. As the practice progresses, avidya too begins to merge in its original source along with Tamoguni ego. Avidya and Maya have close friendship with each other. Due to ignorance, Maya keeps the man deluded. When the direct realisation of avidya occurs, the effect of Maya also begins to abolish. Maya affects only the ignorant. It cannot cast its effect without ignorance. That is why it is said that Maya cannot influence Knowledgeable people.

When avidya starts getting merged in its original source along with Tamoguni ego, then due to the manifestation of Ritambhara-Pragya, pure Knowledge (Tattvagya) begins to be attained. When the strength of pure Knowledge reduces within the seeker, then the vrittis of resurgence begin to manifest. At the time of manifestation of these vrittis, avidya also appears from its original source along with Tamoguni ego. At the same time, the seeker starts feeling ‘I am happy’, ‘I am sad’ etc. When the strength of pure Knowledge increases again with the practice of samadhi, the vrittis of resurgence slowly and gradually begin to obliterate. Avidya again merges into its original source. So long as pure Knowledge does not get matured, this sequence goes on. This has been my own experience.

Seekers! It should be kept in mind that one cannot get you rid of avidya, i.e., one cannot become Knowledgeable through self-study, reading scriptures, or listening to sermons etc. The practice of samadhi is very essential to get rid of ignorance. Only after practising samadhi for many births, you will be able to get rid of avidya. Pure Knowledge is the adversary to avidya; avidya gets uprooted by pure Knowledge.

# Nature (Prakriti)

Nature is made up of five tattvas (elements) and three gunas (attributes). Its nature is inanimate, dynamic and ever changing. Due to the presence of five tattvas and three gunas, some change keeps taking place in it every moment. The cause of the change is all three gunas which remain in an uneven state. Due to being in the uneven state, one guna keeps suppressing the other. Now it can be said that if Nature is inanimate, then why does it appear like an animate? The reason for this is that the inanimate Nature is very close to the animate element (Chetana-Tattva). Therefore, when the image (reflection) of the animate element falls on the inanimate Nature, then this inanimate Nature also begins to appear as animate. In Sattvaguna, Rajoguna is only for activity and Tamoguna is only for stopping. Due to the uneven state of these gunas, the first change of Nature is chitta. In this very chitta, ego exists in the form of seed. When jivatma is separated from Brahman, then the effect of Nature falls on it. Due to the influence of Nature, the gunas in the uneven state create chitta. Due to the presence of ego in the chitta in the seed form, ego begins to become extroverted. In the same ego, avidya remains present in the form of seed. Due to this avidya itself, egoism comes within the jivatma. Due to this egoism, Rajoguna and Tamoguna begin to increase in Sattvaguna, owing to which, the jiva begins to consider himself separate from Brahman. As the ego gets extroverted, the intellect gets manifested. Rajoguna and Tamoguna have more influence on the intellect than ego. On the extroversion of intellect, the mind and all the ten senses originate. The master of all these senses is the mind.

As the influence of gunas increases in ego, this becomes extroverted. Then it gets deformed and two uneven changes, viz., Grahana and Grahya, start occurring from which intellect, mind, senses and five tanmatras originate. From these five tanmatras, all the five subtle bhutas (elements) are being extroverted and from these five subtle bhutas, five gross bhutas are being extroverted. That is why, due to extroversion, the quantity of Raja and Tama keeps increasing respectively in the ego as compared to the chitta, in the intellect as compared to the ego, in the mind as compared to the intellect and in the senses as compared to the mind. And the quantity of Raja and Tama continues to increase in the

subtle five bhutas as compared to the tanmatras, and in the gross five bhutas as compared to the subtle five bhutas. Therefore, only Raja and Tama keep pervading in the physical body, whereas Sattvaguna just remains nominal only.

At the time when chitta gets formed as an outcome of the uneven state of the gunas, then the quantity of Tamoguna is extremely less. Then avidya remains present in it in seed form. Due to this avidya, jivatma considers itself separate from Brahman, because when ego is extroverted, the instinct of 'I am' arises from within it. Because of this very egoism, attachment, malice, misery happen and the desire-based actions are done, and these very karmashayas are experienced/suffered through birth, age and death.

The body of Ishvara is also composed of the five tattvas (elements) and three gunas (attributes) of Nature. However, there is a difference between jiva and Ishvara. The cause of the difference is all of the three gunas only. These three gunas remain in the equilibrium state in Ishvara. Due to this reason, one guna does not suppress the others. Due to being in the equilibrium state, deformity never occurs in the Chitta of Ishvara. The Primordial Nature itself, despite being inanimate has an equilibrium state of gunas. Due to the equilibrium state of gunas, the Primordial Nature remains in an invisible form. Nature, visible to us through the eyes, is of the uneven state of gunas, is transformational and appears like Maya. That is why, Ishvara is not visible to us with the physical eyes; due to the equilibrium state of gunas, He is extremely subtle devoid of gross bhutas (elements).

All deeds are performed by the gunas of Nature. The jiva, being deluded by ego, believes that it is I who do this deed, but this is due to ignorance only. It is because of ignorance only that the jiva falls into bondage. All this activity occurs in the chitta because all changes happen in the chitta itself. Atman is non-changeable. That is why Atman remains the same in happiness and sorrow, at the time of attaining Knowledge or in salvation. All the changes take place in Nature only. Nature puts itself into bondage and it is Nature only which gets itself freed from bondage.

When the seeker attains the state of samadhi, the tanmatras, senses etc. start becoming introverted. They begin to become introverted in the same reverse order in which they

had become extroverted. Due to this, the effect of Tamoguna starts reducing, Rajoguna also begins to decline gradually and the effect of Sattvaguna starts increasing. As the effect of Sattvaguna increases, one can finally reach one's own true Self.

When the seeker starts becoming introverted through the practice of yoga, his state also begins to change. His state changes from the gross body to the subtle body, from the subtle body to the causal body, from the causal body to the great causal body. The description of the great causal body is, of course, rarely mentioned. But the seeker believes in the existence of the great causal body after the causal body only. These bodies are sequentially of lesser density than the density of this gross body. That is why pervasiveness keeps increasing within the seeker. The great causal body is the last body, i.e., it is the equilibrium state of the gunas of Nature.

When a seeker attains a higher state in yoga, he can have the vision of Goddess Nature with the help of divine vision. By the way, the seekers have the vision of Goddess Nature in various forms. As far as my own experience is concerned, I had the vision of Goddess Nature in the space many times. At that time, she used to wear a green Sari and a green blouse on her body. Her Sari used to have shining stars laid in it. Shine used to emanate from those stars. There used to be a high crown on her head. She used to smile in the space. Once She told me that She herself makes arrangement for the entire cosmos. For some time, there had been a very close relationship of mine with Goddess Nature. Sometimes, I used to perform the tasks told by Her. At the same time, Goddess Nature told me a lot of secret works and made me aware of some of Her rules; I cannot describe these over here because She keeps Her rules secret as per the laws of Nature. I can only say that I was told some secret rules and some secret scenes were also shown in this regard, such as how can a seeker reduce his karmashayas? Because seekers have to practise yoga for many lives, only then the process of their taking births stops. If a seeker adopts these rules, his karmashayas get diminished, then that seeker will have to take lesser number of births. But these karmashayas can be reduced only to a certain extent, because the birth is certain due to the karmashayas only. Goddess Nature has to change Her arrangement also; only a higher-level seeker can understand about this arrangement. Let me describe in a few simple words— this world is in great need of the yogis. The

tradition of yoga continues through the seekers due to which a certain amount of balance between righteousness and unrighteousness is maintained. This is the reason when unrighteousness becomes widespread, great seekers themselves start taking birth voluntarily and then propagate righteousness on earth. As Kali Yuga progresses, unrighteousness will increase to a certain extent. When unrighteousness exceeds a certain proportion, because people become unrighteous and of Tamoguni nature in greater numbers, then the seekers establish the balance by propagating righteousness. Yes, it is true that most of the human beings will become unrighteous at the end of Kali Yuga. But this will happen as per the arrangements of Goddess Nature.

Goddess Nature told me about the state of human being after death, i.e., where does jivatma go and what does it do etc. She provided me with information about the jivatmas of ordinary human beings and the seekers, and what happens in the subtle world, which I have already described a little; how a seeker and an ordinary person take birth etc. She told me about birds, animals and trees also. The most important thing is that a seeker can create disturbance in the order of Nature. It happens when a seeker curses or blesses someone, because the yogic power of the seeker works in both the states of curse and boon. Therefore, to ensure that his words are proved true, Goddess Nature has to make arrangements accordingly. Yes, it is also true that the curse and the boon do not materialise immediately. The reason for this is that in today's era of Kali Yuga, there is excess of impurities or Tamoguna due to unrighteousness. The yogic power of the seeker is of Sattvaguna. Therefore, Tamoguna creates hindrance in Sattvaguna. After the death of the person who has been cursed or endowed with boon, arrangement is made accordingly when he takes next birth. The curse or boon gets imprinted in the chitta of the person. When the right time comes, it gets fructified.

Well, I have been endowed with a special boon by Goddess Nature, I can reduce the karmashayas of any person to a certain amount. But it has to be kept in mind that this task should be carried out very thoughtfully. I have used this boon on three female seekers. One of them is from Pune and the other two are from Jalgaon (Maharashtra). Later, I had to suffer a lot due to the karmashayas of all these three seekers, because I reduced their karmashayas as many as I wished, but who would bear them? Some of them were burnt

by yogic power, some were scattered in the space of earth. Later, I realised that I should not have done so. All this happened due to attachment. But this will not happen in the future because now all the information has been gained through Knowledge.



# Ishvara

Ishvara is the Saguna form of Nirguna Brahman. He is made up of Chetana-Tattva (conscious element) and causal (great causal) body. His body is made up of the five tattvas (elements) and three gunas. Within Ishvara, the gunas are in the equilibrium state, i.e., all three gunas are present equally. None of the gunas suppresses any other guna. Since the Chitta of Ishvara is created by the equilibrium state of gunas, no deformity takes place in His Chitta. That is why Ishvara is Vibhu (pervasive). On the other hand, deformity occurs in the chittas of jivas due to being created by the uneven state of gunas. In this very deformity, ego and avidya remain in seed form. That is why jiva is not Vibhu (pervasive). No matter how much austerity or yoga a yogi does, he cannot become Ishvara. He may have a body similar to that of Ishvara, but he cannot take the place of Ishvara. That is why a dualistic yogi, in his ultimate state (Kaivalya), gets absorbed in the body of Ishvara.

One of the powers of Ishvara is Maya, which keeps the jivas deluded. Maya continues to do its work due to avidya. When a yogi purifies (depletes) the ego from Rajoguna and Tamoguna, in which avidya remains present in the seed form, then at the time of Sattvaguni ego, the sheath of avidya also gets removed. In this state, Maya of Ishvara also does not affect the yogi. For example, two birds in the form of Ishvara and jiva live together and are friends also. Both live on the same tree of Nature composed of three gunas. One of these birds, the jiva, eats delicious fruits, while the other bird in the form of Ishvara does not eat the fruits, but only remains a witness. On the tree of Nature, the bird of the form of jiva is deceived by getting attached to the fruit and feels miserable, but the bird in the form of Ishvara does not get attached to the fruit and hence remains beyond happiness and sorrow. Here in this context, fruit implies birth and enjoyment/sufferings in the form of happiness and sorrow is called age and death.

It is absolutely impossible to have any kind of change in the primordially pure, Sattva brimmed and conscious Ishvara, because He is devoid of Rajoguna and Tamoguna, these attributes exist in name only. That is why He has no connection with avidya, He Himself is an epitome of Knowledge. Due to being the epitome of Knowledge, Ishvara has

assumed a the primordially pure form of Sattva for the emancipation of the jivas suffering from miseries in this world through Knowledge and preachings, The Chitta of Ishvara is pervasive owing to being in the equilibrium state of gunas and thus being non-changeable, i.e., Ishvara Himself is all-pervasive. The chitta of jiva is changeable due to the uneven state of gunas, that is why jiva is in bondage. Due to bondage he is restricted to a certain limit, that is why the number of jivas is infinite. It is worth noting that the Chitta of Ishvara being all-pervasive, He remains present in every particle at every moment. Moreover, due to being pervaded in every particle, He knows about all the living beings (jivas). He knows the chitta of every jiva very well. Sometimes He Himself incarnates for the welfare of living beings.

Due to being all-pervasive and primordially pure and Sattva brimmed, Ishvara is omnipotent because His presence is everywhere. This is the reason Ishvara is always present at the time of creation, existence and annihilation. These three tasks (creation, existence and annihilation) cannot happen without Ishvara, i.e., all these tasks depend on the will of Ishvara. At the time of the annihilation, all living beings get immersed into Ishvara in the form of seeds. At the time of the creation, these very seed-form fragments come out of Ishvara, because the creation is inevitable due to non-obliteration of all the karmashayas in the jivas. The karmashayas of the jivas remain present in the form of subtle seed. Nature gets absorbed in Ishvara and Ishvara gets immersed into the Nirguna Brahman. It happens only at the time of the ultimate annihilation. Ishvara is said to be beyond Nature and is called Saguna Brahman.

Primordial Nature cannot be considered independent, even though some people believe that the primordial Nature is independent. The resolution to this problem could be that if instead of believing Ishvara as a source, we believe Nature to be the cause of the creation of the world, then it would be a mistake. Without the inspiration of consciousness, any kind of action cannot originate in an inanimate matter, like a chariot cannot move without a charioteer. So, we will have to accept the existence of primordially pure, Sattva brimmed and conscious Ishvara, an epitome of Knowledge.

Happiness, sorrow, distress etc. are the nature of the chitta of living beings and not of the Atman. Ishvara has nothing to do with this happiness, sorrows, miseries etc. Ishvara is

free in all the three periods of time (creation, existence and annihilation). The meaning of Ishvara is 'Ishansheel', i.e., the one who is capable of doing everything with just a will. That is why creation begins with the mere will (resolution) of Ishvara. Annihilation also starts happening with just His volition. He does not need to go anywhere or do anything for all these three happenings. The majesty of Ishvara has been there since ancient times, because Ishvara's Chitta, created by the equilibrium state of the three gunas, is eternal. Knowledge is eternal in the primordial pure conscious Chitta of Ishvara. That is why Ishvara is said to be the epitome of Knowledge. No matter for how long a yogi may practise yoga (remain in samadhi), he cannot become Ishvara because the chitta of jivas is created by the uneven state of the gunas. Through yoga, a yogi may reach up to the level of Ishvara, such as getting a form similar to that of Ishvara itself or attaining the form of Ishvara, but from where will the yogi get the abilities which are present in Ishvara since time immemorial. That is why the yogi will have to merge into Ishvara's body in the ultimate state, which is called Kaivalya salvation. Only that yogi who is a worshiper of Saguna form or is a dualist will merge into the body of Ishvara. If he is a monist or a worshiper of Nirguna, then that yogi will merge into an extremely luminous light (Nirguna Brahman).

Ishvara is called embodiment of Knowledge because there is no change of any kind in His Chitta; His Chitta is primordially pure and Sattva brimmed. He is the seer of this world since time immemorial, because He is omnipresent, His all-pervasiveness is eternal. Being the seer since infinite time, He has the Knowledge of the entire universe. This Knowledge has not been attained through change, but due to being an eternal seer, His Knowledge is non-changeable. Non-changeable implies perpetual, the Knowledge of Ishvara is eternal. Due to having eternal Knowledge, He is said to be the epitome of Knowledge. On the other hand, the Knowledge of a yogi is attained through change. The yogi attains Knowledge in a supreme state, he attains this state through samadhi. When Rajoguna and Tamoguna begin to diminish from ego owing to the transformation of chitta, then Knowledge begins to dawn on the yogi. Therefore, the Knowledge of a yogi is by way of the transformation of chitta. The Knowledge of the yogi keeps increasing gradually through yoga. While increasing slowly, it stops after reaching a limit. So, the

Knowledge of a yogi is lesser as compared to that of Ishvara. The Knowledge of a yogi is limited, while the Knowledge of Ishvara, being eternal, is boundless. That is why, the Knowledge of all the yogis cannot be equal. At whatever limit a yogi's knowledge stops, it should be understood that the basis of his knowledge is Ishvara.

Ishvara's body is made up of Para-Prakriti. There is also no one as big as Ishvara, He is omnipresent. Due to His body being composed of primordially pure Sattvaguna and He being omnipresent, all kinds of powers are vested in Him. That is why He is called All-mighty. One of the powers of Ishvara is Maya, through which all the living beings remain deluded by considering the material substances of this transitory world as their own. That is why Ishvara has been called Maya-Pati (Master of Maya). Because Ishvara is all-powerful, He is said to have all names.

Ishvara Himself incarnates to emancipate the world, that is why He has been called emancipator and merciful. This happens only when too much unrighteousness prevails in this world, i.e., when man, due to ignorance, adopts only unrighteousness and give up his real path (attainment of Ishvara). Then Ishvara Himself shows the path of attaining Ishvara by prompting the people to leave the path of misdeeds, so that the humans can get liberated. Just as the Lord Jesus Christ says, "Give up the path of sin, follow the path taught by me, and I will emancipate you." Lord Jesus spent all his life in showing the right path to the people. When he was crucified, he said, "O father (Brahman)! Forgive them (those who crucified him), because they do not know what they are doing." In the same way, Lord Shri Krishna Himself destroyed the unrighteous people and got them destroyed. The sermon of Bhagavad Gita given by Lord Shri Krishna during Mahabharata war is akin to nectar for this world in today's era, because Lord Himself has given the sermon of Bhagavad Gita. It contains the best teachings for the benediction of this world. Lord Krishna has made everything clear about Nature, Karma Yoga and Gyana Yoga.

I have seen that today's yogis start getting them addressed as an incarnation of God. Their disciples and followers say that their Gurudev is an incarnation of God. What an irony it is and how pitiful that by doing just a little yoga they proclaim themselves as God! For such yogis, I will only say that they should still practise more of yoga. A yogi

should attain an extremely high state through samadhi, so that he may attain Knowledge. After attaining enlightenment (Tattvagyaana), he will stop getting himself addressed as God. He should impart the knowledge of Tattvagyaana to his disciples and followers, so that those who call him God may know the difference between God and a yogi. Because God can never be a human and a yogi can never become God, no matter how much he practises samadhi. Calling yourself and others (yogis) as God is nothing but ignorance. Due to lack of attainment of the supreme state in yoga and the presence of several types of vrittis in the chitta, such yogis get deluded. When a yogi attains the first state of samadhi, then the vrittis of chitta become visible in different forms. On achieving this state, different kinds of meditative visions occur to yogis. Due to some special type of meditative visions, a yogi begins to consider himself as God. Tattvagyaana is still too far from this state. To attain Tattvagyaana, a yogi has to do spiritual practice for many lives. Therefore, the practice of a yogi can never be completed in a single life. The state of samadhi which a yogi attains in one birth, then when he starts practising yoga in the next life, he attains the state of the previous life within a few years. Then he attains a higher state of samadhi through practice.

When a part of Ishvara incarnates, He is endowed with a lot of powers from the very beginning. He does not need to practise yoga like other yogis. Although Ishvara has assumed a physical body as an incarnated one, yet He does not have extrovert ego, senses etc. as a result of Nature like worldly men because He has come to emancipate the world. He has taken on the physical body to emancipate this world. Due to having a physical body, He is associated with the senses, mind, intellect, ego (Sattva brimmed ego), chitta etc., but He is beyond all these things because Nature itself is subject to Him and gets immersed into Him only, then how can Nature affect Him? He does not come because of any worldly pleasures or any kind of bondage. Ishvara is independent. He comes for the benediction of the world only. He goes back after accomplishing His task as per His will. He has taken recourse of Nature to incarnate, but He remains beyond Nature. To come into the gross world, it is necessary to resort to the gross bhutas (elements). Even then, He follows the rules of Nature, i.e., He performs worldly activities just as Lord Shri Rama, Lord Shri Krishna and Lord Jesus did.

Seekers! I am writing the meaning of Bhagavana (Lord) briefly. The word 'Bhagavana' is composed of two words. The first word is 'Bhaga' and the second one is 'Vana'. The meaning of 'Bhaga' is Nature and that of 'Vana' is driver, i.e., 'Bhagavana' means the driver of Nature, one who governs the Nature. The entire cosmos is created by Nature. The power (Nature) that creates the entire cosmos, the one who is the director and master of that power is called Bhagavana (Lord). In other words, it may be said that whatever action Nature does, it performs according to the wish of the Lord only. The cycle of creation, existence and annihilation that happens in Nature, its master is Lord Himself only. It is said that Brahma, Vishnu and Mahesh perform the act of creation, existence and annihilation respectively. After annihilation, Nature merges this universe into itself in the seed form and then this Nature merges into the body of Lord Narayana. Lord Narayana remains lying peacefully in a yogic posture in the Kshira Sagara since time immemorial. And then Nature reappears as per His wish only and the activity of creation starts. Seekers! the words 'Lord' and 'Ishvara' are synonyms. Then, how unfair it is to call a yogi Lord! In a way, think of it as an offence to the word 'Lord'. Then, how does the yogi get himself addressed as Lord? What is the Tattvagyana of such yogis doing at that time? I have the opinion that neither a yogi should be called Lord nor any yogi should motivate anyone to get himself addressed as Lord, because no matter how much yoga a yogi may practise, he can never become Lord.

# Atman (Soul)

Atman is the form of Brahman only; hence all the attributes of Brahman itself are present in it. Atman is also always beyond Nature, unindulged, omnipresent, beyond gunas (attributes), passive, unchangeable and eternal. When this Atman is related to Apara-Prakriti, it is then called jiva. Then due to the uneven state of the three gunas in the jiva, a feeling of ego gets awakened due to which the jiva commits the mistake of considering himself separate from Brahman. Thus, the Atman gets covered in the form of a jiva. Due to this very sheath of the jive, considering this gross world as real, he experiences birth, age and death, and undergoes happiness and sorrow.

Atman is the epitome of consciousness. The light of Atman falls on the chitta due to which chitta seems illuminated. Just as the light of the sun falls on the moon and it appears illuminated but it is not self-illuminated, similarly because of the Atman, consciousness comes in the chitta. Due to this, the ego, intellect, mind, senses etc. become active. The power of Atman works in all these. It is because of the Atman only that man has the power to breathe to see, hear and to perform all other activities, because without Atman, all the subtle and gross bhutas (elements) of Nature cannot do anything.

Atman is indeed insulated, neutral; hence Nature has no effect on it. It has nothing to do with the conduct of the world. It is beyond happiness and sorrow, attachment and malice, birth, youth, old age and death etc. This behaviour is of living beings only.

When yogis realise their true Self (Atman) through yoga, they get relieved from all kinds of tribulations because sufferings etc. belong to Nature. On realising Atman, a yogi understands all the acts of Nature very well. He remains free from influence of Nature, even while living within it.

Atman is an unbiased witness to all the actions performed by living beings, whether done in the past or present. Because the Atman existed even before the chitta, and it is only through it that the ability to work comes within the living being. Therefore, no living being can carry out any task by hiding himself from the Atman. Atman is the witness of all our living beings and the world.

It is absolutely wrong to consider Atman different from Brahman, it is nothing but sheer ignorance. It is Brahman only that acts in the form of Atman because both are one and the same only.

The abode of Atman in the human body is considered to be in the heart. Atman resides in the sky inside the heart. The sky is one of the five bhutas (elements), hence Atman is even beyond the sky. The flame that the seeker sees inside his heart is an extremely powerful sattvik vritti of the chitta itself.

According to my Knowledge, I would like to tell the seekers that when the Kundalini comes into the heart by opening the Brahmarandhra, then after a lot of practice of samadhi, it becomes stable in the heart. Being stable means that the Kundalini does not return to Muladhara but remains stable in the heart permanently after passing through Brahmarandhra from the Muladhara. After its stabilization in the heart, it leaves its original form of Agni-Tattva and merges into Vayu-Tattva. After this, the seeker does not have the vision of Kundalini in his body. Afterwards, the vision that the seeker has of a luminous flame, is the epitome of a vritti itself.

The cognition of Atman occurs when a yogi has destroyed all the karmashayas present in the chitta by enduring them. All the karmashayas get destroyed only when the remaining karmashayas are endured at the time of Nirvikalpa Samadhi. When these leftover karmashayas are endured, pure sattvik ego remains, Tamoguni ego and ignorance no longer exist and then pure Knowledge is attained. Now the question arises whether sattvik ego provides the vision of the Atman? Because there must also be someone to envision the Atman, only then it will be known that the Self-realisation has taken place. It is also known that the Atman is beyond Nature; when it is beyond Nature, then can a thing which is beyond itself be seen? Self-realisation cannot be done by ego. Self-realisation is not possible; it can only be felt. This is because Atman is all-pervasive, whereas ego and chitta have definite limits. In the state of ignorance, Atman appears to be inside the chitta, but in the state of Knowledge, chitta appears to be present inside the Atman, this is the reality indeed. Therefore, the Atman cannot be realised, rather one has to be situated in it. That is why the term ‘Sthit-Pragya’ is used.



The seeker whose karmashayas are not completely destroyed, i.e., some karmashayas are still left in the chitta, he gets the vision of Atman in the state of samadhi after the stabilization of Kundalini. Actually, it so happens that an extremely powerful sattvik vritti of chitta assumes the form of Atman, which the seeker perceives as Atman. Now the question arises that can vritti assume the form of Atman? The answer is yes, it can because chitta is illuminated by the light of Atman only. When the light of Atman falls on the chitta, the Sattvaguni vrittis situated in the chitta also begin to appear self-illuminated. In the same way, a vritti situated in the chitta assumes the form of Atman, which the yogi begins considering as the real Atman. Therefore, the seeker should understand that if he has the vision of Atman, then there would be no karmashayas left in the chitta. If karmashayas no longer remain, then it is impossible to take birth. However, the seeker knows that he has been doing yoga for the many past lives, he will still have to take more births, then how can Self-realisation happen now? Seekers! The very vritti of your chitta has assumed the form of Atman.

Just now I wrote about Self-realisation that a yogi gets the realisation of the Self in the state of samadhi. The truth is that the vision of luminous flame in the chitta is actually an extremely sattvik vritti itself, no matter even if it is the vritti of sattvik ego. Due to being too close to the Atman, such vrittis assume the form of Atman and start appearing like that of Atman, but it is not the real Atman. Just as the shape of a face that is visible in the mirror while looking at it is not the actual face, but a reflection of the face only; similarly, an extremely sattvik and powerful vritti situated in the chitta takes the form of Atman which is in the shape of a flame of a burning candle. Many ignorant practitioners call this itself Self-realisation.

Now you may ask when and how does the realisation the real Atman take place. The Atman itself is the seer and is formless. Who can see the one who is himself a seer, that is, no one. When the state of a yogi is in pure Knowledge, then he attains the Knowledge of the difference between Atman and chitta. On further increase in the practice, his chitta begins to be oriented towards Kaivalya. Then all three gunas cease to perform their usual activity of change for some time and then the chitta and the three gunas become situated in their original source, Atman and become Atman-like. On the dissolution of samadhi,

the chitta and all the three gunas assume their original forms again. The state of being situated in Atman is called Nirbija Samadhi. Now the seekers must have understood that Self-realisation is not possible, rather one gets situated in the Atman. Being formless, Atman has no shape, but it appears to be in the form of a flame in the chitta.

# Creation and Annihilation

The process of creation and annihilation has been going on since time immemorial. Before the creation, only the luminous formless Brahman exists. When a resolve arises within Him to transform from one to many, then the time for creation arrives. At this point, it cannot be argued that He is deformable. Brahman is formless and the process of creation is continuing since eternity. As soon as the resolution arises, the sound of Om originates. All the five tanmatras emanate along with this Om. Through these tanmatras, five subtle bhutas (elements) are manifested in a subtle manner. From these very five subtle bhutas, five gross bhutas then emerge. The sun, the moon, the earth and the stars are created from these five gross bhutas only. In the beginning, all the three gunas emerged along with the sound of Om. The influence of these three gunas remains on the tanmatras as well as on the subtle and gross five bhutas. That is why the effect of all the three gunas remains on every substance. The sound of Om keeps reverberating for a long time, this sound originates from a fixed centre point.

To carry out the process of creation, Brahman manifests its Saguna form, i.e., Brahman Himself appears in a Saguna form, who is known as Lord Narayana. Lord Brahma originates from the navel lotus of Lord Narayana. Parama-Shiva already appears as Saguna form of Brahman. Nature is made up of five tattvas (elements) and three gunas (attributes). It is an amalgamation of these eight. The creation happens through Nature itself. All the five tattvas and three gunas are found in more or less quantities in every substance.

To perform the task of creation, Nature (Prakriti) manifests in two forms. One, in the form of Para-Prakriti and second, in the form of Apra-Prakriti. The Prakriti of Ishvara appears as Para-Prakriti and that of living beings (jivas) as Apra-Prakriti. That is why it is mentioned in Yoga scriptures that Prakriti is of two types. In Para-Prakriti, homogeneous change keeps taking place. In this change, the gunas remain uniform, one guna does not suppress the others. On the other hand, uneven change keeps happening in Apra-Prakriti. In this change, the three gunas do not remain equally. Each guna keeps

suppressing others, due to this only deformation originates and the work of creation progresses. Para-Prakriti is also called the Primordial Nature.

Primordial Nature remains in the state of equilibrium. There is no deformity in it, that is why the Primordial Nature is all-pervasive. The body of Ishvara is also made up of the unvarying state of gunas. Ishvara is ubiquitous. One of the powers of Ishvara is Maya. The nature of Maya is to keep deluded the jiva associated with avidya. Both Maya and avidya work together to take the creation forward. Avidya remains hidden in the seed form in the Tamoguni ego present in the chitta, created by the uneven state of gunas. When Tamoguna increases, avidya manifests itself. Avidya means ignorance. Due to this avidya itself, egoism develops in the ego. Then the living being starts perceiving himself separate from Brahman and begins to consider the inanimate Nature as his own. That is why the jivatma performs actions based on ignorance in this physical world. The fruits of such karmas are full of miseries only, because there cannot be permanent happiness in the changeable Nature. Due to the karmashayas formed by these actions, the living being has to experience birth, age and death. This very sequence always keeps going on.

When the Chetana-Tattva (conscious element) gets related to Apra-Prakriti, then that Chetana-Tattva is called jiva. Due to the chitta of the jiva being made up of Apra-Prakriti, change keeps on happening in his chitta. In such a chitta, Tamoguni ego remains hidden in the form of seed. When there is excess of Tamoguna, Tamoguni ego gets emanated. Avidya, which remains hidden in the seed form in Tamoguni ego also manifests itself. At the same time, egoism appears and the jiva begins to consider himself separate from Brahman. This is where his downfall begins. Then with the continued downfall of jiva, he starts considering himself limited to the physical body. When the relation of Chetana-Tattva is with Para-Prakriti, then that Chetana-Tattva is called Ishvara. The gunas remain in the state of equilibrium in Para-Prakriti, hence there is no change in the Chitta of Ishvara. Para-Prakriti remains in an unmanifested form, whereas Apra-Prakriti remains in a manifested form. Para-Prakriti is also called Samashti-Prakriti (holistic Nature), whereas Apra-Prakriti is also called Vyashti-Prakriti (individual Nature). Ishvara reigns over the living beings, while the living beings are governed. The living being remains in bondage; Ishvara is completely free.

Lord Brahma is originated from the navel lotus of Lord Narayana. Brahma is also called Hiranyamaya-Purusha, because his body is golden in colour like gold. His hair and beard are also golden-coloured. The creation of the universe is carried on by the same Lord Brahma and He itself is considered the ruler of the subtle realms. A part of Lord Narayana, Lord Vishnu performs the task of sustenance. Lord Rudra (Shankara), originated from Lord Shiva, carries out the task of annihilation. Eleven Rudras like Him only have originated from Lord Shiva. Lord Brahma has created many types of creatures; some of them are: Indra, Vasu, Aditya, gods, demons, Gandharvas, Kinnars, Yakshas, sages, ancestors, humans, animals, birds, reptiles, insects, trees, plants etc. All these fall under fourteen realms. It is described in the Puranas that there are 84 lakh species in this cosmos. Modern scientists have also discovered millions of different types of living beings, I have read this in general knowledge. Fourteen realms are believed to exist in the universe. There are three more realms above these fourteen realms which are not considered amongst the perishable fourteen realms. Among all these fourteen realms, Bhu Loka (earth) is the gross realm. All the other realms are subtle. The density of these realms is different from each other. The realms above these fourteen realms fall under great causal world. Ishvara resides in this very great causal world. His body is made of great causal tattvas (elements).

Jivatmas are of two types: 1. Baddha (Bound) and 2. Mukta (Liberated).

**Baddha (Bound):** The jivas which keep on taking birth and dying fall under this category. The jivas of fourteen realms fall in this very category, because they have to experience birth and death at some time or the other. Some of these jivatmas are transcendental, which are always engaged in the remembrance of God and long for salvation, whereas most of the jivatmas have the desire of enjoyment. The age of some of these is very long and some are short-lived. Some of them act in accordance with the rules made by Ishvara, some bind themselves in the bondage of karmas under the influence of senses. If they wish, they can be liberated from the bondage of karmas.

**Mukta (Liberated):** These types of jivatmas never come into this world. Their Knowledge also never gets diminished. The devotees who do devotion always remain engaged in the praise and service of Ishvara. Whereas the seekers who practise yoga,

there is a feeling of oneness within them. Such seekers remain introverted in the Chitta of Ishvara through samadhi. This place falls under Para-Prakriti. According to the scriptures, a description of three realms is found within Para-Prakriti. These realms have been called Goloka, Shivaloka and Vaikuntha.

At the beginning of the creation, when the jivatmas come to assume human body, then abundance of Sattvaguna is found in them. At that time, the conduct is mostly of Sattvaguna on the earth, because the effect of Sattvaguna remains predominant at that time. As time passes, as the excess of Tamoguna increases, unrighteousness starts increasing. In the end, a part of Ishvara incarnates to destroy unrighteousness and establish the reign of righteousness.

According as the prevalence of Sattvaguna and Tamoguna being more or less on earth, there are said to be four eras: (1) Satya Yuga<sup>72</sup>, (2) Treta Yuga<sup>73</sup>, (3) Dvapara Yuga<sup>74</sup> and (4) Kali Yuga. At the beginning of Satya Yuga, all dealings are governed only by Sattvaguna. All human beings are truthful and completely believe in righteousness. That is why people used to do more yoga, austerity, yagya etc. When the effect of Tamoguna starts increasing a little, people start doing unrighteous karmas due to its influence. Then Lord Vishnu destroys the sinful ones by incarnating as Varaha and Narasimha etc. In this era, when unrighteousness is affected in 1/4<sup>th</sup> part, the change of era is considered. From then onwards, it is said to be Treta Yuga. At the beginning of this era, righteousness and unrighteousness prevail in 3/4<sup>th</sup> and 1/4<sup>th</sup> parts respectively. Gradually, when unrighteousness increases, Lord Shri Rama incarnates to destroy the unrighteous and establishes righteousness. At the end of this era, righteousness remains in 1/2 part and the other 1/2 part becomes unrighteous. When there is half righteousness and half unrighteousness, then it is said that Dvapara Yuga begins. When unrighteousness increases further, then at the end of the era, Lord Shri Krishna incarnates who establishes the reign of righteousness by destroying the unrighteous. At the end of this era,

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<sup>72</sup> An era marked by the predominance of Sattvaguna, due to which generally there is a prevalence of righteousness in the society.

<sup>73</sup> The second era marked by some decline in observance of righteousness in the society.

<sup>74</sup> This is the third era in which there is too much decline in religiosity and people fight over possessions. The great battle of Mahabharata took place in this era.

righteousness remains only  $1/4^{\text{th}}$  part and the unrighteousness becomes  $3/4^{\text{th}}$  part, then Kali Yuga is considered to have arrived. Kali Yuga means the age of unrighteousness. In this era, only Tamoguna is prevalent. Unrighteousness gradually keeps increasing. That is why people of religious nature have to face a lot of hardships. In this era, chanting, penance, yagya etc. almost start disappearing. At the end of Kali Yuga, righteousness (Sattvaguna) remains only minimal. There is almost complete empire of unrighteousness. Then destruction starts on earth. This is also called annihilation. At the time of annihilation, all the living beings and humans die. The earth becomes submerged.

The reason for these eras on earth is the outcome of the uneven state of Nature. At the time of the creation, there is abundance of Sattvaguna among all the three gunas. Due to the uneven state of gunas, the influence of Tamoguna always keeps increasing. Due to increase of the effect of Tamoguna, ignorance begins to increase in humans. Due to upsurge in ignorance, human beings start becoming inclined towards unrighteousness. In this very manner, unrighteousness always continues to increase. It is a rule of the Nature that unrighteousness should grow to a certain extent. When there is an imbalance between righteousness and unrighteousness in a certain amount, then a part of Ishvara incarnates to destroy unrighteousness and then He establishes righteousness. The tenure of Satya Yuga is the longest. Other eras are of shorter durations respectively.

It is said that the annihilation is of many types. In one kind of annihilation, earth becomes submerged, whereas the realms above remain intact. Then, at a certain time, the water of the earth gets frozen in the form of ice and the creation begins. In another type of annihilation, all the fourteen realms get destroyed. Lord Brahma Himself merges into the body of Lord Narayana. The three highest realms remain intact. That is why these three realms are said to be eternal. But at the time of absolute annihilation, Nature absorbs all the fourteen realms as well as the three highest realms within itself in the seed form. Lord Shiva and Lord Shri Krishna leave their Saguna form and enter Nirguna Brahman. The Primordial Nature merges into Lord Narayana in the form of seed. Lord Narayana gets absorbed in formless Brahman by leaving His Saguna form. At that time, only the luminous Brahman remains. The luminous Brahman remains alone for eternity; then the

same sequence of creation continues. This sequence of creation and annihilation has been going on since time immemorial.

Now the question arises, does everyone achieve salvation at the time of annihilation? Because a time comes, when Nature merges into Ishvara and Ishvara gets absorbed in Brahman. At that time, all the living beings of good and bad deeds become one. Yes, it is true that a time comes when all types of Tamoguni, Sattvaguni, righteous and unrighteous living beings get absorbed in Nature, Nature in Ishvara and Ishvara in Nirguna Brahman; but such a time comes only after an infinite time. It does not mean that the living being should not strive for salvation or should not contemplate God. If he does not do so, then he will continue to bear the state of birth, age and death in this world of miseries till eternity.

Seekers! Also, the reason behind the creation is that at the time of the annihilation, Nature merges into Ishvara by encompassing all the living beings within itself in the form of seeds. In this state, the karmashayas of all those jivatmas remain for them to enjoy/suffer, this is why creation is necessary because it is binding for the jivatmas to enjoy/suffer their karmas. At the time of creation, when the jivatma appears, the karmashayas of the past remain in the chitta and due to these seed-like karmashayas, the jivatma has to come into this world, hence the jivatma does not get salvation even after the annihilation.

When a yogi, through the practice of yoga, abolishes the karmashayas of chitta and increases his practice of Nirbija Samadhi, then he attains pure Knowledge. In this state, ignorance of the yogi gets destroyed and he comes to know the secrets of Nature. Therefore, he does not let himself be bound in the bondage of Nature, because he has known the reality of Nature very well, now the question of getting bound in bondage does not arise. This should not be taken to mean that if there are no karmashayas left in the chitta, he will get immersed in Brahman after leaving the gross body. Such a yogi will still not be able to merge into Brahman, because the internal transformation of the gunas is still happening in the chitta. The yogi of this state will remain in samadhi till eternity in the great causal world.



I happen to remember a meditative vision of annihilation. I have not written this experience in my visions of meditation. In that vision, I saw how the moon, earth, sun and the stars etc. get dissolved. First of all, the sound of Om echoes throughout the universe. By that sound of Om, a vibration is created in all the stars, sun, moon, earth etc. This vibration keeps increasing gradually. Then the physical earth, sun, moon, constellations etc. all explode with a terrible sound. With the explosion the gross shape of the constellations and planets is destroyed. Gross substances spread all around the space. At the same time, only fire is visible in the entire space. After a certain time, everything becomes quiet again. Agni-Tattva merges into Vayu-Tattva, Vayu-Tattva gets absorbed in Akasha-Tattva and Akasha-Tattva (Apara-Prakriti) merges into Para-Prakriti. When the creation is about to begin, then the sound of Om is followed by a massive explosion. Along with the explosion itself, light and movement are created. And the process of creation begins again.

# Brahman

Brahman is attribute-less, formless, changeless, infinite, all-pervading, the source of all sources, true, devoid of movement and conscious. It is extremely difficult to know much about Brahman. From ancient times till today, even great yogis, saints, sages etc. also have not been able to know much about Brahman. Despite being devoid of movement, Brahman is said to be the fastest moving one because Brahman is all-pervasive. That is why His presence is everywhere. Due to being present everywhere, He has also been called the most dynamic one. Any other living being takes some time to reach from one place to another, but Brahman does not take any time; thus He is said to be the fastest one. All the tattvas (elements) are contained in Brahman only. It proves that any tattva in which there is any kind of movement will certainly have some limits, such as Vayu-Tattva can move only up to the limit of its existence. Vayu-Tattva is immersed in the Akasha-Tattva and has originated from Akasha-Tattva itself. Any tattva which is contained within another tattva has specific boundaries. Its existence is only up to that boundary and can move up to that place only and cannot go beyond that. In the same way, Akasha-Tattva is contained in Brahman. That is why Akasha-Tattva has a specific limit. Brahman is not contained in anything; thus, He has no boundaries. He is without origin and end, that is why He is called perfect. He is omnipresent. Due to being all-pervasive, His existence is everywhere. In other words, He is present everywhere.

When a substance moves and reaches its goal, it will surely take some time to reach its destination and will remain within its periphery, because it has limits. But Brahman is limitless, He is present everywhere and due to being present everywhere seamlessly, He does not need to move anywhere. He is said to be the most dynamic one because a substance has to move to reach another place. It takes time because of movement, but Brahman is already present everywhere, so He does not take any time. Something that does not take any time to reach any place is said to be most dynamic. He is even beyond time or period.

Due to being the source of all sources, Brahman absorbs all the tattvas (elements) within Himself and manifests all of them again. The time or period is counted only after the

elements manifest when Nature comes into existence. However, no one knows for how long this action of Brahman of creating Nature and absorbing it within Himself has been going on. Therefore, Brahman cannot be bound within the periphery of time or period, He is entirely beyond it.

The creation, existence and annihilation of this world happens by means of Brahman only. This Brahman is beyond the reach of the senses. He can only be inferred through Knowledge because He Himself is an epitome of Knowledge. Unlike all other substances, He has His own pure Nirguna form. In reality, the whole Para-Prakriti and Apra-Prakriti is the form of Brahman only from the elemental point of view. There is no independent existence of any substance or living being apart from Brahman. In fact, the same Brahman manifests Himself in various forms, willingly plays around through different characters and in the end merges everything within Himself. From a metaphysical point of view, no one other than the one and only Brahman has ever existed. Brahman, who is in Saguna form in relation to Nature is described in three forms: (1) Virata (Colossal), (2) Hiranya-Garbha and (3) Ishvara.

**1. Virata (Colossal):** In the colossal form, He is manifesting in everything, living or non-living. All the gross substances are contained in this colossal body. During Mahabharata, Lord Shri Krishna showed His colossal form to Arjuna and explained to him that those with whom you do not want to fight due to attachment, have already died, and you are just the means. Lord Shri Krishna was already showing the persons whom Arjuna was refusing to fight as dead within His colossal body, because creation, existence and annihilation are situated within the colossal form itself.

**2. Hiranya-Garbha:** Hiranya-Garbha is made up of Chetana-Tattva (conscious element) and subtle substances. The whole creation originates from there. The description of Hiranya-Garbha is also found in Vedas and Mahabharata. Its description is also given in the Upanishads. A yogi can have the vision of Hiranya-Garbha only in a higher state, because He is the chief or master of the subtle world. His body is extremely radiant golden- coloured like gold. His hair and beard are also of golden coloured. His entire body including nails is golden in colour like gold. Hiranya-Garbha was the first to originate and then He did the work of creation of the world. He is called Viranch and

unborn. The location of the Hiranya-Garbha is within the cave in the heart situated in the chitta of every living being. Hiranyamaya-Purusha is called Lord Brahma ji.

**3. Ishvara:** Ishvara is made up of the Chetana-Tattva (conscious element) and causal (great causal) body, such as Lord Narayana, Lord Shiva, Lord Krishna etc. Ishvara is said to be the Saguna form of Brahman. The devotees or Saguna worshipers consider Ishvara as Brahman. The description of Ishvara has already been given.

Once upon a time, in the court of King Janaka, Gargi<sup>75</sup> asked sage Yagyavalkya<sup>76</sup>, “What is Brahman?” Sage Yagyavalkya replied, “Gargi! He is indestructible; He is neither thick nor thin, neither short nor tall, not of any colour; He is not air, He is not sky; He is solitary, devoid of taste and smell; He has no eyes, no source, no voice, no mind, no prana, no happiness, no change; nothing is inside Him, nor anything is outside Him; He neither enjoys anything nor does anyone enjoy Him.”

The entire creation has been created by Brahman only, yet despite being assimilated in all the creation, He is separate from the creation. When related to Maya, this very Brahman is called Ishvara. The same Brahman is called jiva (living being) because of ignorance. Due to ignorance, living being starts considering ego, intellect, mind, senses and physical body as his own. That is why Ishvara rules over the living beings. Ishvara is the ruler and the living beings are ruled.

When a yogi practises Savikalpa Samadhi for a long time, his Brahmarandhra gets opened by the Kundalini. On the opening of Brahmarandhra, an extremely bright light is visible to the yogi. At that time, nothing is visible to him except the extremely bright light. The yogi sees himself situated in that luminous light. This bright light is a Sattvik vritti of ego, which directs on behalf of Brahman. The yogi had never seen such a bright light before. On attaining this state, the yogi experiences a special kind of bliss. It cannot be described in words; it can only be felt and not even anything can be written about that bright light. The abode of Nirguna Brahman has been said to be in the Sahasrara Chakra.

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<sup>75</sup> She was a great Indian philosopher of ancient times who mastered the complex philosophies of the four Vedas.

<sup>76</sup> He was a great sage and philosopher of the Vedic period of India.

# A Few words from the Seekers

When I met Gurudev for the first time, I was a research scholar at the Indian Institute of Technology, Kanpur. I remember when I and some of my friends, who were impressed by his books (which are available in the Institute's library), went to meet him at his cottage. On meeting him, we heard lots of new things about yoga. The style of **Yogi Shri Anand Ji** in responding to our questions was exhibiting his command about yoga. At that time, I used to take great interest in spiritual subjects, and also used to practise a little by reading books here and there, but I was not satisfied. After about nearly four years of this meeting, I contacted him again and prayed for guidance. At that time, however, he postponed the matter by saying that he will think about it, but I kept my contact with him. After one year, he accepted my request for guidance. I went to his cottage. On the third day, he transmitted a special kind of spiritual energy to me, which was a very rare experiment by itself. He had transmitted spiritual power directly to my causal body. He advised me to maintain regular practice of meditation, otherwise proper benefit of the transmitted divine energy could not be availed. After this transmission of spiritual energy, a subtle change that occurred in me influenced my physical life also. In the next year of this transmitted divine energy, Gurudev opened four of my lower chakras. Then, in the following year, he opened my Throat Chakra too and two months later, he opened my Brahmrandhra as well. My pace of meditation has increased due to all this. The duration of my sleep has also been reduced. I meditate regularly. My spiritual practice has no adverse impact on my married life. Currently, I am a professor in a college. I perform my worldly duties along with meditation. I think that meditation is the basic need of human beings. it will indeed be a matter of great sadness, if our life ends without experiencing the meditative visions.

My purpose behind writing the above story was that perhaps this book might awaken a spiritual thrust in you too. In this book, you not only learn about yoga, but will also become familiar with Gurudev's own spiritual practice and experiences. Besides, you will also know about some amazing subtle incidents. Along with it, you will be able to understand the exact meanings of some spiritual words like Brahman, Ishvara, rebirth, death etc. I wish that a higher spirituality may enter the life of the seekers and the practitioners of yoga through this book.

**Dr. Ravindra** (Ph.D., IIT Kanpur)

I feel truly blessed to be privileged enough to spend some time at the lotus feet of Sadguru, **Yogi Shri Anand Ji**. Meeting him, during my doctoral studies at IIT Kanpur, was nothing less than a miracle in many ways. With his kind permission and acceptance, I started my yogic practices under his guidance which turned out to be very fruitful. Earlier I had spent reasonable time in searching an accomplished Guru who could initiate and guide me in my spiritual path. Though I tried hard, I did not get an appropriate or compatible outcome of my search. And then, on one fine day it happened. The moment I met Yogi Shri Anand Ji, all search came to a full stop. I immediately realised that he is very different from other guides and offers a genuine and authentic way of spiritual practice coming directly from his own meditative visions and experiences, unlike flowery bookish words which most of others use. I have been a witness to his yogic capabilities in many instances, which shows that true yogis indeed exist even in modern times. Moreover, it leaves the seekers spellbound to know that even at the pinnacle of yogic path, someone can be so simple, patient, gracious and compassionate towards others.

It is said that it is difficult to know all aspects of the enlightened ones owing to the gigantic dimensions of their personalities and our limited knowledge and perception abilities. What people come to know, discuss and write about them remains merely tip of an iceberg, lot more still unknown. Knowing well my limitations, I am briefly summarizing my experiences with respect to my spiritual practice. With the grace of my Gurudev, Yogi Shri Anand Ji, I quickly attained a very good state in meditation. First, finding a Guru is difficult, second, awakening of Kundalini is even more difficult and third, upliftment of Kundalini is something very rare to find. Quite often than not, it takes many births to accomplish the aforementioned states. It is his grace only that I have achieved all these milestones and that too, in a relatively shorter span of time. Currently, with my Brahmrandhra open, my meditation has become more and more deeper and movement of the Kundalini from Muladhara to Brahmrandhra is clearly perceivable. I express my heartiest gratitude towards Gurudev Yogi Shri Anand Ji for everything I am today on yogic path.

**Dr. Ravi Kant Pandey**  
Scientist, Bangaluru

***“Salutations to that Guru who is present in the entire world, in all the moving and non-moving beings, through whom the state of realization of God is shown”***

The real form of yoga as provided by our saints and sages of ancient times is not generally seen in the present times, rather it is often believed to be confined to the elimination of mental and physical ailments, whereas its true objective is Self-realisation.

**Yogi Shri Anand Ji** is one of those rare yogis who not only makes the seeker aware of the complete truth of yoga, but also help him reach the state of samadhi. I am fortunate to have Guruji's blessings and I am practising regularly under his guidance. Ever since Guruji awakened and elevated my Kundalini, there have been only positive changes in my life, for example, I always strive to become more introverted and achieve perfection in meditation, instead of getting entangled in useless debates like before, and spend my energy only in fruitful endeavours.

Saintly nature is an inner quality, it does not need any external show-off. Many such people who wear the costumes of saints, keep discussing about this subject based on previously heard discourses or after reading books, but they neither have their own experience nor have they practised it, so I could hardly be satisfied from them. But by understanding the fundamentals of yoga and authentic methodology of practice from an experienced and adept yogi such as Guruji, many students of good institutes like me, who are capable of analytical reasoning, are progressing on the divine path of spirituality by own practice. According to me, therefore, to achieve spiritual progress it is necessary to have a perfect Guru, who enables the seeker to taste the butter of divine nectar from the churning of yogic practice, which an inept Guru can neither taste himself nor make his disciples taste, rather they remain just thirsty after drinking only buttermilk.

Guru Ji has described the actual form of yoga in very simple words, which is available before you in the form of this book. I request that not only you should benefit yourself by reading this book, but also let other friends and relatives avail the opportunity to get its benefit so that all may know that there are still some divine saints present, who used to be there in the ancient times.

**Dr. Rajat Dhingra**  
Ph.D., IIT Kanpur

***“Meditation on the Guru’s idol is the root of all meditation; Worship of the Guru’s lotus feet is the root of all worship; Guru’s words are the root of all mantras; and the Guru’s grace is the main means of attaining salvation”***

The boat of life can reach its true destination only when its rudder is in the hands of an experienced perfect guide. After noble deeds of many births, one fortunately gets the company of a Sadguru.

I consider myself very fortunate that in my present life I not only got the opportunity to know Sadguru **Yogi Shri Anand Ji**, but also got the opportunity to be in his company from time to time. Before meeting Sadguru, I studied his books, for which I am grateful to Mr. Anshul Khandelwal. It is only after the study of his books that I could realise the reality of my momentary experience, otherwise I was living as if it was a dream. Since then, a new curiosity arose in me that I too should seek guidance and blessings from Sadguru Ji and make my life successful in the real sense. The yogis of such a supreme state are rarely visible, because they always remain engrossed in the contemplation of Brahman and situated in the Self, but Gurudev bestows his grace on the deserving seekers and provides them an opportunity of being his disciple. He is every ready for the benediction of his disciples. Whenever I go near him, I feel a surge of divine energy entering my body.

A childlike smile always adorns the face of Gurudev. He expounds deep mysteries with great ease and resolves doubts. I have never had a glimpse of any such yogi in my life like him. He is incomparable and a divine bliss is always seen spontaneously blooming in him, for which the whole world longs for. He has the capability to transform vices into virtues and he makes his disciples like his own self. He is the Sun of ‘Dhyana Yoga’ of the present time through whom the seekers have been and are becoming enlightened.

Therefore, I remember the holy feet and divine face of Gurudev every day and pray to the Supreme Father Almighty that my devotion and faith in Sadguru Ji remain unbroken and give me strength so that I too may receive his blessings and grace.

**Ashish Joshi**

Scientific officer, Epsigen Technologies Pvt. Ltd.

S I D B I (IIT Kanpur)



The greatest fortune of my life is undoubtedly the privilege to meet **Yogi Shri Anand Ji** and being accepted as his disciple. I was having very keen interest in spirituality from a very young age. While I wandered here and there to find a saint who could elaborate the innate truths from the depths of his own personal experience, my search came to an end on meeting Yogi Anand Ji. From the day I read his book for the first time, I was longing to meet him. Getting an opportunity to meet him in person at his paternal village was like a dream come true. His simplicity and conviction at once assured me of his authenticity. After that, I was able to meet him several times when he visited IIT Kanpur, where I was a student and observed him keenly while having elaborate discussions on varied fields.

I found myself fortunate that he entrusted me with the responsibility of proof-reading his books, which has been a delicacy for my curious mind. When he started organising yoga camps, I was privileged to attend them too, where I saw several new seekers reaching heights of spiritual glory. While I was doing spiritual practice since many years on my own, my experiences were mediocre. However, since the time he accepted me as a disciple and transmitted spiritual power to me, my spiritual practice accelerated rapidly and I had profound experiences. My life has been transformed a lot after doing spiritual practice under his guidance. Currently, I can vividly feel my Kundalini Power rising up to Throat Chakra.

Today, I feel honoured to be given the opportunity to write a few words for this book. This book is a fruitful outcome of the diligent undeterred research of Gurudev in the highest field of spirituality. It unveils the answers to so many questions, which boggles the minds of so many seekers, and at the same time provides authentic guidance to practitioners on this noble path, which is very rare in current times. It is virtually impossible to find a yogi of his calibre in today's times, and we are indeed blessed that he graciously wrote books and provided guidance to so many seekers after reaching the pinnacle of his spiritual journey. With this English translation of the book being made freely available, a much wider class of audience will have the unique opportunity to read the same. I wish that more and more people study the book attentively and orient their lives towards the blessed field of spirituality to make the best use of human life.

**Anshul Khandelwal,**  
Assistant Professor, Kota (Rajasthan)

Although I did not have any special interest in spirituality from the beginning, I always had faith in Supreme Godhead as an integral part of my life. In September 2015, I found myself deeply inclined towards spirituality. I became very curious to know more about it, but I had no spiritual Guru from whom I could seek direct guidance. My curiosity about meditation became so intense that I decided to seek guidance from a Guru adept in spiritual path. Meanwhile, I also heard about Kundalini Power, which remains dormant inside our body. Thereafter, I sought help from internet and suddenly came across a video of Gurudeva, **Yogi Shri Anand Ji**, on YouTube. When I listened to him, his profound experiences about Kundalini Shakti cast a spell on me and I decided to seek guidance from him.

Thereafter, I began to communicate with him via Facebook, and after a long break of one year, I had the privilege to meet him face-to-face at IIT Delhi on 28th September 2016. It was the occasion when I met him personally for the first time. I spent hours with him on that day. I was a bit hesitant as to how I should interact with him, because he has a magnificent personality as a Yogi, but I found him very humble in behaviour. I was really delighted to have his darshan (vision). Later on, I also had the privilege to proof-read his famous book ‘**Tattvagyana**’. About two years later, I also got an opportunity of organizing a ‘Sahaja Dhyana Yoga’ Shivar in Yamuna Nagar, Haryana, with the grace of Gurudev.

He bestowed his divine grace upon me on 23<sup>rd</sup> September 2017 when he awakened my Kundalini at RCF, Kapurthala, in a Dhyana Yoga Shivar. At that time, it appeared as if there had been a transmission of divine lightening in the entire body. I can never forget that divine and pleasant experience. After this incident, my spiritual journey started smoothly, and presently my Kundalini rises up to Throat Chakra. I am highly grateful to Gurudev that he considered me worthy of his grace and guidance and will remain indebted to him forever. His method of teaching yoga is remarkable, which cannot be compared to that of anyone else. Today, whatever progress I have made in spiritual life has been possible only with the grace and guidance of our revered Gurudev.

**Rakesh Kumar**

Judicial Department, Yamunanagar (Haryana)

I found **Yogi Shri Anand Ji** as my Guru only through this book while I was pursuing my M.Tech. from IIT Delhi. The spiritual knowledge and experience, that Gurudev have gained by carrying out rigorous spiritual practice and through meditative visions, have been described in this book in a simple and natural language, which is very beneficial for all seekers. Moreover, if any seeker follows the methodology of spiritual practice taught by revered Guru Ji and practises yoga diligently, he would feel a sensation of Kundalini in his body, as I did. Therefore, I request and urge all readers and practitioners of yoga that they must go through this book at least once and make their spiritual progress.

**Vikas**

M.Tech., IIT Delhi

I met Guruji in the year 2014. I had started practising meditation just after meeting him. I remember the day when he transmitted spiritual power to me, and I felt a hot sensation in Muladhara. After that, I increased the duration of my meditation. Initially, I felt something like an air bubble climbing up in the Muladhara through the spinal cord. Now many years have passed since I started meditation and sometimes, I feel Kundalini to be moving up to Throat Chakra. Guruji is a yogi of supreme class and whatever I have achieved in yoga is because of his grace. This is his benediction on me.

**Vipul**

M.Tech., IIT Delhi

# Glossary

A few words from Hindi/Sanskrit are used in their original form in the book in the absence of equivalent English words. The inference of such words is expounded in this section.

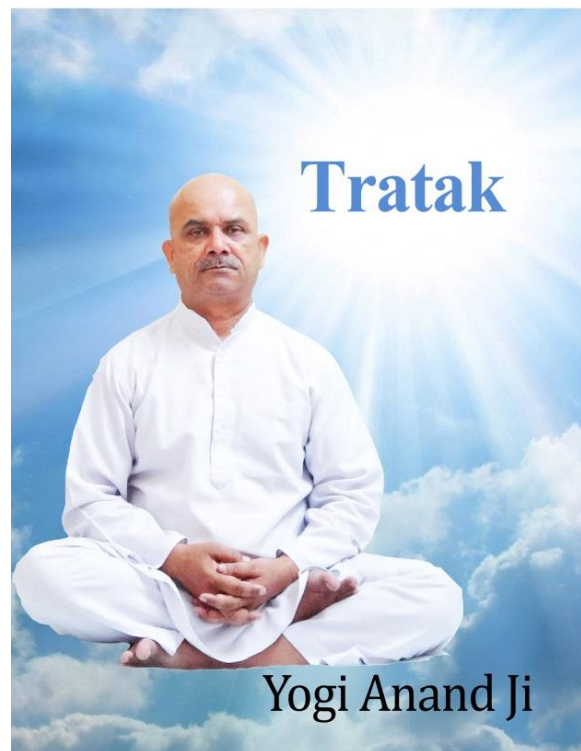
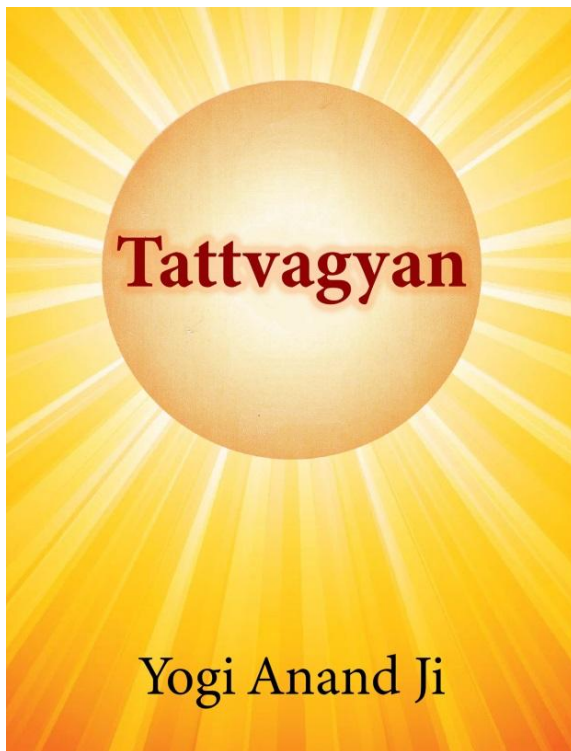
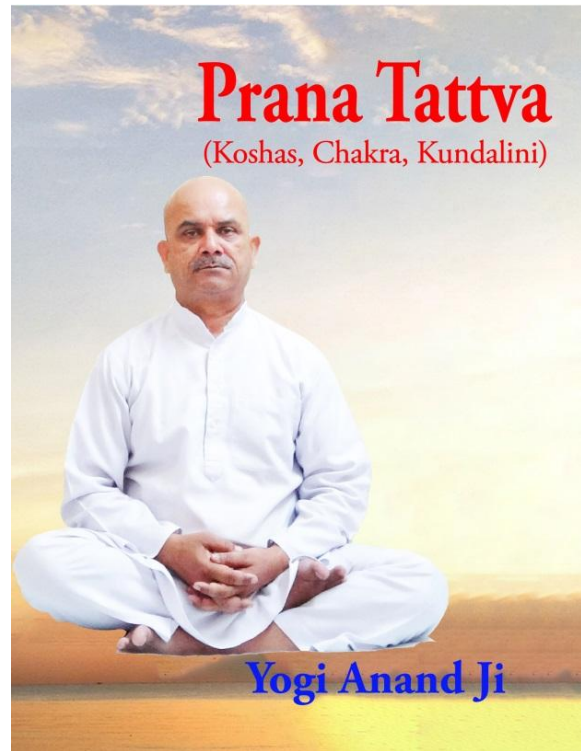
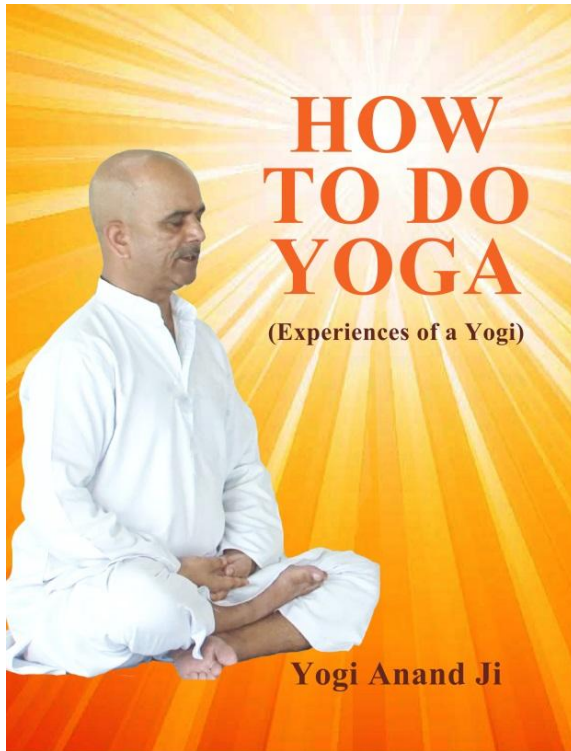
Word	Purport
Adi-Shakti	She is the Supreme Goddess, the primordial power by whose power creation, sustenance and annihilation of the entire universe takes place.
Agni-Tattva	One of the five tattvas, which has the property of heat.
Akasha-Tattva	The subtlest tattva which permeates everything and forms blank space where everything is situated.
Apana-vayu	One of the pranas that has downward tendency and helps in performing the task of excretion.
Bhutas	Another name for tattvas (elements), these are the primary elements from which the entire universe is created of five bhutas.
Bhutakasha	It refers to the physical sky composed of gross bhutas, which is visible to the naked eyes.
Bija Mantra	A kind of seed mantra, which contains some root sounds which when chanted in a particular manner produce enormous subtle power.
Brahmins	One of the varnas in Hindus who are supposed to devote their lives to spiritual growth, dissemination of spiritual knowledge and worship of God.
Chitta	The sub-conscious mind which contains the impressions of all actions and thoughts.
Chittakasha	Sometimes, the chitta is seen as a vast sky in a vision during meditation. This sky of chitta having huge vacant space is referred to as Chittakasha.
Dharana	The practice of fixing one's mind on a single chosen object.
Gopas/Gopis	The residents of Goloka other than Lord Shri Krishna and Radha.

Guru-Tattva	It is the eternal power of Ishvara which shows path to seekers and operates by means of able Gurus. The divine power transmitted by the Guru acts as Guru-Tattva and provides guidance to the disciples.
Hatha Yoga	A path of yoga which focusses on rigorous practice of external activities such as asanas, pranayama etc. for purification of body and mind.
Havana	A form of Vedic ritual which includes offering of eatable things in the sacred fire so that their subtle part reaches gods by means of powerful mantras.
Hiranyagarbha	The original matter from which the entire universe was born, the seat of Lord Brahma.
Hiranyamaya Purusha	It refers to Lord Brahma owing to golden colour of His body.
Jala-Tattva	One of the five tattvas which has the property of fluidity and is prevalent in the bodies of all moving creatures.
Knowledge Yoga	A path of yoga in which the practitioner attempts to live with constant remembrance of the fact that Brahman alone exists and that the entire world is but a manifestation of Brahman.
Kaivalya	The ultimate state of salvation.
Karma Yoga	The path of yoga of selfless actions devoid of personal desires conducted with a sense of duty for purification of mind and spiritual advancement.
Kriyas	Due to blockage of prana, some bodily movements happen during the state of meditation in some seekers called kriyas.
Kundalini Yoga	A path of yoga which concentrates on awakening and making the Kundalini move upwards.
Mantra Yoga	A form of yoga in which rhythmic chanting of mantra is used for purification of chitta.
Maya	The divine power of Ishvara which keeps everyone deluded from knowing the reality of the world.
Mukta	One who is liberated from bondages of Nature.
Nada	Special kind of sound that is heard during meditation.
Nirguna	Devoid of gunas, i.e., entirely beyond Nature.

Ojas	The subtle part of semen when preserved gets converted into ojas, which provides inner valour to the practitioner.
Om	Om is the root of all mantras.
Para-Prakriti	The transcendental Nature beyond the present manifested Nature.
Para-Vairagya	Transcendental dispassion.
Parakaya-Pravesha	A siddhi by which the subtle body of a yogi may temporarily leave his own gross body and enter into another dead body making it alive for some time.
Prakriti Devi	Goddess of Nature, who takes care of order in the Universe.
Prakritilaya	A special state just before the final birth, where a yogi remains merged in the outer layer of Prakriti.
Prana-Pratistha	The ritual of infusing life in an idol of a god to be established in a temple, so that it may be treated as alive and served accordingly.
Prithvi-Tattva	The grossest among the five tattvas which is predominant in all solid objects and has the property of heaviness, inertia.
Raja Yoga	The royal path of yoga which adopts a balanced approach for purification of chitta following several steps ultimately leading to the stillness of mind.
Riddhi-Siddhi	The consorts of Lord Ganesha.
Ritambhara Pragya	The light of True Knowledge, which fills one with real Knowledge about Nature and paves the way to salvation.
Saguna	Having attributes, or one who is having gunas.
Shraddha	It is the ceremonial rite practised by Hindus of offering the subtle part of food to deceased ancestors by means of resolution of a Brahmin priest.
Siddha-Purusha	A perfected being who has achieved a great spiritual elevation.
Tanmatras	Subtlest form of senses such as touch, smell, sight etc.
Tattva	The most fundamental subtlest elements from which the entire cosmos is composed.
Tattvagyana; Tattvagyani	Tattvagyana refers to True Knowledge about the composition and nature of the entire Nature, which liberates one from bondages; The one who attains Tattvagyana is known as Tattvagyani.

Urdhvareta	A seeker whose semen has been converted into Ojas. Such seekers attain a higher state in spiritual practice and are also able to help others in their pursuit of spirituality.
Vacha-Siddhi	A siddhi which is attained by a seeker who always practises truthful speaking, owing to which his spoken word comes true.
Vaikuntha	One of the worlds in Para-Prakriti which is the abode of Lord Narayana.
Vaishya	The merchant class in the fourfold varna system in Hinduism.
Vasana-Deha	After death, an ordinary being gets a transparent coating around his/her subtle body due to his/her longing for worldly desires and attachments known as Vasana-Deha which keeps the jivatma bound to the Earth.
Vayu	Subtle air, that operates within the subtle body.
Vayu-Tattva	The subtle air element whose property is movement.
Vrittis	These are the ripples of thought currents and a subtle form of thought at a conceptual level generally arising from the depth of chitta from samskaras.
Yagya	A sacrificial act, whose ritual involves casting some objects in sacred fire with the utterance of mantras rhythmically.

## Other books written by Yogi Anand Ji





**Dear Seekers!**

**“To attain the goal, it is necessary to have restraint, hard work, patience, and contentment. No doubt, there will be obstacles on the way. The body, prana and mind of the practitioner himself will create hindrances. But the practitioner must not stop. Rather he should understand the impediments, resolve them and if they remain unresolved, he must overcome by all means. Maintain continuity of the spiritual practice. Success will surely welcome you.”**

**-Yogi Anand Ji**



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