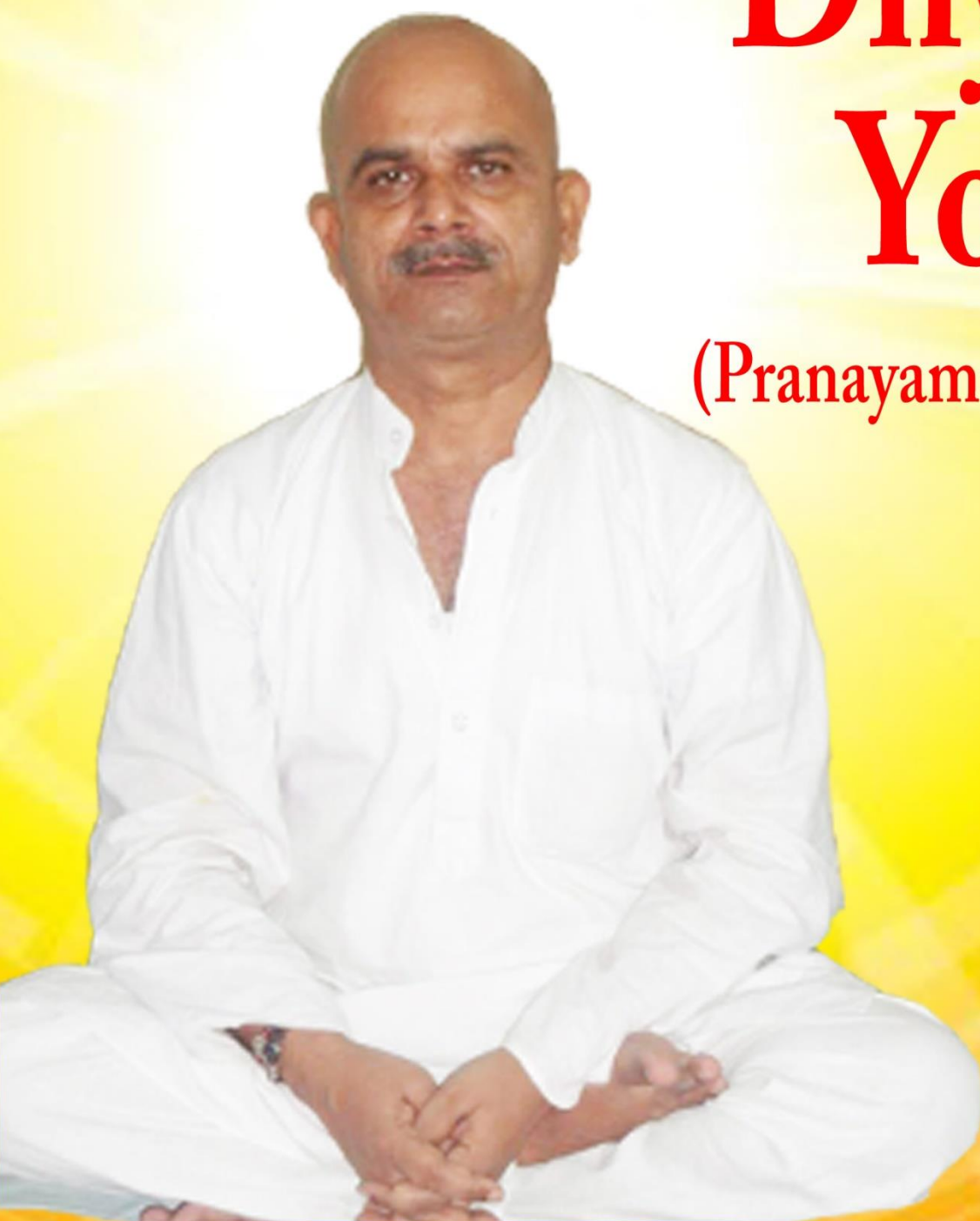


Sahaja Dhyana Yoga

(Pranayama, Kundalini)



Yogi Anand Ji

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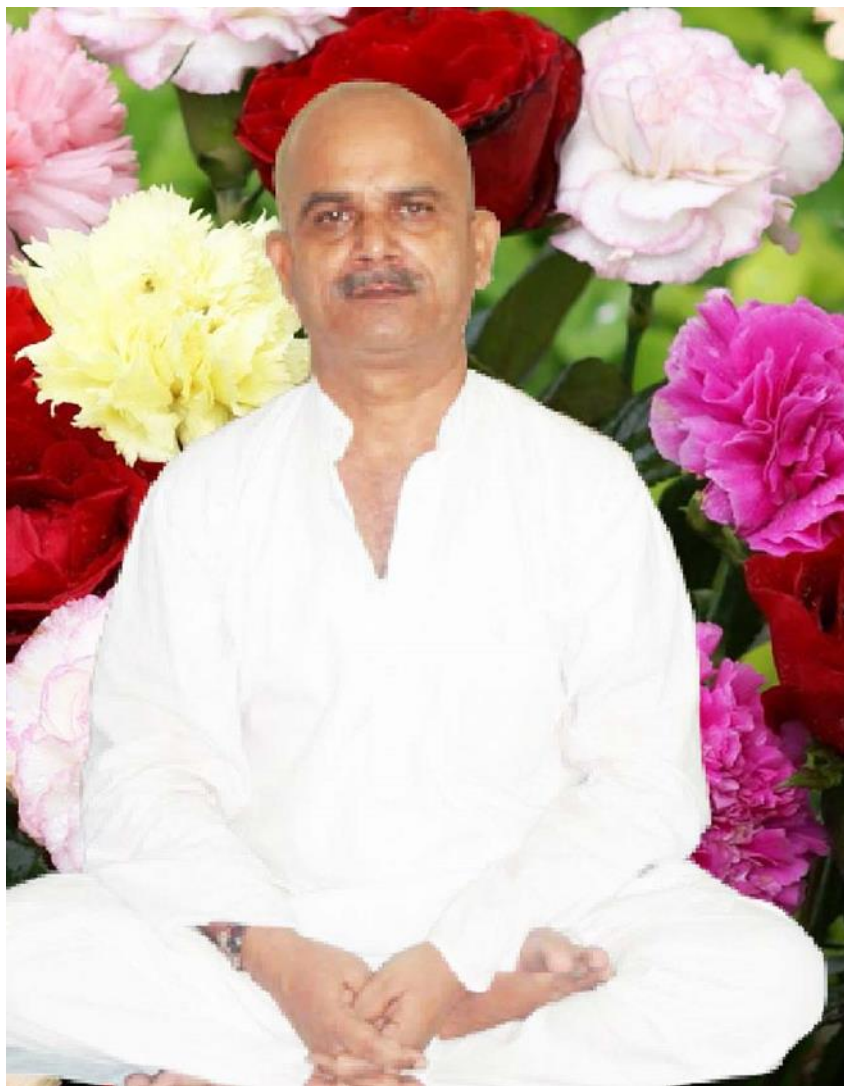
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Yogi Anand Ji

Table of Contents

Sr. No.	Topic	Page No.
1.	Translator's Note	vii
2.	Preface	viii
3.	Gratitude	ix
4.	Appeal	x
PART- I		
5.	Yoga and its Significance	2
6.	Method of Practising Dhyāna	11
7.	Pure Sāttvika Food	35
8.	Charity	37
9.	Philanthropy	39
10.	Desires	41
11.	Condemnation	44
12.	Woman	48
13.	Pleasure and Pain	52
14.	Patience	56
15.	Silence	59
16.	Guru	61
17.	Śhaktipāta	65
18.	Yogī and Bhakta	78
19.	Samnyāsī	82
20.	Vairāgya	86
21.	Death and after Death	90

PART- II

22.	Ashtāṅga Yoga	105
23.	Yama	107
24.	Niyama	114
25.	Āsana	120
26.	Prāṇāyāma	131
27.	Trātaka	141
28.	Impurity	149
29.	Mantra-Japa	153
30.	Valaya	158
31.	Jñāna Chakra	166
32.	Divya-Dṛṣhti	170
33.	Siddhis	176
34.	Kundalinī	183
35.	Samādhi	215
36.	Jñāna	225
37.	Mokṣha	230
38.	Regarding Lokas	235
39.	Yogabala	252

PART- III

40.	Śharīra	264
41.	States of Mind	275
42.	Kośha	278
43.	Nāḍī	280
44.	Chakras	282
45.	Prāṇa	286
46.	Bandhas	288

47.	<u>Karma</u>	290
48.	<u>Ahaṁkāra and Indriyas</u>	305
49.	<u>Chitta</u>	319
50.	<u>Gunas</u>	331
51.	<u>Avidyā and Māyā</u>	337
52.	<u>Prakṛti</u>	341
53.	<u>Īśhvara</u>	345
54.	<u>Ātmā</u>	351
55.	<u>Creation and Annihilation</u>	355
56.	<u>Brahman</u>	361
57.	<u>Few words from seekers</u>	364
58.	<u>Glossary</u>	371

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 Dhyāna Yoga*', written by *Gurudeva, Yogī Śhrī Anand Ji*, based on his long experience and research in the sacred field of spirituality. There is hardly any gap between 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 struggling for spiritual regeneration and are enthusiastic to drink the elixir of wisdom. His books serve as a guiding stall 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 Dhyāna Yoga*' will be helpful for readers who are not proficient with Hindi language and are thus 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, Rajasthan Technical University, Kota). 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 similar to that of British English. Sanskrit or Hindi words for which no exact translation could be found have been retained in their original form, and are written in italics throughout the book. When such terms appear for the first time, it has been attempted to write the nearest meaning is written in brackets. To substantiate, a little elaborate explanation has been given in Glossary at the end of the book. Although utmost care has been taken while translating the book, yet there is still a scope of mistakes because human being is an effigy of errors. The entire responsibility of any inadvertent errors present in the book lies upon the translator and proof-reader. The writer of the original book is not responsible for any errors or omissions in this translation, in any case.

Preface

Through this treatise, I intend to provide information to all readers what actually *yoga* is and what is its importance. At present, most of the people are not getting the correct information about *yoga*. The biggest reason for this is that many spiritual guides themselves lack complete knowledge of *yoga*. Therefore, sometimes confusing statements can be heard about *yoga*.

Nowadays, those who are actual *yogīs*, mostly do not reveal themselves. Some people show miracles by attaining trivial *siddhis* and pose themselves as *yogīs*. Miracles are not *yoga*. Through *yoga*, a seeker becomes introverted and attains knowledge about the real structure of Nature and orients himself towards *Chaitanya-Svarūpa* (conscious Self). After knowing the reality of Nature, he becomes free from the cycle of birth and death in the gross world full of miseries and then attains eternal peace by being situated in his Self.

O sons of nectar! Know about *yoga* and try to benefit from it. Then remain situated in your Self forever and make your life divine by attaining the eternal bliss; this is my sole objective.

Thank you!

-Yogī Anand Ji

Gratitude

The monumental task of collecting means related to *yoga* in the form of book is accomplished successfully. Initially, it seemed to be a tough job. Naturally, it would be difficult for a single person to complete such a task. The contributions of Prof. Ravindra, Dr. Ravi Kant Pandey (Ph.D.), Prof. Anshul, Dr. Rajat (Ph.D.), Kaushalendra (Ph.D.), Vikas (M.Tech.) and Ashish (M. Tech) in completing this task are notable. I would like to give the foremost credit to Rajat Dhingra, who is a research student at IIT Kanpur. He also helped by persuading his friends personally to cooperate in this significant work. I give special blessings to Rajat Dhingra for working with such great diligence for the welfare of people. Prof. Anshul Khandelwal also contributed his valuable time and efforts in the completion of this book in spite of being very busy.

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

“त्वदीयं वस्तु गोविन्द, तुभ्यमेव समर्पयेत”

(This is thine object O Lord! And is dedicated to You.)

-Yogī Anand Ji

Appeal

Dear readers, I am writing this article with the inspiration of *Ādiguru Śhaṅkarāchārya*. I am an elementary *sādhaka*. I will write this article on *yoga* according to my capability and knowledge. If there is any mistake in this treatise, please pardon me. If any *sādhaka* or *yogī* points out my mistakes, I shall be grateful. Perhaps, I might not have written this treatise, but when I was at the hermitage of Shakambhari, at that time, I got special blessings of *Ādiguru Śhaṅkarāchārya*. Then, in the state of *samādhi*, he said to me, **“You are a *Tattvajñānī* and a great *yogī*, so you should do something for the welfare of the public.”** At that time, I could not understand the meaning of what he said. I said, **“Please clarify to enable me to understand your implication.”** He said, **“Write a treatise on *yoga*.”** I said, **“Where do I have the ability to write a treatise on *yoga*! In order to write a treatise on *yoga*, one must have perfection in it.”** He said, **“Why do you consider yourself to be incapable? You should begin writing, you will gain potential inherently. In the future, you will become perfect in this subject, my blessings are with you.”** After that, in January 1994, I began writing this treatise. I also had to gain some information through *yoga* and had to take myself to the highest state, so that I could write authoritatively on some subjects. I used to meditate and also write a part of the treatise whenever I wished. In this manner, it took me four years to complete this book.

I attained this stage in *yoga* with the blessings of my *Guru*. She made me mature in *yoga* with her solicitous guidance. Moreover, I also got guidance from many great men in the field of *yoga*. These great men and divine powers are residents of subtle world. They used to resolve my doubts in the meditative state. My path is that of **‘*Sahaja Dhyāna Yoga*.’** Every human being can practice *yoga*. It is not necessary to go to a hermitage or forest to practice it. You can not only practise *yoga* while living as a householder, but with your diligence and efforts, you can also reach on a sublime stage in it. The path of *yoga* is undoubtedly difficult, but by observing a moderate restraint, your practice will continue ceaselessly. My *guru* kept on pursuing her *sāadhanā* while living in married family life and guided a large number of *sādhakas* like me. The whole of her time remained dedicated to guidance.

Dear readers, I hope you will be benefitted by reading this book. This article will serve as a guide for those who practice spiritual meditation. However, proper 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 the books written on *yoga*. Some writers do write books based on their bookish knowledge, but the writers who have practised *yoga* and have written 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. The practitioners who practise meditation may get some help by reading such books and their doubts are resolved. From this perspective, books written in *yoga* are useful.

In this treatise, I will write about *Kuṇḍalinī* and *prāṇāyāma* in detail, so that it may be easy for *sādhakas* to resolve their problems. I have heard some people saying undue words about *Kuṇḍalinī*. Such ignorant people are themselves in delusion and are also trying to confuse others. O Seekers! You should practice under the guidance of an able *Guru*.

Dear readers! Recognize your real identity (Self). You are great since times immemorial, but due to ignorance, you have been under the control of mind and sense organs. 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 *guru*. Due to this, 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 become masters of those powers. O sons of elixir! Realise your 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 change and is full of misery. Be established in your 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 about *yoga* to some extent. I know

that some essential facts must have been left. If I had tried to write in detail, the article would have been too long. Therefore, keeping everything in mind, I have written in brief.

I know that when a new *sādhaka* begins to practise, he is faced with different kinds of obstacles and he does not have complete knowledge of the path ahead. Therefore, it is said that to practice *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 *yogī*. Thereafter, do *sāadhanā* under his direction. O seekers! An ordinary human being cannot understand the reality of a *yogī* whether he is perfect in the practice of *yoga* or not. You should not at once get initiated from any *yogī*, but keep practising under his direction, because there are very few real *yogīs* these days.

Seekers! Do not think whether you can practice it or not. In my opinion, everyone can practice *yoga*. It can be practised even in married life, just try to make efforts. If students practice it, it will be much beneficial for them because the practice of *yoga* helps in development of brain. If all the members of a family practise collectively, there will definitely be harmony among them in future and mental tensions etc. will be removed. The practice of *yoga* does not mean that to be successful in this field, one must snap his links with the society and should go to the forest. With the practice of *yoga*, the *indriyas* become introvert and fickleness of mind reduces, sobriety comes and peace is attained. The gross body gets freedom from all ailments, irritation and anger reduces,. happiness increases, worldly sorrows affect less and a feeling of bliss pure keeps growing.

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

I want to tell those *sādhakas* who are practising *yoga* and have achieved a sublime stage that if they ask me something, I shall try to explain as per my capability. You may read my experiences. Your experiences may not be same as that of mine, but the inference of experiences is almost the same. When your *Kuṇḍalinī* becomes stable, do not ignore your

practice, rather keep it up, because you still have to cover a long distance. Only after the stabilization of *Kuṇḍalinī* does the *karmāśhayas* present on the *chitta* starts getting destroyed in more quantity. There are still many steps to climb on the ladder of *yoga*. So keep practising rigorously, because your *chitta* still has misery-causing *karmāśhayas*. They have to be destroyed by enduring them to get freedom from *avidyā* and be situated in the Self.

–Yogī Anand Ji

PART- I

Yoga and its Significance

Since times immemorial to today, India has been a land of *yogīs* (practitioners of a scientific path for spiritual growth). All the *yogīs* have laid stress on the purification of body, mind and *prāṇa* so that one may know the existence of *Brahman* (the ultimate Reality that alone exists) and *Ātma-sākṣhātkāra* (Self-Realisation) can be attained. There is only one way to *Ātma-sākṣhātkāra* and achieving *tattva-jñāna* (real knowledge of the basic composition and characteristic of Nature) and that is *yoga* (spiritual path of union with Divine). That is why the *yogīs* are *tattva-jñānīs* (knowers of essence of creation) and philosophers. The more versatile the *yoga* will be, more will be the philosophic ideas in it. *Yoga* encompasses not only the realisation of truth, but also to implement it in our life also. *Yogīs* have adopted different means to realise the truth and the same became different paths of *yoga* with time.

The word ‘*yoga*’ has its origin in the Sanskrit word ‘*yuj*’, which means unification, merger or assimilation. In such a stage, the *yogī* realises unity (oneness) of *jīvātmā* (individual soul) and *Paramātmā* (supreme soul). The union of *jīvātmā* and *Paramātmā* 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 *jīvātmā* to the real nature of this illusory world and by providing actual knowledge and complete piece, introducing the real nature of life.

The utmost importance in *yoga* is given to control of mind, because without the restraint of mind, union with God is impossible. By controlling the mind, inner potential and determination of the *sādhaka* (practitioner of the spiritual path of *yoga*) get enhanced, the narrow-mindedness of ideas gets removed and mental qualities get broadened. By this, the feeling of inner bliss of the *sādhaka* will surely increase. In order to control the mind, the *sādhaka* has to be disciplined and follow the rules of *yoga*. The *sādhaka* begins to get unique qualities by following these principles of *yoga*. The practice of *yoga* empowers him with a special kind of vision, by which he gains the knowledge of the subtle world and subtle substances beyond this gross world, by which he also attains wisdom. Due to increase of will-power, the practitioner attains a lot of unique powers of different kinds.

The composition of the human body is similar to the structure of the universe. The universe is created by *Brahman* and the power of *Brahman*. There is also an abode of *Brahman* and *Śhakti* (the divine power) in the human body. Just as the *Īshvara* (highest form of God who is the master of everything) and *sūkṣhma lokas* (subtle realms) are present in the universe, similarly everything is present in the human body. When a *yogī* activates the *sūkṣhma chakras* (subtle centres of power) present in his body, by awakening them, he can establish connection wherever he wishes or with the *loka* of his choice in that state. The *yogīs* awaken the *Brahma-Śhakti Kuṇḍalinī* (subtle serpent power present in subtle body) situated in *Mūlādhāra Chakra* (root wheel or the bottommost energy centre present in the subtle body) in their body and cause it to meet *Brahman* in *Sahasrāra Chakra* (the topmost Crown *Chakra* located at the top of the head). This union is called *yoga*. In this state of unanimity, a *yogī* lies in *Nirbīja Samādhi* (the highest superconscious state which is attained when no seed of fruits of past actions remains to be endured). However, due to the leftover *saṃskāras* (subtle impressions in latent mind) of *para-vairāgya* (transcendental dispassion), he needs to practise *samādhi* (superconscious state of awareness) ceaselessly, until the *saṃskāras* of *para-vairāgya* are destroyed.

By constant practice of *yoga*, the true nature of *Brahman* can be realised. The ability to understand the Nature and its modifications in its original form also comes. What is our real nature, where we were before, what will happen in the future, where we will be, how was our conduct in previous births, what our duty is etc.; the answer to such questions and the understanding the *karmas* (actions whose fruits have to be reaped in future) of *pāpa* (sinful actions which result in misery) and *Punya* (virtuous action which leads to pleasure) in the present can be obtained with the practice of *yoga*. *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 there are different kinds of divine powers vested in it. The places of the body where there are centres of hidden powers are called as *chakras*. The *sādhakas* and readers who are familiar with *yoga* must

be aware of the meaning of these *chakras*. Everyone knows that all actions of human beings like thinking, understanding and observing etc. are governed by the activation of different centres located in the brain in an awakened state. These centres have the ability to perform similar actions. However, the ability of those *chakras* is of extremely higher class. The human being gets the vision of *Brahman* during *dhyāna* on activation of these *chakras*. Just as the Sun of the gross world is envisioned with the gross eyes, in the same way, the *yogī* experiences *Chetana-Tattva* (pure consciousness element) beyond *Prakṛti* (Nature), on activation of these *chakras*. The process of activating these *chakras* is called *yoga*. There are different ways to activate these *chakras*. These different ways are different paths of *yoga*. The *sādhaka* chooses a path of *yoga* according to his convenience.

The cause for the bondage of *jīvātmā* are *ahaṁkāra* (ego), *buddhi* (intellect), *mana* (subtle form of mind) and the *indriyas* (sense organs). These clench *jīvātmā* in bondages because the *indriyas* remain extroverted to indulge in worldly pleasures. This indulgence increases so much that they begin to consider the mundane substances as their own. Due to this reason, attachment originates and if the desires are not fulfilled, then malice arises. Then gradually, craving increases so much that human being remains indulged in acquiring worldly objects even at the time of death due to ignorance or keeps attachment with the material substances. He does not want to die while he knows that he is sure to die. All this is caused by craving. This is responsible for the bondage of all *jīvātmās*. However, the human being can be free from this bondage by the practice of *yoga*. When a human being follows the path taught by the *guru* (spiritual master who shows the path and helps to walk on it) in a disciplined manner, then his extroverted *indriyas* start becoming introverted. *Mana*, *buddhi* etc. begin to become introverted by continuous practice of *yoga*. In this state, attachment towards worldly substances begins to reduce and craving starts weakening. *Tamoguṇī ahaṁkāra* (lower-class ego which leads to downfall) also begins to be purified. When the practice of *Nirvikalpa Samādhi* (a higher superconscious state during which the practitioner becomes unaware of bodily consciousness) starts to increase more in *yoga*, the remaining *karmas* even begin to

diminish. When these leftover *karmas* are finished, then the *jīvātmā* gets freed from bondage.

According to the *Yogasūtra* of *Patañjali*, the process of restraining the *vrittis* (mental ripples) of *chitta* (deep sub-conscious mind-stuff) is called as *yoga*. When the *vrittis* of *chitta* gets calm completely with the practice of *yoga* gradually, then the soul manifests itself in its real form in that state. When the *vrittis* of the form of *karmāśhayas* (remnants of actions performed with doership on *chitta*, due to which fruits of previous actions have to be borne) start to accumulate on the *chitta*, the soul gets hidden due to these *vrittis*. This is called moving away from the soul. The means by which the moved away soul starts to be envisaged again, that is called *yoga*. Five states of *chitta* have been described. These five states are: **1. Mūḍha, 2. Kṣhīpta, 3. Vikṣhīpta, 4. Ekāgra, 5. Niruddha.** When the *sādhaka* achieves the *ekāgrāvasthā* (one-pointedness of mind), then all the three, meditator, process of meditation and object of meditation remain present in the *chitta*. On further advancement in practice of *yoga*, the *niruddhāvasthā* (a state of cessation of all mental activities) of *chitta* is attained. As the practice progresses more, the union between *jīvātmā* and *Paramātmā* takes place. Until all the *vrittis* of *chitta* get completely obliterated, a separate entity of the *jīva* remains present. In the sixth chapter of *Bhagavad-Gītā*, *Bhagavāna Śhrī Kṛṣṇa* says, **“A yogī is superior to those performing austerities, he is also superior to those having the knowledge of scriptures, he is also superior to those who work with personal motives. So, O Arjuna! Become a yogī.”** These words reveal that a *yogī* is excellent.

By concentrating the mind through the practice of *yoga*, knowing all that what is inside the body, that there is unearthly power in every *chakra* and centre of subtle *nāḍīs*, the *yogī* awakens that dormant supernatural power by means of *prāṇāyāma* (technique of controlling breath) and *dhyāna* (meditation). After that, they become masters of these supernatural powers. Getting a command over jealousy and malice, happiness and sorrow and the *indriyas* and attaining calmness of mind by the practice of *yoga*, the *yogīs* have been able to establish a state of peace on the earth, e.g. *Ādiguru Śhaṅkarāchārya*, Gautama Buddha, Lord Mahavira, Swami Vivekananda etc.

It is necessary to concentrate the mind to restrain the *vrittis* of *chitta*. There is a deep, unbreakable relationship between *mana* and *prāṇa* (subtle form of life energy). The activity of *prāṇa* begins to subside on making the mind still. If *prāṇa* is controlled with the practice of *prāṇāyāma*, then the mind will also start to be concentrated. If a slow and gradual practice is followed to restrain the mind from external objects with the help of dispassion, it begins to be focused. To make the mind concentrated, this type of practice has to be followed slowly and gradually. Although the mind will not be focused in the beginning, but it begins to become focused with continuous practice.

The guide or *guru* of spiritual path cannot be found easily; instead, they are found due to good deeds of the previous births. It is also not a good thing to make anyone a *guru*. Nowadays, there is an abundance of people who are ready to become *gurus* of this path. The truth is that several charlatans, cheaters and greedy people pose themselves as *yogīs* and knowledgeable seers. Due to this reason, people are unable to recognize a real *yogī*. Nowadays, people are engaged in earning money in the attires of saints. Many so-called sages and great men preach a lot about *yoga* by acquiring bookish knowledge. But such type of saints cannot give guidance of *yoga*, because the guidance of *yoga* can be given by one who is perfected in *yoga* with practice. Such *yogīs* are very few in numbers these days. The real *yogīs* mostly keep themselves a bit away from society. They do not reveal themselves. The *yogīs*, who are engaged in the welfare of human beings in the community with the intention of benevolence, always face impediments of the society, because these days there is no shortage of sham and hypocritical *yogīs*. Such *yogīs* cheat the innocent and ignorant people of the society in the name of *yoga*. They affect people by showing few miracles. That is why society respects them. However, when they are exposed, then these *yogīs* are found something else. What is the fault of innocent and ignorant people of the society if such fake *yogīs* cheat them? Just showing miracles by trivial *siddhis* (occult powers) does not mean that they are *yogīs*. Inferior type of *siddhis* are obtained by adhering to some moderate restraint and practice. A *yogī* also get *siddhis* during their period of practice, but he does not pay attention towards these *siddhis*. *Siddhis* act as hurdles in the path of *yoga*. That is why a *yogī* moves ahead by leaving these *siddhis* behind, because he has to cover a long way.

Man keeps on running behind worldly pleasures, but the desire does not diminish by their enjoyment, instead, it acts like adding fuel to the fire, which increases craving for enjoyment 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 are the sense organs of human being. Through *yoga*, the human *indriyas* become introverted, due to which yearning for worldly pleasures does not remain. Then craving cannot take a human under its control. Instead, it begins to subside slowly and gradually. In *yoga*, the *sādhaka* explores the truth within his own body; there is no need to wander in the outer world in search of Truth. Human sense organs cannot give knowledge about the Truth, because they have a specific limit. External organs can bring only limited gross information. However, the knowledge of the Truth is beyond the gross world. The soul located inside the human being, which is epitome of *Brahman* and witness of the world, is actually consciousness itself and Truth. The only way to know something in its entirety internally and externally is to attain union with it. When we will be one with it, only then we can understand it in its real sense. Therefore, to realise everything about *Ātmā* (the indwelling Self), we should make our *indriyas* introverted so that the fickleness of mind may be gone. Stability will come in mind and it will also become introverted. Constant practice will bring oneness with *Ātmā*, then the knowledge of truth will be possible. The realisation of truth will end up ignorance and we can be free from the influence of delusions, it is certain.

Yoga is such a way through which we can attain God. We can regain our existence that we have forgotten. Humans practice *yoga* to attain God or to retrieve their forgotten existence. There are various ways to follow the practice of *yoga*, but the aim of all these ways is the same. Only the ways are different, such as *Sahaja Dhyāna Yoga* (yoga by meditation), *Kuṇḍalinī Yoga* (yoga related to *Kuṇḍalinī*), *Rāja Yoga* (the royal path), *Haṭha Yoga* (yoga of persistence), *Mantra Yoga* (yoga related to *mantras*), *Bhakti Yoga* (yoga of devotion), *Jñāna Yoga* (yoga of wisdom), *Sāṅkhya Yoga* (yoga related to Nature), *Nāda Yoga* (yoga of sound), *Laya Yoga* (yoga of immersion), *Karma Yoga* (yoga of action) etc. The human being can choose any path according to his convenience. Yes, it may be possible that some *sādhaka* achieves his goal quickly and the other may attain it

late. Through *yoga*, human 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. He will continue to consider this world as his own. He will feel his siblings, parents and relatives as his own and will remain bound in these attachments. Considering this world as ours due to cravings is the bondage. Unless these bonds are released, the cycle of birth and death will continue steadily. We have to snap this tie and to get rid of it. No one has forced us to make us tie in this bond; rather, we are bound due to ignorance. We are responsible for it. If any person wishes, he can be free from worldly ties. The human beings who willed to attain God, they surely got Him; they freed themselves from all sorts of bondage.

A householder thinks how can I get liberated, as I am ensnared in family life. However, it is not so. A householder can also be free by doing selfless actions while living as a householder. Every action of a person who performs his duties selflessly is done as if it is pervaded with God, then 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. However, here some Saints have been such, who have abandoned everything by considering the world as momentary and became great by attaining God, e.g. Gautama Buddha, Mirabai, Tulsidas etc. Some great men were such who recognized the reality of this world very well at the initial stage. They kept themselves engrossed in contemplating about one true *Brahman*, instead of observing household life and they had been great *yogīs*. Like *Ādiguru Śhaṅkarāchārya*, Samarth Ramdas etc. We can draw inference from these examples that God can be attained by every human being, under whatever circumstances he may be. These great *yogīs* and saints gave utmost priority to God-realisation and remained detached from the world while living in it and made themselves godly by realizing God.

The human being keeps on working day and night tirelessly to get worldly things. He does so just for the sake of transient pleasure and keeps wandering in this world. When a targeted object is not achieved according to a person's desire, he becomes sad. Whereas, the real bliss of every human being is lying hidden in him. He does not explore it in

himself. If he may explore himself, he can surely achieve such joy and peace where there is no space for misery. After that, he can realise God. That is why, from the very beginning till today, the *yogīs* have been contemplating God in its entirety by achieving Him within themselves. The worldly things could not have shown their effect on such *yogīs*, even while they were living in the world. Our sensual desires and sense organs do the act of indulgence in worldly things and these sense organs dominate the human race. The human being cannot decide between the good and bad things due to being under the control of these sense organs. Due to such actions, sensual desires continue to generate. Human life becomes hellish. He keeps on living his life full of sorrows and blames God. He blames God for his circumstances, while he himself is responsible for his success and failures.

However, *yoga* is such a process by which a human being gets rid of many sorrows. Such a *yogī* wanders fearlessly in the world being deviated from desires. I too got the solicitous guidance of my *guru* to run on this path. She showed me the path of infinite nectar by taking me out from the alley of dark ignorance of this world, which is full of longings and miseries. The *guru* herself made me proceed further on this infinite path holding my finger. She blessed me by showing the ultimate goal and now she is present in every breath of me and even in every cell of my body invisibly. I offer my obeisance unto such a *guru* repeatedly. Whatever I have learned from my *guru*, I am trying to write it in brief.

First of all, let me explain that *yoga* is not a thing that cannot be practised by a human being. Every human being can practise *yoga* because some humans think that they do not know whether they will be able to practise *yoga* or not. Every man and woman should remove this thing from their mind. I firmly hold that all of you are capable of doing *yoga*. Every man and woman can practise *Sahaja Dhyāna Yoga* at their house by sparing a little bit of time. Yes, for that you have to save some time. If you incorporate *yoga* in your daily routine just as everyday work, then time will undoubtedly be spared automatically. Today's human being takes time out for work, entertainment, party, pleasure trips etc., so why not take out time for *dhyāna*. Time will surely be found. When we take out time for mundane activities, why cannot we spare some time to seek God and peace? When a human being sympathizes others for his gross acts, shows gratitude unto him, then do we

have less favour of God who gave us this human body? He 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 can make this human life successful. Some *yogīs* 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 *yogī* should impart information about *yoga* to everybody. What are the 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 cannot be able to write something about this subject. *Yoga* is such a path that leads to God. Everyone has the right to move toward God. Therefore, people should be told about *yoga* and be appropriately guided for the welfare of humanity.

There are many books written by *yogīs* and saints available in the market. It is often complained by men who are interested in the spiritual path, that it has been written in books that human beings should follow the path of God, but it is nowhere written in those books that how to proceed on this path or how to practice *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 *yogīs* should write about *yoga* broadly so that all men can understand well about *yoga*. Yes, it is inevitable that without having a skilled *Guru* or a guide, it cannot be practised. Just a little bit of *yoga* can be practised by reading books. However, it cannot proceed further without guidance. Therefore, it is necessary to have a guide to help. The guide should be one who has complete knowledge of this path.

It is necessary to have genuine sentiment towards God to attain Him. Until there is no emotion towards God, i.e. one is not drawn towards God internally, till then God-realisation is not possible. 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 keep considering about your existence separate from God, then you will be delayed. If you dedicate yourself with a pure heart to practise *yoga* to attain God, you will surely get success.

Method of Practising Dhyāna

First of all, choose a clean place at your home or a room where you have to practise *dhyāna*. As far as possible, choose a place that is free from noise or where there is the slightest noise so that it does not interrupt you. Prepare a seating mat on which you can sit comfortably. It is better if mat is made of halfa grass. If a mat of halfa 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 *dhyāna* mat for any other purpose; it should be used only for meditation. When the *dhyāna* is over, keep the *dhyāna* mat safe and secure. Dirty mat should not be used. It 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 gross body has a positive charge. During *dhyāna*, special kind of rays emerge out of our body. These rays should not get absorbed direct into the Earth. That is why the mat should be either of halfa grass or a blanket. It is convenient to sit on a mat and it is also helpful as an insulator between the Earth and our body.

There should also be a fixed time for *dhyāna*. It is almost mandatory to have a fixed time at the beginning of practice. If you set a time, you will automatically remember that this is for *dhyāna*. You will definitely finish your work before that time. If you sit for *dhyāna* after fixing a specific time, you will automatically remember that the time to meditate is there now and you will sit for *dhyāna* after finishing your routine works. By the way, morning time is perfect for *dhyāna*. At that time, the atmosphere is calm and *dhyāna* also goes on very well. If for any reason, this time does not suit you, choose a time of your convenient when you can sit on *dhyāna* daily. If you have time in the evening, spare some time for *dhyāna*. The mind begins to become focused a bit by sitting on *dhyāna* for at least two times during twenty-four hours. The evening time between 6 to 8 p.m. is excellent or 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 *sādhaka*. The practice of *dhyāna* should not be done in this period, because this is the wandering time of some *tāmasika* (full of *Tamoguṇa*) powers. *Tāmasika* powers do not like *sāttvika* (having

primacy of *sattvaguṇa*) *sādhakas*. There is a contradiction between them. Punctuality is mandatory in order to perform any task.

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 selected to practice *dhyāna*. It should not happen that you remember one deity today and the another tomorrow. If different deities are remembered, then our mind will remain fickle instead of being still. That is why the *Iṣṭa* (tutelary deity) should be one. All the deities are basically the same; only their outward appearance is different. Therefore, the *sādhaka* should not compare one deity with the other. All deities are equal. If you do not want to choose gods as your *iṣṭa*, you can concentrate your mind on the picture of ‘Om’ or some point to make it still, because a base is needed to focus the mind. The mind will not be focused without having a base soon. Therefore, the *sādhaka* should choose a targeted object to focus the mind. The *sādhaka* should wear clean clothes on his body at the time of *dhyāna*. It is not mandatory to sit after taking a bath, yet it is better if you sit after taking bath. Well, the face, hands and feet should surely be washed before sitting to meditate.

A new practitioner should do mental worship before practising *dhyāna*. Mental worship has an effect on *Antaḥkaraṇa* (the inner medium including all mental faculties) and it starts getting purified. On doing mental worship, mind starts becoming stable a bit. Mental worship should be done before the idol or picture of *iṣṭa*. It should be done while seated on the sitting mat. At the time of mental worship, the more the feeling is there in you for your *iṣṭa*, the better will it be. While doing mental worship, tears start shedding from the eyes of some *bhaktas* in memory of Lord. They become emotional and get lost in memories of the Lord; they do not remain in their senses. The more your devotion to God, the sooner will you begin to concentrate. By the way, there are eight limbs of *yoga* described in the *Patañjali-Yogasūtra*. *Dhyāna* 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. Āsana** (physical posture), **4. Prāṇāyāma** (practise of breath control), **5. Pratyāhāra** (withdrawal of sense organs from their objects), **6. Dhāraṇā** (practice of concentration), **7. Dhyāna** (meditation) and **8. Samādhi** (superconscious state). I will

describe this topic a bit ahead. However, the *sādhaka* should practice *āsana* and *prāṇāyāma* at the beginning of practising *dhyāna*. I will write an article on *āsana* and *prāṇāyāma* ahead. The mind begins to be still by the practice of *prāṇāyāma*. If *prāṇāyāma* is practised in an adequate amount, the restlessness of mind will slightly reduce.

After mental worship, sit down in *Sahajāsana* (easy pose) or *Padmāsana* (lotus posture). Put both of your hands together in your lap and sit erect. The body should not be relaxed. 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 *dhyāna*, chant *Mṛtyuñjaya Mantra* (a hymn in Sanskrit for protection) eleven times. If you do not wish to chant it, then skip it, but this *mantra* benefits us. A protective shield is built all around our body with the influence of this *mantra* and it also purifies the *Valaya* (an annular subtle luminous ring rotating around every living being) of the practitioner. After a while, fix your vision on the idol or picture of your *iṣṭa*. In this state, eyes should not be closed, rather keep gazing as long as possible. This process is called *Trātaka* (practise of gazing at an object). I will write about *trātaka* ahead. Then close your eyes. Try to concentrate your mind at *Bhṛkuṭi* (centre of the eyebrows) and try to form a mental image of your *iṣṭa* there. At the same time, chant the *mantra* of your *iṣṭa* in mind. If you do not want to focus on *bhṛkuṭi*, you can focus on the heart. If you focus at the *bhṛkuṭi*, then you will feel heaviness in the head in future or there may even be a slight headache, because the pressure of *Vāyu* (subtle air element) affects the forehead and there is a stretching in the *nāḍīs*. But the same is not the case in the heart. Most of the *yogīs* meditate on the forehead. I also used to meditate on the forehead and even today, I meditate on the forehead. Meditation on the forehead is more convenient and even the abode of mind is forehead itself.

When you will try to make a mental picture of your *iṣṭa* and will chant the *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, you will start remembering your gross activities during meditation. Sometimes, the mind will remind you of your friends, sometimes of the office and sometimes it will remind you of the market place. I mean to say that the

mind will be fickle. After some time you will realise that I am sitting to meditate. At that very moment, try to stabilize your mind on the *bhṛkuṭi*. Try to make a fictional form of your *iṣṭa* and start chanting of *mantra* again, but again your mind will run away here and there. It will remind you of the gross activities, but do not think 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 fancy picture of your *iṣṭa*. Do not get panic with this action. If the mind runs away, let it go. Engross it in contemplation of the Lord again and again and keep chanting the *mantra*. Now you will think that why does mind not stabilize in one place? Do not think at all on this matter, because the mind is not a simple thing that will be stabilized instantly, rather it is playful. Its nature is not to stabilize at one place. It keeps on jumping all around like a monkey. Do not use force with it. It does not stop at a certain point forcibly. Try to persuade with love and inspire it to stay in one place. Exhort it— “Hey brother, calm down for some time. Contemplate on God for a moment”. If you become angry on mind, it will become more unstable. The mind is restless because it has remained engrossed in the enjoyment of material substances. It has attachment due to the enjoyment of mundane things. That is why it keeps on running here and there being extroverted. This *mana* is composed of the *vrittis* of *chitta*. The nature of *chitta* is that the *vrittis* always keep rising. They take the form of *mana*. Therefore, the mind does not stabilize quickly. It will be stable slowly and gradually with practice. Also, *prāṇāyāma* brings stability in mind, because there is a deep connection between *prāṇa* and *mana*. Therefore, when *prāṇa* is disciplined with *prāṇāyāma*, the mind also becomes disciplined. The mind also gets stabilized with the practice of *trāṭaka*. So the *sādhaka* should also practise *trāṭaka*.

In the beginning, you should practice sitting in *dhyāna* for about 15-20 minutes. Slowly and gradually, the time of *dhyāna* will increase with practice. In the same way, you should sit for *dhyāna* for about 15-20 minutes in the morning. After *dhyāna*, pick up your meditative mat and keep it safe. Do not use it for any other purpose. It is better if the place of your *dhyāna* 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 *dhyāna* is practised. These rays are extremely pure, which makes that place sacred. Those rays

won't remain there if that place is used for other purposes. Your mind will concentrate easily due to these pure rays of that place.

After *dhyāna*, whenever you get time, practise *prāṇāyāma* two to three times a day and if you get more time then practice *trāṭaka* too. *Trāṭaka* makes the vision of your eyes sharper and even mind begins to be concentrated. For two to three months, the mind gets less concentrated while sitting for *dhyāna*. However, after that, it starts to achieve a meditative state. The *sādhaka* begins to feel that I should sit for *dhyāna*. The mind of some *sādhakas* gets concentrated on the passage of time. Therefore, the *sādhaka* should not be frustrated, rather should keep engrossed in meditation firmly. Some *sādhakas* achieve a state of *dhyāna* quickly. I have written beforehand that there is an inseparable relation between *mana* and *prāṇa*. If the mind becomes stable during the state of *dhyāna*, then vibrations of *prāṇa* will also begin to subside. The nature of *Apāna-vāyu* (a kind of subtle life current that operates in the lower portion of the body) is downward-moving. *Apāna-vāyu* acts in the lower part of human beings. Its motion is also downwards. With the stabilization of mind, the movement of *Apāna-vāyu* stops and it begins to try to rise upwards, leaving its natural tendency to move downwards. When the mind becomes focused, other *prāṇas* also start to perform their function very slowly. The activities inside the body start slowing down due to a little bit of halting of mind.

When the mind of the *sādhaka* starts to achieve a concentrated state during *dhyāna*, *Apāna-vāyu* begins to rise with the support of the spinal column. The *Mūlādhāra Chakra* is located at the lower end of the spine. On rising up, *Apāna-vāyu* comes in *Mūlādhāra Chakra*. At that time, the *sādhaka* feels that an air bubble has mounted on the tip of the spinal column (the bottom end of the spine) from the bottom of *Mūlādhāra Chakra*. This sensation is felt during *dhyāna*. At that time, a slight heat is felt at that place. The *sādhaka* also feels a mild tickle spell at the location of *Apāna-vāyu*. Due to heat, sometimes a slight sweat is also felt in that place. Due to this action, the *sādhaka* becomes enthusiastic. The *sādhaka* thinks that I should keep sitting in *dhyāna*. At that time, the duration of *dhyāna* of *sādhaka* automatically increases. I may also add one more thing that it is not felt to all the *sādhakas*, but only to some *sādhakas*. The mind of the practitioners who feel it surely starts remaining delightful and they wish to sit for *dhyāna*.

If the *Apāna-vāyu* is not felt, it does not mean that it is not rising up. It is the nature of *Prakṛti* that even if the *Apāna-vāyu* is rising upward, some *sādhakas* do not feel it. I came to know from my experiences that the *sādhaka* who had practised *yoga* intensely in previous births, he definitely feels it. This sensation is also felt when the body becomes pure. Therefore, the *sādhaka* should not get confused that why am I not feeling this sensation. Just continue your meditation; you will taste success.

There are seven main *chakras* in the human body. These *chakras* are made up of *Snayu-mandal* (subtle nervous system) and *Sūkṣhma Nāḍīs* (subtle channels in the subtle body to carry *prāṇa*). This *snayu-mandal* has divine powers vested in it, 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 the *Mūlādhāra Chakra*. This *chakra* is situated near the anus just above the sharp edge of the spinal cord. When *Apāna-vāyu* of the *sādhakas* rises upwards in *Mūlādhāra Chakra*, he does not have any particular sensation, only *prāṇa-vāyu* is felt to him. The *sādhaka* feels a kind of attraction towards his practice. After a few days of regular practice, the *Mūlādhāra Chakra* gets opened. Every *chakra* has a lotus flower. This lotus remains closed like a bud in a dormant state. When this bud blossoms as a flower, closed petals take the shape of a flower being unfolded. 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 *sādhaka*. However, sometimes it is not visible to some *sādhakas*. *Bhagavāna Gaṇeśha* is the deity of this *chakra*.

On progression of the practice of *dhyāna*, *prāṇa-vāyu* begins to rise upwards. Just two fingers above the *Mūlādhāra Chakra*, there is *Svādhiṣṭhāna Chakra* (second subtle energy centre) in the spinal cord. It is just behind the genitals in the spinal column. The genitals are affected by this *chakra*. When *prāṇa-vāyu* rises to *Svādhiṣṭhāna 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 *prāṇa* comes to *Svādhiṣṭhāna Chakra*, it stays there 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

petals get unfolded. Then *prāṇa-vāyu* attempts to rise upwards. The deity of this *chakra* is *Bhagavāna Brahma*.

When *Svādhiṣṭhāna Chakra* has opened, *prāṇa* rises above through the spinal cord. There is *Nābhi Chakra* (navel plexus) just four fingers above the *Svādhiṣṭhāna Chakra*. The *Nābhi Chakra* is behind the navel region. The area around the navel is affected by this *chakra*. This *chakra* is also called the *Maṇipūra Chakra*. When *prāṇa* comes in the *Nābhi Chakra*, the *sādhakas* begin to get *Anubhavas* (divine visions) during *dhyāna*. There exists *Jaṭharāgni* (subtle digestive fire) in the navel. This *jaṭharāgni* becomes more fierce with the practice of *dhyāna*. The body remains warm by this *jaṭharāgni* and this *jaṭharāgni* itself performs the function of digesting food. The *Nābhi Chakra* has a lotus of ten petals. Sometimes, *Bhagavāna Viṣṇu* is visible to the *sādhakas* in the *Nābhi Chakra* because the deity of this *chakra* is *Bhagavāna Viṣṇu*. Occasionally, during *dhyāna*, the *sādhaka* envisions that I am proceeding ahead in the darkness. There is a fire burning at a large distance ahead. The blazes of fire are touching the sky. The *sādhaka* should not be scared seeing these flames because it is your own *jaṭharāgni* visible to you. Sometimes, the *anubhava* may be that I am proceeding in the darkness. There are such types of *anubhavas*. When this *chakra* gets unfolded, all the ten petals of this lotus take the shape of a flower being blossomed. Then *prāṇa-vāyu* begins to rise towards the heart.

When *prāṇa-vāyu* comes to the *Hṛdaya Chakra* (fourth subtle energy centre), the *sādhaka* feels very delighted. There is a lotus of twelve petals in this *chakra* and *Bhagavāna Rudra* is its deity. The reason for the happiness of the *sādhaka* in this *chakra* is that the *sādhaka* gets many *anubhavas* here. These *anubhavas* are so appealing that the *sādhaka* thinks that how soon I should sit on *dhyāna* and get these *anubhavas*. There are plenty of *anubhavas* in this *chakra*. The *sādhaka* begins to get delighted with happiness because he gets the vision of his *iṣṭa* is visible here. Some *sādhakas* get so many visions that all of his time of *dhyāna* passes in these visions. Some *sādhakas* get fewer visions. I have experienced that some *sādhakas* do not get visions, but their mind remains happy. If any *sādhaka* does not get *anubhavas*, he should not feel distressed. Getting *anubhavas* does not mean that only those who get *anubhavas* reach the meditative state. Those who do not get *anubhavas* also get into the state of *dhyāna*. Still if there is any

doubt in your mind, you should seek information from your *guru* or can get your doubts resolved from a *yogī* or a competent *sādhaka*. The visions here are like this — the sky is clear, there is a light spread out all around like a clear moonlight, you are roaming in the same light; there is a verdant 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 visions of your *iṣṭa* and many types of other beautiful visions are seen. At this place, you will also get the vision of your *guru*.

It is also not good to have plenty of visions, because all these visions are the play of *vrittis*. There is a vast space in the *Hṛdaya*. There is plenty of *prāṇa-vāyu*. The *vrittis* are rose up in this place and visions are visible due to these *vrittis*. The clear light akin to moonlight visible here is due to the light of *sāttvika vritti*. At the same place, *Nāda* (the holy sound) is manifested, which is heard to some *sādhakas* only. The *sādhaka* feels joy on this *chakra* for a long time. However, when *prāṇa* begins to rise from this *chakra*, the *anubhavas* end. The earlier happiness of the *sādhaka* gets vanished. The *prāṇa* starts to go up from the *Hṛdaya Chakra*. There is *Kanṭha Chakra* above the heart.

The *Kanṭha Chakra* exists backward in the throat in the area of the throat. 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 *jīva*. This *chakra* is also called the *Viśuddha Chakra*. All happiness or delight felt by the *sādhaka* earlier to this is over there because there are no visions in the *Kanṭha Chakra* at all. Extreme darkness is visible here. *Prāṇa* has reached up to there with the support of the spinal column easily. *Prāṇa* does not take much time to reach *Kanṭha Chakra*. However, it does not find the way to go up in the *Kanṭha Chakra*, because the way ahead in *Kanṭha Chakra* remains blocked. That is why *prāṇa* does not find a way to proceed further. It tries to rise, but it remains halted due to the closure of the path ahead. Therefore, the neck of the *sādhaka* bends backward due to the pressure of *prāṇa*. If the practice of the *sādhaka* is intense, his head begins to adhere backward towards the back. This action leads to much trouble for the *sādhaka*. Moreover,

he begins to be discouraged because his neck begins to suffer from pain due to its bending backward. Prāṇa is also gets halted in the throat and the *sādhaka* does not even get any *anubhava*. The *sādhaka* thinks where have I come. No idea comes in mind. It is a crucial test for the *sādhaka*. Those who are good *sādhakas*, they keep engrossed in diligent practice in a disciplined manner to achieve their goals. The *sādhakas* who are not enthusiastic about their goal begin to get frustrated. The *sādhakas* have to practise *sādhanā* for many years in the *Kanṭha Chakra*. Some *sādhakas* leave their practice here because they get frustrated. In fact, this place is such that no *sādhaka* gets quick success here. When the practice of the *sādhaka* is good, his neck bends backward. At the same time, the voice of ‘Om...Om...Om’ emerges from the throat. It appears as if a bumblebee is humming loudly. A sound like the humming of a bumblebee is coming.

The *sādhaka* has to observe regulations and restraint rigorously to cross this stage. Special attention has to be paid to pure *sāttvika* diet and *prāṇāyāma*. Rigorous *sādhanā* has to be followed; only then a little bit of success is achieved after a long time. There is a knot of *nāḍīs* near this *chakra*. This knot keeps the path of *prāṇa* blocking. When the *nāḍīs* get purified with rigorous practice, this knot unfolds a bit slowly and gradually. When the *nāḍīs* get separated on the unfolding of the knot, a little bit of path is paved then. Here is the place of *jīva*, *Māyā* (illusory power of God) and *Avidyā* (false knowledge). That is why the *sādhaka* cannot proceed further. Sometimes, the *sādhaka* gets *anubhavas* in the *Kanṭha Chakra*. The *sādhaka* envisions during *dhyāna* – “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 experience ends. Sometimes, he sees — I am going into the tunnel rapidly and the tunnel is closed ahead. The *sādhaka* stands at the same place and experience ends. This tunnel is actually known as *Bhramara Gupha* (bumblebee cave). This scene is of *Kanṭha Chakra*. The place where the tunnel is seen to be closed is due to the closed knot of the throat. So long as the knot does not pave the way ahead being opened, till then *prāṇa* will remain blocked there.

The *siddhis* like *dūra-darśhana* and *dūra-śhravaṇa* are attained here. The *sādhaka* can watch the scenes of distant places with the help of these *siddhis* and even can hear the sound of that place. 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 be heard. These *siddhis* do not take any time to work. These *siddhis* begin to work within a wink. It appears as if we are watching television while sitting at home. These *siddhis* are attained by most of the *sādhakas* at some point of time. However, there is a difference in their working ability. These *siddhis* function according to the *sāadhanā* of the *sādhaka*. If the practice of the *sādhaka* is very intense, these *siddhis* work very fast. If the practice of the *sādhaka* is slow, the *siddhis* work less. The *sādhaka* should not bother about these *siddhis*. *Siddhis* are actually hurdles in the path of *yoga*. The *sādhaka* who falls in the affair of these *siddhis*, his *yoga* stops at this place. These *siddhis* do not work forever. The *siddhis* always function according to the *yogabala* (yogic power) the *sādhaka* has. As the *yogabala* decreases or ends up, they stop working. Then the *sādhaka* regrets. Besides this, *Vāchā-Siddhi* (a power by which whatever is spoken comes true) is also received in the *Kanṭha Chakra*. This *siddhi* functions according to the purity and *yogabala* of the *sādhaka*. Purity is very significant for this *siddhi*. If the *sādhaka* attains this *siddhi*, he should maintain a habit of being silent. He should not talk uselessly. This *siddhi* does not work equally in case of every *sādhaka*. Instead, it functions according to the practice of *sādhaka* himself. In this stage, the *sādhaka* can establish a connection with an unsatisfied *jīvātmā* according to his capability. He can talk to them. He can get information about that *jīvātmā*. If the practice of a *sādhaka* is intense, he can satisfy that unsatisfied *jīvātmā*. If he wishes, he can set that soul free. But all these things are to obstruct the practice of *sādhaka*, so always stay away from such things.

Mostly, the *Kuṇḍalinī* of the *sādhaka* awakens at this place. This *Kuṇḍalinī* is made *ūrdhva* by the *guru* or spiritual guide. When *Kuṇḍalinī* has awakened, the volume of *Sattvaguna* begins to increase in the *sādhaka* and practice starts to become intense. As it awakens, the morale of the *sādhaka* begins to grow. And enthusiasm also begins to grow much for the practice of *dhyāna*. However, due to bending of the neck backward during *dhyāna*, he suffers from pain. In spite of the pain, there is a strong urge for *sāadhanā* in the *sādhaka*. He remains ready to bear this pain. Sometimes the *sādhaka* falls backward during the state of *dhyāna*. It happens only when the practice of the *sādhaka* is very intense. However, some *sādhakas* are seen whose neck does not bend backward much but

goes a little bit. Such *sādhakas* should not think that their practice is not going on. It is seen that the nature of such *sādhakas* is benign.

At this place, some external physical activities are faced by the *sādhaka*. Some *sādhakas* face so many *kriyās* (outer bodily movements), while some *sādhakas* do not face external *kriyās*. The cause of these *kriyās* is *prāṇa*-vayu. The *nāḍīs* inside the body of the *sādhaka* gets blocked due to impurities. *Prāṇa* gets obstructed in these *nāḍīs*. When the pressure of *prāṇa* affects these *nāḍīs* during *dhyāna*, the *sādhaka* begins to face external bodily activities (*kriyās*). The *sādhaka* cannot stop these *kriyās* during the state of *dhyāna*. He keeps feeling these external actions of the body slowly and gradually. These *kriyās* are actually obstructions in the spiritual practice of *sādhakas*. The mind becomes fickle at the time of these *kriyās*. The *sādhaka* tries to stabilize his mind. To stop these *kriyās*, the *sādhaka* should practise more and more *prāṇāyāma* and should maintain purity. The *nāḍī* becomes purified with the practice of much *prāṇāyāma*. When the *nāḍī* becomes pure, the obstruction of *prāṇa* gets removed. Yet, if the *kriyās* do not get stopped, then get your *kriyās* stopped by your *guru* or guide so that you can sit motionless. It is the duty of *guru* or the guide to stop such *kriyās* of his disciples completely by doing *Śhaktipāta* (transmission of spiritual power) so that the *sādhaka* may proceed further in *yoga*.

Mudrās (poses) also happen to *sādhakas*. There is a difference between *kriyās* and *mudrās*. By the way, *mudrās* are also caused due to the motion of *prāṇa*. *Mudrās* are not bad for *sādhaka*; rather, they show his ability. *Mudrās* do not create hindrance in practice. The *sādhaka* may face many *mudrās* during the period of *dhyāna*. Every *mudrā* has some or the other meaning. When the knot located in the throat begins to unfold a bit, the path opens up a bit for upwards. *Prāṇa* obstructed in the *Kanṭha Chakra* reaches the brow in a small volume. *Prāṇa* obstructed in the *Kanṭha Chakra* does not go up entirely, because the knot has not unfolded completely, which keeps the *prāṇa* obstructed. When *prāṇa* goes a little bit up, *anubhavas* start coming again. The *anubhavas* of this place are of higher class than earlier. If the *Kuṇḍalinī* of the *sādhaka* begins to become *ūrdhva*, in such a situation the *Kanṭha Chakra* gets opened quickly. Still, it takes 2-3 years after getting the *Kuṇḍalinī* *ūrdhva* for the *Kanṭha Chakra* to unfold completely. The time for the complete unfolding of *Kanṭha Chakra* is not certain; it depends on the practice of the

sādhaka himself. *Kuṇḍalinī* helps in the opening of this knot. At the time of unfolding of the knot, the neck begins to suffer from pain badly. After the opening of the knot, the *sādhaka* does not feel pain at all. *Prāṇa* goes up completely after opening of the knot. The opening of *Kanṭha Chakra* is the greatest achievement in the practice because it is a stage where the *sādhaka* loses his patience. The *sādhaka* thinks that many years have ended up, do not know as to when *Kanṭha Chakra* will be opened. However, the sincere *sādhaka* achieves success by his continuous efforts. If the *sādhaka* had practised *dhyāna* in the previous birth, he gets quick success. The practice of pre-birth is helpful in the present life. The *sādhaka* who has opened his *Kanṭha Chakra* by practising *yoga*, his next birth as a human being will be certain. It should not be considered that while his *Kanṭha Chakra* has been opened, now practice should be stopped, as it is sure that the next birth will be of a human being. The *sādhaka* should practice continuously. It also does not mean that those who do not practice *yoga* will not be born as human beings in the next life. The *karmas* of such people determine in which species will they be born. The *sūkṣhma śharīra* of human being bears fruits of his actions by taking birth in various species according to the *karmas* performed by him. However, the *sādhaka* who has crossed *Kanṭha Chakra* takes the birth as a human being quickly after some time instead of taking birth in other species. And it is also certain that he will practise *dhyāna* in the next life. However, it is not sure that at what age will he begin practising *yoga*. It will depend on his *karmas*. Such *sādhaka* will start practising even if the circumstances are unfavourable. At that time, circumstances will automatically be favourable for *sāadhanā*.

Now, the next *chakra* is *Ājñā Chakra*. This *chakra* is located at *bhṛkuṭi* between the eyebrows. There exists a lotus of two petals. The deity of this *chakra* is *Bhagavāna Śhiva* and it is also the place of *Guru*. *Prāṇa-vāyu* divides into two parts from the *Kanṭha Chakra*. One part goes towards the *bhṛkuṭi* and the other goes up to the *Laghu-mastiṣhka* (subtle form of cerebellum) above the neck, in the back of the head. The path of the *laghu-mastiṣhka* is called the western path. The route from where *prāṇa-vāyu* comes direct to the *Ājñā Chakra* from the *Kanṭha Chakra* is called the eastern path. Let me first write about the eastern path. When *prāṇa* of the *sādhaka* comes to the forehead, he feels that a lot of *prāṇa-vāyu* has been filled in the forehead. There is also a tickling and

itching on the forehead. This place looks very appealing to the *sādhaka* during the state of *dhyāna*. He feels that he has come at the top. A wide green field is visible to the *sādhaka* wherever he sees. If the *iṣṭa* of the *sādhaka* is *Bhagavāna Śhaṅkara*, he will undoubtedly have His vision here. *Śhiva-līṅga* is also visible to the *sādhaka* here.

When the practice of the *sādhaka* is going on the *Ājñā Chakra*, he begins to feel a headache. The reason for the headache is that the *vāyu* gets filled in the head and the pressure of *prāṇa-vāyu* increases in the *nāḍīs* of the head. The *nāḍīs* remain closed due to impurity. *Prāṇa-vāyu* puts pressure on that place due to which he feels pain. After *dhyāna*, *prāṇa-vāyu* cannot come down entirely from above. Due to the halting of *vāyu*, heaviness is felt in the head, or there may be a headache. In this state, the *sādhaka* should practice more and more *prāṇāyāma* so that the *nāḍīs* may begin to be pure. The headache will be reduced due to the purification of the *nāḍīs* or will be stopped. If the practice of the *sādhaka* is intense, he may have trouble in excretion, because the heat gets increased very much in the body. To prevent it, the *sādhaka* should drink more and more water in the morning. It will relieve him during excretion.

Till this point, the *sādhaka* has not got much knowledge about his *sādhanā* that he has done. However, when he comes on the *Ājñā Chakra*, he attempts to know, “Who am I, where have I come from, now where will I go?” He begins to have knowledge about *Prakṛti*. At that time, he begins to realise the reality of this material world. He begins to understand what this material world is and begins to try to get rid of it. If the *sādhaka* wants to explore anything, he gets a lot of information about that object. The *sādhaka* can understand the subtle objects very well. The incidents of past and future begin to be visible to him clearly. The capability of the power of the *sādhaka* becomes very much. Whatever he wishes to do, he gets success in that work easily. Then the *sādhaka* realises what the significance of *yoga* is. He realises that he has not made any mistake by doing *sādhanā*. At that time, he also recognizes the importance of his *guru* that what his *guru* has given to him, what his *guru* has made of him. At that time, the *sādhaka* begins to consider himself indebted to his *guru*. Had the *guru* not been guided us, we would have been wandering in this material world.

Now the will power of the *sādhaka* increases very much. He begins to live fearlessly. Even death cannot scare him. The ideas of the *sādhaka* begin to change. A feeling of love and charity awakens in him. He begins to love every living being and thing. He begins to understand that the entire world is godly. Laziness disappears from the *sādhaka*. He feels only much vitality in his whole body. The duration of sitting in *dhyāna* increases very much. He keeps sitting for one and a half to three and a half hours comfortably at a time. He does not become aware how much time has been passed, because he gets to *Savikalpa Samādhi* (a type of *samādhi* with attributes). The *sādhaka's* body becomes lean and thin. However, the power inside the body is not reduced, because *Kuṇḍalinī* keeps the power of the body increased. There is a knot in the middle of forehead. *Prāṇa* begins to get obstructed in this knot. So long as this knot does not open, till then the forehead pains. To open the *Ājñā Chakra*, chanting of *mantra* should be done as much as possible. The *mantra* should not be chanted mentally only, rather the voice should be audible. It is essential that the method of chanting the *mantra* should be correct. Chanting of *mantra* in itself is a *yoga*. The power of *mantra* is immense. The more the chanting of *mantra* during the practice period will be done, the more it will be beneficial.

Now the *prāṇa-vāyu* that has come from the *Kanṭha Chakra* rises upwards to the *laghu-mastiṣhka*. The *laghu-mastiṣhka* is composed of subtle flexible flesh. When the *sādhanā* of the *sādhaka* becomes sterling, the *laghu-mastiṣhka* is clearly visible to him. There is no hole in it. However, there is a western route that goes from inside the *laghu-mastiṣhka*. *Prāṇa* halts after coming in the *laghu-mastiṣhka*. At the same time, *Jālandhara Bandha* (chin lock), *Uḍḍiyāna Bandha* (abdominal lock) and *Mūla Bandha* (root lock) occur automatically. I will write about these three *Bandhas* (body locks) further. After the opening of the *Kanṭha Chakra*, *prāṇa* goes upwards, but *Kuṇḍalinī* does not goes up immediately. *Kuṇḍalinī* becomes *ūrdhva* slowly and gradually. *Prāṇa* rises from a narrow hole of the throat, but *Kuṇḍalinī* makes it wider by pushing it again and again with its mouth 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 the *Kuṇḍalinī* goes on this path. This route is called the direct path. There is a route of the angle of 90 degrees right above the *Kanṭha Chakra*. However, *Kuṇḍalinī* rises and

returns on the eastern and western paths respectively. Thus, *Kuṇḍalinī* goes on these three paths again and again, successively. The eastern path is opened to the brow area, but the western route remains closed completely. Now *Kuṇḍalinī* begins to open the western path. It creates a route from inside the *laghu-mastiṣhka* by pushing it again and again on the western path. The *sādhaka* feels a slight pain when *Kuṇḍalinī* makes a route from within the *laghu-mastiṣhka*. He feels as if there is a thing like a hot small needle spearing in the *laghu-mastiṣhka*. After a few days, it completes its way through the *laghu-mastiṣhka*. It incinerates the *Pr̥thvi-Tattva* (subtle earth element) of *laghu-mastiṣhka* and fills it with consciousness. The western path comes up to the door of *Brahmarandhra* rising above in a circular via *laghu-mastiṣhka*. *Kuṇḍalinī* also travels via the same route up to the door of *Brahmarandhra*, then after the opening of the straight path completely, *Kuṇḍalinī* comes to the door of *Brahmarandhra* via straight path. *Kuṇḍalinī* comes to the *Ājñā Chakra* via the eastern path. When *Kuṇḍalinī* comes to the *Ājñā Chakra*, the eyes begin to irritate. This irritation is due to the heat of *Kuṇḍalinī*. *Kuṇḍalinī* opens the knot located at this *chakra* by tearing it badly. The third eye is located at this place, behind the *Ājñā Chakra*. It is called as *Divya-Dr̥ṣhti* (divine vision). It also gets opened. After some time when the *Ājñā Chakra* gets opened, then *prāṇa* 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 up almost together. *Kuṇḍalinī* always keeps the three routes opening together. The western path opens late. Now the *prāṇa-vāyu*, dived into two parts, amalgamates together into one section at the door of *Brahmarandhra*. Half of *prāṇa-vāyu* comes at the door of *Brahmarandhra* via western path (from the back of the head) and the other half comes to the *Brahmarandhra* via the eastern path. 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 together in the middle by moving from both sides. The place where they meet is the door of *Brahmarandhra*. Now *Kuṇḍalinī* reaches the door of *Brahmarandhra* via the straight path.

When *Ājñā Chakra* is about to open, there is a pressure on the eyes of the *sādhaka*. When *Kuṇḍalinī* comes on the eyes via 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 a burning sensation is felt in the eyes. The eyes of the *sādhaka* become very sharp. The corners of the eyes begin to open wider because the sides of the eyes become wider. At that time, eyes of the *sādhaka* begin to dazzle while opening in sunlight. Such a *sādhaka* should not interact with another person by making direct eye contact. At that time, if the *sādhaka* casts a deep vision on any person, he can know everything about that person as to what the nature of that person is or what he is thinking. If the *sādhaka* wants, he can control any person just by having a look at him. This will be possible only by those whose *Kuṇḍalinī* is fierce by nature. The third eye is located a little above the *bhr̥kuṭi* inside the brow region, which can be opened only by a *yogī* or a *bhakta*. This eye is larger than the physical eyes. It is visible in vertical shape on the forehead. However, it is also visible in horizontal shape to the *sādhaka* during *anubhava*. It appears to be very lustrous. When this eye has opened, the *sādhaka* feels as if there is a vertical or horizontal eye and it is opening slowly. There is an immense light filled inside it. The light is emerging out of it. This light is exceedingly brighter and sharper. The *divya-dṛṣhti* is activated on the opening of this eye. The *dūra-dṛṣhti* is also obtained along with *divya-dṛṣhti*, which helps the *sādhaka* to perceive even subtler objects clearly. With this *divya-dṛṣhti* and *dūr-dṛṣhti*, the *sādhaka* can be capable of envisioning other *lokas*.

With the help of *divya-dṛṣhti*, the *sādhaka* becomes capable of perceiving even the subtle to subtler objects. The mien of *Saguṇa-Brahma* (*Brahman* with attributes) or *Īśhvara* can be envisioned through this *divya-dṛṣhti* only. When this vision becomes active, the *sādhaka* begins to get the highest quality of *anubhavas*. The *sādhaka* becomes capable of seeing or understanding the scene of the *loka* very well where he travels during *dhyāna*. The *sādhaka* can also use his *divya-dṛṣhti* to see anything far off for his own work. He can watch past and future easily. The *sādhaka* can establish a connection with the saints, seers and ascetics of primordial age based on his ability with great ease as per his ability. He can see and take guidance from sages of the past. Anyhow, the vision and guidance of the saints is received time to time by the *sādhaka* without any desire. The *sādhaka* can also watch his previous birth with this third eye. Not only single, but several previous births can also be visible as per ability. If I write about myself, many of my previous births were seen to me. I have explained some of my last births in my *anubhavas*. You

can learn about my past lives by reading my *anubhavas*. The *sādhaka* can also see his next birth and even the incidents of that birth are also seen. The *sādhaka* can also know about others. It is not an ordinary thing to watch previous birth of any person. 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 *karmāśhayas* keep accumulating in his *chitta* in the form of *vrittis*. The *karmāśhayas* of several births remain accumulated in his *chitta*. These *karmāśhayas* can be seen with the help of *divya-dṛṣhti*, which clearly shows the *karma* performed by him. You may think it as if *chitta* is like a video camera. Whatever a person does or sees, its image is stored in the *chitta*. These are called *saṃskāras*. The human being enjoys life in the present birth according to these *saṃskāras*.

The capability of the *divya-dṛṣhti* of the *sādhaka* is according to his spiritual practice. It is not necessary that all the *sādhakas* can be able to perceive equally. If the spiritual practice of a *sādhaka* is intense, pure and completely *sāttvika*, his third eye gets opened after the opening of *Kanṭha Chakra* itself. The third eye of some *sādhakas* gets opened after the opening of *Ājñā Chakra*. The third eye does not have enough immediate capability on its opening. When *Kuṇḍalinī* reaches the third eye or the *bhṛkuṭi*, at that time, this eye becomes very powerful. *Kuṇḍalinī* makes this eye lustrous by its magnificence. At that time, the functioning capability of third eye gets enhanced very much. Chanting of *mantra* is very helpful in the opening of the third eye. Therefore, the *sādhaka* should chant the *mantra* as much as possible. I would say that the maximum joy in *yoga* is attained when the third eye gets opened. At that time, very superior quality *anubhavas* occur to him. At that time, it appears that I am so powerful. Still he has to travel a long way ahead. The *sādhaka* attains the state of *samādhi* in this state. This *samādhi* is called *Savikalpa Samādhi*. I will write about it ahead.

Now the spiritual practice of the *sādhaka* comes to *Brahmarandhra*. When *Kuṇḍalinī* climbs up via straight route, this route also gets opened. After the opening of the straight route, a special kind of liquid, dripping from the door of *Brahmarandhra* or the upper part of the throat, falls direct on the navel. Then the *jaṭharāgni* of the *sādhaka* begins to calm down. At that time, the *sādhaka* takes less food instead of overeating. His hunger

also subsides. When the drops of that liquid fall on the throat from upwards, the *sādhaka* enjoys its taste very much. 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 go 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 single time, which the *sādhaka* relishes very much. In the parlance of *yoga*, it is called ‘drops of nectar.’ These drops fall again after a margin of a few days.

In this state, when the *sādhaka* sits for *dhyāna*, his head presses downwards during *dhyāna*. It causes pressure on the neck and the lower part of the neck pushes upward. So, the pressure of the head and body falls on the neck from both sides, causing the neck to shrink completely. The reason for this is that the *vāyu* of the head comes down and the *vāyu* 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, *Uḍḍiyāna Bandha* happens to the *sādhaka*; then *Kuṇḍalinī* tries to go upwards. At that time, the breath of the *sādhaka* halts and becomes deep. Internal and external *kumbhaka* (retention of breath) happens automatically. External *kumbhaka* occurs so forcedly that breathing does not get ready to come back in the body. At that time, the *sādhaka* feels restless. Then the breath comes back in a while and the *sādhaka* gets some relief. However, as soon as the breath comes inside, it does not get ready to go out. The internal *kumbhaka* occurs very rigidly. Then after some time, breath gets out. The *sādhaka* cannot stop these internal and external *kumbhakas*, because *Kuṇḍalinī* itself performs this action. This *kumbhaka* helps the *Kuṇḍalinī* in becoming *ūrdhva*.

The route from the throat to the *Brahmarandhra* seems to be very small. In order to cover this distance or to traverse the route from *Kanṭha Chakra* to the *Brahmarandhra*, it takes a lot of time for *Kuṇḍalinī*. Until the *sādhaka* does not become dedicated towards *Brahman* completely, there is some hindrance in the path. The perverted thoughts that come in the mind of the *sādhaka* have to be destroyed. The *indriyas* persist in a subtle form; they become almost unconscious. The *indriyas* are never destroyed. If the *sādhaka*

becomes a bit careless, these *indriyas* do not take time in getting active again. Therefore, the *sādhaka* should always be careful.

A red fireball is visible to the *sādhaka* during the state of *dhyāna*. Sometimes, this fireball is visible to the *sādhaka* moving all around in space. In fact, it is a vision inside the *Brahmarandhra* that is visible like this. Sometimes, a *Nāda* (specific type of reverberating sound) is also heard during the state of *dhyāna*. This sound originates from *Hṛdaya*, but the subtle ear glands perform the act 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 *Nāda Yoga* (a spiritual path in which the practitioner meditates on certain sounds), ten types of *nādas* have been described. I also have heard some such *nādas*. The sound of these *nādas* is very enchanting. The last *nāda* is the *Megha-Garjana* (roaring of clouds). It seems as if the rain clouds are roaring horrifically. This *nāda* originates from the *Vāyu-Tattva* (subtle air element that has the intrinsic property to keep moving) and *Ākāśha Tattva* (subtle sky element). The *Vāyu-Tattva* is incorporated within the *Ākāśha Tattva*. The friction of *Vāyu-Tattva* with the sky generates this sound. It seems as if the clouds are roaring. This *nāda* is heard before the opening of the *Brahmarandhra*. The structure of *Brahmarandhra* is very strange. This door remains closed with a very rigid layer. This door cannot be opened by *prāṇa-vāyu*. *Kuṇḍalinī* opens this door by striking it again and again. In such a state, sometimes the eyes of the *sādhaka* are pushed inwards during *dhyāna*. This pressure is so high; it seems as if the eyes will move towards the back of the head being ruptured. The *sādhaka* cannot open his eyes even after making a lot of effort. At the same time, it appears that the eyesight does not get lost, I do not get blind, but it does not happen.

Generally, the *sādhaka* is able to withhold his *Iṣṭa* after getting *divya-dṛṣṭi*. In some places, the description of this form of God is found to be described as *Nīlamaya Puruṣha*. This is actually *Bhagavāna Śhaṅkara*. The colour of His body is light blue. I have also envisioned *Bhagavāna Śhaṅkara* as *Nīlamaya Puruṣha*. There may also be the vision of *Bhagavāna Viṣṇu* or *Bhagavāna Śhrī Kṛṣṇa* etc. in place of *Bhagavāna Śhaṅkara*, but they will be seen having a body of blue colour in blue light. That means, the *Nīlamaya Puruṣha* is visible in different forms. Now, all the *lokas* become accessible to the

sādhaka. The colour of the *kāraṇa śharīra* is blue. This is where *sādhanā* of the *sādhaka* enters the *kāraṇa śharīra*. When the *sādhaka* enters the *kāraṇa śharīra* during the state of *dhyāna*, he gets connected to the *kāraṇa jagata*. He gets visions of *jīvātmās* holding the *kāraṇa śharīra*. All the visions are *chaitanyamaya* (full of consciousness) at this place. When *Kuṇḍalinī* begins to open the door of the *Brahmarandhra*, the *sādhaka* feels that something is piercing at the entrance of *Brahmarandhra*, because *Kuṇḍalinī* pushes forcefully at this door with her mouth. At the end, there comes a time when it opens the door. You may read further description of it in the chapter on *Kuṇḍalinī*.

Brahmarandhra is the entry gate of *Nirguṇa Brahman* (the highest form of *Brahman* without attributes). *Brahmarandhra* cannot be said to be the *Sahasrāra Chakra*. In fact, some guides get confused here due to ignorance and they think that *Brahmarandhra* itself is the *Sahasrāra Chakra*. The truth is that it is not the *Sahasrāra Chakra*. On the opening or evolution of *Sahasrāra Chakra*, the *sādhaka* starts to get the knowledge about *Brahman*, which we may also call *tattva-jñāna*. *Mokṣha* is attained on the manifestation of *tattva-jñāna*. Then we get rid of all kinds of sufferings. The truth is that the spiritual practice of the *sādhaka* runs within *tanmātrās* (subtlest form of senses) till the door of *Brahmarandhra*. Due to these *tanmātrās*, different types of *nādas* are heard to him, because he reaches beyond the state of *tanmātrās*. Due to these *tanmātrās*, the last *nāda* amongst the ten *nādas*, i.e., *Megha-Garjana* is heard here. The reason is that there is a strong pull or friction in the *Vāyu-Tattva* established in the *Ākāśha-Tattva*. At that time, a sound professes from it. It seems as if the clouds are roaring. That is why this *nāda* has been called *Meghanāda*. When *Brahmarandhra* gets opened, different types of sensations and scenes are visible to him. To experience it, the *sādhaka* has to do a rigorous practice of *yoga* under the guidance of his *guru*. By the way, I am trying to write a little bit about the sensations felt by *sādhakas* at this place, because sensation is not the subject of description, it can only be felt.

When *Kuṇḍalinī* opens the door of *Brahmarandhra*, the roaring of the clouds is heard by the *sādhaka*. Later on, when *Kuṇḍalinī* opens the door, the *prāṇa* halted at this door enters the *Brahmarandhra*. At that time, the *sādhaka* becomes senseless for some time. Then the roaring of clouds ends up forever after opening the door of *Brahmarandhra*.

After this, extremely luminous *Nirākāra* (formless) *Brahman* is envisioned by means of extremely powerful *sāttvika vritti*. The fireball that was visible to the *sādhaka* wandering all around during *dhyāna* or stable at a place, that too seems to be exploded and scattered now. The gate of *Brahmarandhra* opens up on its bursting. As soon as that fireball bursts or the *Brahmarandhra* gets opened, it seems as if millions of suns have been exploded together. A dazzling light is visible everywhere. At that time, even the *divya-dr̥ṣhti* cannot bear the radiance of this light. Light is seen all around. The *sādhaka* remains sitting in *dhyāna* for several hours. He does not come to know how so much time has been passed. Initially, the *prāṇa* of the *sādhaka* does not stop for a long time inside *Brahmarandhra*; it gets down soon. As the practice progresses gradually, *prāṇa* starts staying longer inside *Brahmarandhra*. The truth is that the extremely luminous light visible at the time of opening of *Brahmarandhra*, as if thousands of suns have burst, is actually not the *Nirguṇa Brahman*. Instead, it is an extremely powerful *vritti* of *sāttvika ahaṁkāra* appearing in this form. Most of the guides and practitioners get confused that this is the vision of *Nirguṇa Brahman*. It's true that this extremely strong *sāttvika vritti* is indeed giving direction on behalf of *Nirguṇa Brahman*; that is why its form is similar to that of *Nirguṇa Brahman*. Due to this reason, at this place, words like “*Ahaṁ Brahmāsmi* (I am *Brahman*)” are heard to the *sādhaka* during the state of *samādhi* through such *vrittis*.

So long as *prāṇa* stays in *Brahmarandhra*, the *sādhaka* attains *Nirvikalpa Samādhi* in which no thoughts arise. The *Bahirmana* (externalised mind) merges into the *Antarmana* (internalised mind). In this state, the feeling of duality dissolves, a feeling of oneness comes. All the things begin to appear as form of *Brahman*. The discrimination of mine and others' starts fading. The fourth state of consciousness (*turīyāvasthā*) is achieved to the *sādhaka*. Here the seer, sight and the process of seeing merge. When all the three become one, then who may perceive to whom, the *sādhaka* himself becomes filled with perception of *Brahman*. This process happens as follows. There are two types of effects of the *guṇas* on the *chitta*. The first leads to creation of *chitta*. The second effect is on the *vrittis* or *karmāśhayas* present on the *chitta*, through which the *jīva* feels the presence of the world by means of *vrittis*. It is also called external effect. This external effect ceases.

The triangle of seer, seeing and sight that was formed earlier in *Savikalpa Samādhi*, is no longer formed. In *Savikalpa Samādhi*, the stream of words, meaning and their knowledge keeps flowing, due to which a triangle of these three develops. Now, in this state, the flow of words and their knowledge merges in the flow of meaning, only the stream of meaning flows. Due to this reason, the practitioner does not have any knowledge of time and world. The object of *dhyāna* remains in the form of its meaning only; the *vrittis* of its name and information related to it both merge in its meaning. That is why the *sādhaka* neither gets any visions nor remembers anything during *Nirvikalpa Samādhi*. However, the *samādhi* of the *sādhaka* gets disturbed due to presence of leftover *saṃskāras*. In this state, the duration of *samādhi* of any *sādhaka* increases a lot. I used to sit in *samādhi* up to three to four hours in this state. Seekers! *Kuṇḍalinī* does not stay in *Brahmarandhra* for too long. As the practice of *samādhi* progresses, *Kuṇḍalinī* begins to come towards *Ājñā Chakra* from the door of *Brahmarandhra*. It is called a reversion of *Kuṇḍalinī* in the language of *yoga*. When *Kuṇḍalinī* comes to the *Ājñā Chakra*, there is an increase of intense heat in the eyes. It seems that the eyes will burn. Then *Kuṇḍalinī* starts to go downwards direct from *Ājñā Chakra* and cuts the palate after reaching there. Some *yogīs* have accepted this place (palate) as a *chakra*. It begins to create its own new route downwards by cutting off the palate and then comes into *Hṛdaya*.

When *Kuṇḍalinī* comes to the *Hṛdaya* region, at that time total length of *Kuṇḍalinī* becomes equal to the full length of the body of the *sādhaka*, because *Kuṇḍalinī* comes up to *Hṛdaya* via *Mūlādhāra Chakra* to *Brahmarandhra* and *Brahmarandhra* to *Ājñā Chakra*. After the dissolution of *samādhi*, *Kuṇḍalinī* again comes back to the *Mūlādhāra Chakra*. Now its journey becomes too long. It begins to absorb the *vāyu* of the *Hṛdaya* region after arriving there and burns *karmāśhayas* to some extent. *Kuṇḍalinī* stabilizes on the progression of practice gradually. When *Kuṇḍalinī* becomes stable, it does not return to *Mūlādhāra Chakra* after completion of the *dhyāna*; rather its entire body remains in the whole route. The body of *Kuṇḍalinī* is made up of *Agni-Tattva* (subtle fire element). After becoming stable, it transforms into *Vāyu-Tattva* from *Agni-Tattva*. Then *Kuṇḍalinī* remains pervading in the body of the *sādhaka* in the form of *vāyu*. After stabilization of *Kuṇḍalinī*, a flame appears before the *sādhaka* in a vision. In the state of *samādhi*, he

sees that a luminous flame is glowing in the heart. It is an extremely powerful *sāttvika vritti* of the *sādhaka* himself. The *sādhaka* should still practice *samādhi* regularly because his *karmāśhayas* are still left. These leftover *karmāśhayas* can be destroyed only by forbearance; they cannot be burnt with the impact of *yoga*. These *karmāśhayas* keep emerging out through *samādhi*. These *karmāśhayas* are misery-causing, the *sādhaka* has to suffer from distress due to these *karmāśhayas*. The practice of *yoga* is necessary even after finishing of residual *karmāśhayas* because *tamoguṇī ahaṁkāra* has to be merged in its original source so that pure *ahaṁkāra* remains. Moreover, the *sākṣhātkāra* (complete knowledge about) of *chitta* is necessary so that further *karmāśhayas* do not build up in the *chitta*. In this stage, the *sādhaka* gets pure *Jñāna* (knowledge). He attains knowledge about Nature. After that, the *jīvātmā* does not get bound in the clutches of *Prakṛti*.

The *sādhaka* looks ordinary as before from his outward appearance, but he attains a unique power. Now he can perform many tasks with his *yogabala*. 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 not a worldly man even though he is living in the world. He is indeed like a lotus. The *indriyas* remain under his control. He always observes the truth and non-violence. He can also establish a connection 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 being. When such *yogīs* go to upper *lokas* relinquishing their gross body on Earth, they are given a place in the superior *lokas* and they remain there for an infinite time. Then they return to *Bhūloka* (the most gross material world containing Earth and all the visible matter) to preach *yoga* according to their own will. They preach *dharma* (righteous living) and *yoga* for the welfare of the society. After that, they get back after accomplishing their tasks.

Seekers! The *sādhaka* should take care of many things to practice *yoga*. If you want to be a good *sādhaka*, then follow the rules of *yoga* in your life and take care of some things so that your practice may continue well. For good practice, it is necessary to keep the gross body and *nāḍīs* purified. To take care of all these things, the *sādhaka* should take into account some other rules besides *dhyāna* in their life. Observing rules such as celibacy,

non-violence, practice of silence, philanthropy, charity, pure food, *āsana*, *prāṇāyāma*, *trāṭaka*, *mantra-jaap*, reading spiritual literature etc. aids in the practise of *dhyāna* and increases purity. By following these, the practice of *yoga* progresses quickly. If the *sādhaka* does only *dhyāna* and doesn't follow these principles, there will be hindrance in his *yoga-sāadhanā*. Progress will not be possible soon.

Pure *Sāttvika* Food

It is necessary for the *sādhaka* to have *sāttvika* food to keep the body pure. The *nāḍīs* and the body become pure with *sāttvika* food. The *sādhaka* should always remember that he has to take *sāttvika* food during the period of *sāadhanā*. The *sādhaka* should avoid food of *tāmasika* nature. The amount of impurity and *Tamoguṇa* is higher in *tāmasika* food. Such food makes the *sādhaka*'s nature *tāmasika* and *Sūkṣma-tattva* (very subtle component) of *Tamoguṇa* affects *sūkṣma nāḍīs* of the *sādhaka*. By that, the *nāḍīs* become impure and *sūkṣma-tattva* of *Tamoguṇa* gets filled in them. When the *sādhaka* follows the practice of *dhyāna*, his *prāṇa* halts in these *nāḍīs* that stops his progress of *dhyāna*. Then the *sādhaka* takes recourse to *prāṇāyāma* etc. to make the *nāḍīs* pure. *Tamoguṇa* acts like a hindrance in the practice of the *sādhaka*. Therefore, the *sādhaka* should be cautious that the quantity of *tamoguṇa* should not increase in his body. If the influence of *Tamoguṇa* will be higher in the body, his nature will also be *tāmasika*, while the *sādhaka* has to be *sāttvika* in nature. Therefore, the *sādhaka* should pay utmost attention to *sāttvika* food. He should use milk, curd, rice and green vegetables etc. more in his diet. If it is possible to use more fruits in his diet, then it is better. The *sādhaka* should avoid fast foods, fried, spicy, stale and delicious food that has been prepared by using spices. He should avoid *tāmasika* food such as meat, garlic and onion etc.

The *sādhaka* should also take care of that how is the nature of the person who prepares food, because the nature of food maker affects the food. The particles of the *valaya* of human beings fall on the food. The desires of human beings emerge out through his eyes in the form of *tejas* (subtle luminous rays emanating from eyes), which will affect the food. The effect of *karmas* of the food maker will also be on the food. Its impact is subtle. If the cook is arrogant, jealous and of aggressive nature and is a person of committing *pāpa karmas*, its effect will definitely fall on the food. When the *sādhaka* will use such a meal, the thoughts of that person, who has prepared the food enter the body of *sādhaka*. It will create the same ideas in the *sādhaka* because *prāṇa* is affected by the subtle part of the food and the impact of *prāṇa* also falls on the *mana*. It will make *prāṇa* and *mana* impure. That is why it is often said that *mana* will become as per the

food we eat or according to the thoughts. Therefore, the person who makes food should also be of *sāttvika* (dominated by *sattvaguṇa*) nature. It is best if the *sādhaka* himself can prepare his food. What else can be better than this? The person who makes food should think of God or should chant *mantras* at the time of making food. It will help the *sādhaka* in his *sāadhanā*. If possible, the *sādhaka* should avoid any market food. Market food is entirely impure. During the period of *sāadhanā*, the *sādhaka* should not take too much food or should not eat too less. Otherwise, the body will become weak. Weak body obstructs the practice of *dhyāna*. It is essential for the body to be healthy because the practice of *dhyāna* is possible only through the medium of this body.

Charity

As we remember the word ‘charity’, it reminds us of the great generous persons. Whatever praise or admiration we may show to them, it is not enough. Such great men donated everything while doing charity. They did not keep anything with them. Later on, they even donated their own self. In the primitive age, King Bali donated everything to *Bhagavāna Vāmana* and later himself. *Dadhīchi* donated his bones for charity by destroying himself for the work of God. *Bhagavāna Paraśhurāma* donated the Earth as a gift 21 times to the *Brāhmaṇas* by conquering it; while he himself lived on a mountain. Everyone knows about King *Hariṣhchandra*. *Mahābhārata* is incomplete without *Karṇa*. He also donated everything to charity. That is why he is known as *Dānavīra Karṇa*. Meaning thereby is that donation is something that cannot be compared with anything else. It is 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 donate things belonged to them to others (to someone who needs) affectionately being selfless. The man who donates selflessly, he is called a great man. Such a human being is a real devotee of God.

The *sādhaka* must donate as per his capacity. Donation should be made to someone who deserves it. There should be no desire for selfishness while donating. By giving donations, *punya* increases and broadness comes in mind, *antaḥkaraṇa* also becomes pure. If the person is capable, he should be willing to donate by his own interest. If the person to whom the donation is made becomes satisfied with your donation, then surely you will be blessed in an invisible form. Donation does not mean that the donor should be treated with lower regard. The donation in which there is a feeling of selfishness or disdain is not fair. It does not mean that donations will be considered to be made only when it is made in excess. It should not be compared with the donation of any other donor. If a poor person donates one rupee, it is valuable than 100 rupees donated by some wealthy person, because that one rupee is much valuable for a poor person according to his status, while the rich person does not have much value for his 100 rupees. The value of the donation of that person is higher who have earned money by doing hard work. The

importance of donation of that 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. The *sādhaka* or any other person can donate study (can teach anyone). He can impart free education to anyone as per his qualifications. If free education is provided to such poor children who cannot afford education fees etc., it is even much better. Many donors provide food collectively and donate clothes too. It is a perfect thing.

Nowadays, I have seen 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 each other for the sake of money and even enter into litigations. That donation is misused instead of being utilized. Therefore, the *sādhaka* should take care of that they should donate 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 *sādhaka* should donate according to his status.

Philanthropy

‘Philanthropy’ is such a word that should be adopted not only by the spiritual aspirant but also by every person in his life. It is an ideal, a selfless service. Nobody knows when this society or any creature 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 creatures live for their own selves. They lead their own life. However, the human being is such a living being who can do philanthropy. Well, most of the people are selfish today. They help others for selfishness. Some people help others for the sake of far-reaching self-interest. However, that cannot be said to be philanthropy. There is no place for selfishness in philanthropy. Philanthropy is done selflessly by giving up the feeling of self and stranger. It is beyond caste and religion. What can be greater benevolence than helping another human being at the time of his need. It is not done to human beings only, but can also be done with other creatures. The generous person sees only God in every person and every other creature. That is why he always remains ready to serve all without discrimination.

There is one notable thing that if you have been charitable or have served someone, then do not expect any service in return from that person. On the other hand, you got angry that the same person did not help me when I needed his help, while I have done philanthropy to him or he has not given even a little bit of assistance to me. In such a situation, you should take it into account that you have not done any philanthropy; instead, you helped him with a sense of selfishness. That is why you got angry because a person becomes arrogant when his self-interest is not gratified. The intellect won’t be able to work correctly when there is arrogance. That is why he makes the wrong decisions. Philanthropy is a devotion to God. It is a way to move towards God. There is no selfishness in the act of God and a selfish person cannot ever achieve God. The person who spends his life in philanthropy is a pure devotee of God. He has recognized God in the human form and forms of other creatures. Those patients who are suffering from leprosy in our society, those who are blind, disabled and handicapped, they need our help.

We should be ready to serve them. We should not be proud of that we are serving this person, instead we should be heartily grateful to them because these people have given us an opportunity to become such a virtuous person for doing God's work. We should never see blind, disabled and leprosy patients and extremely old aged persons with an inferior vision, rather it should be understood that these people are like a criterion for us. Whether can we prove ourselves from humanity's point of view, with a sense of selflessness? They need us.

Sādhakas or *bhaktas* must dedicate themselves to philanthropy. If you want to know about the charity, then learn from the life of Mother Teresa, who spent all of 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 entire world. If you serve others, you will also be served. It is the best way for the *sādhaka* to make his *antaḥkaraṇa* pure as it makes the *antaḥkaraṇa* pure and clean.

Desires

These days all human beings are suffering from some sort of desires. Every human being has its own different desires. The reason for this is that the sense organs are extroverted. Due to extroversion, the *indriyas* become restless and remain engrossed in the material world. There are no true happiness in this transitory world; it is laden with only miseries. The human being cannot recognize the real nature of this transient volatile world due to ignorance. That is why he considers this world as his own. He remains engrossed in material things to enjoy momentary pleasure. The human being suffers from sorrows only due to his indulgence in pleasure, being under the control of senses. He thinks that I will be satisfied by acquiring such a kind of pleasure. Owing to these desires of satisfaction, he keeps engrossed day and night but does not get satisfaction. As desires will increase, so the craving will also increase. When a desire is fulfilled, craving does not decrease, rather it increases further. If you add clarified butter in the burning woods, 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 will be, the more they will become fascinating. To overcome this delusion, one has to control his craving and to control craving, he has to suppress his desires. To suppress his desires, he has to control his sense organs. The *indriyas* can be controlled only when they are introverted. The desires will be diminished when the *indriyas* become introverted. But for this, one has to take recourse of *yoga*.

If a human moves towards the Sun facing it, his shadow will follow him. If a human being walks towards the Sun in the opposite direction, his shadow will move behind him. Similarly, when a human being stepped on the path of *yoga* or on the path of attaining God, sense organs become introverted and calm, leaving their extroversion and fickleness. When a human being gets entangled to attain physical pleasure moving away from God, he gets immersed in desires and temptations due to the fickleness of sense organs. Then these sense organs ruin human life, because the person captivated by goes astray. Sometimes, due to the enslavement of these sense organs, he becomes ready to do even very wrong things due to which he not only becomes subject of hatred in the

society, but also goes to the hell owing to his *pāpa karmas*. Due to these desires, the precious life of human being begins to move towards the path of digression being valueless. Many people say that we cannot get rid of this habit, or we are under the control of some other desires; perhaps we cannot get rid of these desires in this life. The person who says that he cannot get rid of some habit even though its result is hazardous, it shows that his will power is extremely weak. He will have to make his will power strong. At the same time, he has to resolve that I have not to intake certain things or not to do a particular activity; it will surely have an impact on him. A little tenacity also has to be used here, then success will begin to be achieved in that goal. Whether it's about giving up toxic substances or to quit unsocial activities, success will surely come. This success is not realised immediately, but is felt slowly and gradually.

First of all, the *sādhaka* must understand himself very well that which sense of him is fickle that he is subdued. Then make that sense understand being calm that why are you degenerating me? Now do something that can evolve me. Repeat this action so many times. Make it understand seriously being in solitude. After some time, you will feel that you are getting support from within to persuade the sense. If you truly want to give up that activity, you will definitely get help from inside. If still you are having trouble to give up that activity, you should use force with it. If you are under the control of your tongue, it will keep you instigating to get delicious food or good foods of different types. You would be trying to fulfil it immediately. If you do not have money, then you may be borrowing from others, as you are under the control of the tongue. Some people have the habit of backbiting about others and using foul language because they have not controlled their tongue. It keeps on running like an unbridled horse, i.e., he keeps on talking. It leads to harm of both physical and beyond physical aspects. Therefore, we should make our tongue understand not to run after delicious foods, do not speak wrong words to others, rather speak respectfully and praise God. Instruct the *indriyas* similarly. By this, desires will be reduced. Surely, I wrote it so easily and you have read that we should make our *indriyas* introverted and motivate them for good actions; in fact, it is not so easy. It will not happen quickly. However, determined and prudent human beings keep working on it. They believe that success will surely come either sooner or later.

The reason for not getting rid of the cycle of birth and death of a human being is his desires only because he keeps on trying to fulfil his desires throughout his life and suffers from these desires. Ambitions do not end up even at the time of death. Due to these unsatisfied desires, human being keeps wandering here on this planet even after death holding the *sūkṣhma śharīra*. The *sūkṣhma śharīra* cannot be satisfied even by doing any act. Any type of action is not possible by a *sūkṣhma śharīra*. That is why it suffers. So long as any *yogī* or *bhakta* does not offer desired substance to them, until then, they cannot accept it. That is why its desire does not get fulfilled. Such unsatisfied *jīvātmā* suffer from terrible pain. After some time, they become desperate and go upwards because their desires do not get fulfilled. They bear tortures in the upwards *lokas* as per their *karmas* and then birth has to be taken again due to these desires.

Condemnation

Seekers! It is very difficult to hear condemnation from anyone. Who will be ready to hear condemnation? It hurts his self-respect. Who else is there to hurt his self-respect, because ego gets infuriated immediately as soon as self-respect is hurt —are we inferior to him. If any person condemns us a bit, then we answer him back, insulting him using harsh words before the entire society and come back after blaming many of his shortcomings. These ideas haunt the mind of every person. If any person insulted them a bit, they would feel much abused. They think that the glory of their ancestors has been very prominent. Most of the people are ready to do anything for the sake of their false pride. They tell a hundred lies to prove one. The reason is that there should not be any smear on their fake glory so that society may consider them as glorious and respected persons and praise them. They keep thinking that society may behave as they wish. Neither such people speak the truth nor do they have dared to listen truth. If a person speaks the truth about his hollow glory, then it is scourging for him, because he is exposed before the society. For this reason, he feels insulted. He gets ready to do anything to take revenge for his insult. Whatever may be the result of his revenge, even then he always gets ready to take revenge. If he could not take revenge, he gets mentally disturbed. It happens because he does not have dared to listen to the truth. Honestly speaking, there is no worst thing in it, if some truth is exposed about someone.

The ordinary people always condemn each other, but I have even seen that even *sādhakas* also condemn other fellow *sādhakas*. A *sādhaka* should not condemn others. By doing so, he earns *pāpa karmas*. One *sādhaka* 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 result. It is strictly prohibited for a *sādhaka* to denigrate anyone. It downgrades the speech of the *sādhaka*. If disparagement is happening in any place, the *sādhaka* should leave that place immediately for that amount of time. If we go deeper, we will find that the place becomes contaminated. It should be kept in mind by the *sādhaka*. You should not keep relation with the person who has the habit to condemn others. The *sādhaka* should listen to his condemnation. He

should not be disturbed on hearing his criticism, because it destroys our sins. The *sādhaka* who listens his criticism, his power of endurance increases and he will also become introverted. The truth is that when a *sādhaka* hears his criticism for the first time, he will feel great insult internally because he does not have the habit to hear it. He feels restlessness internally and thinks that what wrong I have 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 condemnation. If we think it carefully, we will understand that we have a significant advantage from the slanderer because he will let us know about our shortcomings. The human being or the *sādhaka* does not realise his shortcomings ultimately, but the critic removes his defects. He will keep getting out of your weaknesses. Then take a note of the errors pointed out by the slanderer. Try to remove those shortcomings. Thus, all the inadequacies of the *sādhaka* will be removed and then he will become a good *sādhaka*. See, how the critic benefits us. An absurd person quarrels on hearing condemnation. Then there is animosity between each other. It can also cause damage, but the *sādhakas* or intelligent men take advantage of this condemnation by the defamer using their intellect.

The *sādhaka* should think that he has received great grace from God. He has sent such a person who is helping to remove the hidden pitfalls within us. He is helpful to improve us. He is not a critic but a reformer. The *sādhaka* should pray to God for the slanderer, “Please bless this person and do well to him. He has helped to make us good.” Just as the doctor uses a thermometer to check fever of the patient and prescribes medicine accordingly or gives injections so that temperature may decline and the patient may be well; in the same way a critic also measures the depth of the *sādhaka*. It exposes the anger and patience of the *sādhaka* that how much tolerant the *sādhaka* is. He removes all the weaknesses of the *sādhaka* by condemning him, which makes the *sādhaka* free from sins.

The *sādhaka* will get the benefit of listening condemnation only when he tolerates his insult internally. There should not be any sensual disorder in the *sādhaka* after listening to condemnation, because there are several ways to accept criticism: -

1. If the slanderer is healthier than you are, or is powerful than you, or is of evil nature and is quarrelsome, then you may think that he is insulting us before everyone. All right, it is our compulsion. Now we should hear condemnation from him because at this time we cannot mess with him. Either today or tomorrow, we will see him when our friends or well-wishers will be with us because, at that time, we can answer him all the way and begin to abuse him a lot in mind because at that time you are weaker than him. You cannot do anything to the slanderer. Therefore, you heard condemnation. However, it is actually not listening to condemnation. You are also condemning that slanderer within your mind or are thinking of taking revenge. If the slanderer were equal to you at that time, you would be ready to fight with him, because your feelings are asserting alike. If the slanderer would be weaker than you, you must compete with him, because you would know that he is weaker than you.

2. If your critic is as weak as you are, then you can think, what should I say, the entire society considers me as a *sādhaka* or *bhakta*. If I will answer the slanderer, all people of the society will hold that since the condemner is already a useless person, why you are talking to him. You are a good *sādhaka*, a *bhakta* of God; you should listen to your condemnation. The *sādhaka* has nothing to do with insult; the *sādhaka* is otherwise said to be the wrong person by all the people. It is not listening to the condemnation, because you are thinking that I am helpless because I am a *sādhaka*, so I am listening. There is a paradox in listening to condemnation here; your mind is expressing it.

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 sensual disorder 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 taking him as an ignorant person. It is called listening of condemnation because there is no such sensual disorder in you. Now you can think of yourself as a good *sādhaka*. The people remain silent due to helplessness after listening condemnation from a powerful man, because they cannot mess with them. Still, there is a feeling of jealousy in your mind against the slanderer. You begin to hate him in mind. The *sādhaka* should not hate anybody, because it harms the *sādhaka* himself. You should change your habits. When a poor person is criticizes

you, still listen to him calmly, it should not affect you in any way, then you will surely get a reward of hearing condemnation, but ordinary people cannot tolerate insult. Therefore, condemnation turns into jealousy or hostility. Human being likes to hear his bragging. If someone praises falsely, then he begins to consider himself a worthy person, which makes him confused. Therefore, the *sādhaka* should listen to his condemnation; he should not wish to hear his praise.

Woman

As the word ‘woman’ comes in mind, the attention of the whole world comes towards the Indian woman. Even today, Indian women are a symbol of an ideal in the world as a whole, because she has still been following all the household and other responsibilities according to the oldest *Sanātana Dharma* (eternal way of life). 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 passes her entire life with her husband serving him, even though there are numerous drawbacks in her husband. However, it cannot be found to be seen in the women of western countries. It is a common thing for them to marry or to take divorce because they consider marriage as a physical relation only. Indian woman believes her husband’s service as her *dharma*. If we look back to ancient times, we will find that women achieved a very high position with her ability. Sometimes gods, saints and hermits could not match these women. Today India feels proud of such women. Indian women should follow the teachings given by them so that their status remains constant as an ideal woman. Every woman has to perform various types of obligations during her lifetime in society like a daughter, a sister, a wife and a mother. When she completes her duties as a mother, her son is indebted to her. A son cannot pay off the debt of his mother throughout his entire life, even after serving his mother. All relationships are faint before 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 the 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 it, these incidents cannot take place. If we cite an example, we will find that a woman harasses the woman. 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 daughter-in-law in the same way as her mother-in-law treated her. Why does she forget that she too has ever been a daughter-in-law? 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 that the in-laws mistreat your daughter?

When a son is born in anybody's family, happiness is celebrated. If a daughter is born, then the whole family becomes sad. They 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 attitudes collectively, a good bride cannot come to any family.

If a woman wishes, she can make her home like a paradise with her efficiency, tolerance and patience and if this woman desires, she can make the house like 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 as she wants to make him/her, the same sacraments should be filled in that child so that the child can build the same nation, as he desires because there is an impression of the mother on the child. These children follow the path as taught by their mother throughout life. Similarly, if a woman wishes, she can bring a change in society. People say that a woman is helpless. I do not accept that woman is helpless. I firmly hold that woman is all-powerful. How does a human being call himself as powerful? This human being is born out from the womb of that woman, whom he calls helpless. At the time of infancy, this woman nurtures him, whom he calls helpless. It does not make sense that in which area the human being has considered women as helpless. Even in the war zone, women are not inferior to men. From ancient times until date, women have defeated men. There are so many examples from *Kālī*, *Durgā*, *Chandī* to Rani Lakshmibai. Even today's 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's true that women do not have freedom in some countries. That is why the man keeps his side up. Such women should be vigilant. They should recognize their existence. When a sense of awareness comes in the woman, she will move on with the men side by side, rather they'll be more diligent and tolerant than men. Yes, it is absolutely right that man can never be equal to women in tolerance, because somewhere she is a daughter, a wife and a mother and somewhere she has a sister. These forms of a woman are excellent from one another. It is absolutely impossible to say as to which of these forms is the best. That is why wise men have also addressed women as 'māyā' because women have been perfect in every way. So it is impossible to understand what her true form is.

The world is a stage. Nature has decorated this stage beautifully with snowy mountains, with lush green mountains, forests, rivers and oceans. The protagonist of this stage is man and woman is the heroine. Whatever role is played, there is also the role of women in it. Without the heroine, this stage is deserted 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, but also even God is incomplete without woman. Be it *Bhagavāna Śhaṅkara*, *Bhagavāna Nārāyaṇa* or *Bhagavāna Brahmā*. In His complete form, *Bhagavāna Śhaṅkara* is called *Ardhanārīśhvara*.

Women have been condemned at some places. It is said that "woman is the door to hell". It does not mean that we should see her with an inferior attitude, but we should understand these words properly. These words have two meanings. 1. It has been so said to generate dispassion in the mind of celibates and monastics towards woman. 2. Those wicked women have been condemned who adopt the path of unrighteousness abandoning *dharma* and honour. Actually, the bad qualities of women are condemned and not woman. All those who are engaged in misconduct, whether men or women, are worthy of condemnation. Daughter, sister, wife and mother all are entitled to respect. Actually, woman is always superior and respectable for man because of being their mother.

The importance of women is very much in the field of *yoga*. In other words, you cannot attain your goal in *yoga* without a woman, because one form of *Kuṇḍalinī* is also of a

woman. She is visible in a feminine form during *dhyāna* to the *yogīs*. This *Kuṇḍalinī* itself is the *Ādi-Śakti*. She is the origin of creation. She is a symbol of power. *Bhagavāna Brahmā* creates the universe by holding this power. With this power, *Bhagavāna Nārāyaṇa* nurtures the creation. By keeping the same power, *Bhagavāna Śhaṅkara* destroys the universe. When *Kuṇḍalinī* of a *yogī* gets awakened, it appears in the most attractive and erotic feminine form also. It is a test of the *yogī*. If the *yogī* gets confused, then he will fall. If he does not get confused, this woman will be visible as *Tripurā Sundarī*, which is the mother not only of the *yogī* but also of the entire universe. All the sexual desires of the *yogī* will be destroyed. Sometimes this *Kuṇḍalinī* appears as a damsel of the age of 7-8 years to 12-13 years. This *Kuṇḍalinī* is the real mother of all of us. All of us know that only the mother can introduce a son to his father. Only a mother knows who the father of a son is. Our real father is *Brahman* because all of us have been originated from Him. If someone has to reach his father, he will have to resort to his mother. She will show you the path to reach the father and will let you reach Him. *Kuṇḍalinī* will introduce a spiritual seeker to *Śhiva* being awakened in his body through the practice of *yoga*. This *Śhiva* is the Supreme Father of all of us. The real form of the Supreme Father cannot be described. His habitation is in the *Sahasrāra Chakra* in the human body. This is the place of *Nirguṇa Brahman*. That is why the woman is said to be great. She has been called the symbol of power. Since the time immemorial until today, the gods, saints, seers and *yogīs* have been worshiping women, the symbol of power. Therefore, all of us should respect women.

Even today, I have heard from the *sādhakas* that we should stay away from women; we should not talk to them. We should not bring such thoughts in our minds. Actually, the shortcomings are not there in the women, but in *sādhakas*. *Sādhakas* should remove their defects. When your *antaḥkaraṇa* will be purified, then this complain will vanish automatically. As far as my opinion is concerned, I will say that my life has been blessed today due to women. One who gave birth to me was also a woman. My *guru*'s gross body was also of a female. I have been endowed with Self-realisation with the grace of mother *Kuṇḍalinī*. She made me all-powerful in *yoga*. I bow before all the women of the entire world.

Pleasure and Pain

Nowadays, every human being in the world is unhappy. When a person does not get his desirous thing, he feels distress. The desires of any human being are countless in his lifetime. It is definitely impossible to get all the desires fulfilled. Every human being longs for happiness in his life. If he may get pleasure by doing hard work accordingly, it is not necessary that he will keep enjoying pleasures. As soon as joy ends up, pain starts, but no human wants to accept misery. He always longs for the comfort of happiness, but there is misery and sadness everywhere in this transitory world. All human beings keep wandering in this transient world in search of joy; they keep trying for pleasure. However, even after numerous attempts, they get miseries. A human being does not want to suffer from anxiety. He always prays to God for happiness so that he may enjoy happiness throughout life. However, the human being does not get happiness according to his wishes. When there is no pleasure, he feels sadness and blames God that He has made us feel pain and sufferings only. When happiness comes, he feels pleased. At that time, the human being does not become grateful that God has made us happy; rather he takes entire credit on 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 on himself. If he holds God responsible for sufferings, he should also hold Him accountable for his pleasures too, or he should bear the responsibility of both happiness and pain. 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 against humans! As is the feeling of anybody, so will be his deeds. If the result of any act 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 from the sandalwood itself.

Seekers! Pleasure and pain are two sides of the same coin. When misery serves a person, happiness does not remain there, because happiness knows that my friend has been engaged in his service at this time, let me take rest for a while. When misery would have served for a long time, happiness thinks, let us now serve that human being so that our

friend may take rests for a while. Then the turn of happiness comes. The woe 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 may get late, then give me a signal, I will be present.’ It implies that pleasure and pain continues to come and go; they do not become stable. How close friends they are! Among both of these two, misery is sometimes ever-ready to serve a person. It is quite powerful. It does not leave the person quickly to who it serves. Being powerful, it does not even get tired. Meaning thereby is that the weight of sorrow is higher in the life of a human being. Therefore, we have to suffer a lot. The weight of happiness is weak, so happiness prevails less than misery in life.

Pleasure and pain are subjects of cognition. There is a feeling of sadness and pain from birth to death. By the way, all people are aware of this fact that the world is full of distresses. 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 doesn’t happen according to the wishes of man, he feels agony. He feels sad when any of his desire is not fulfilled. When pleasure goes away from him or when a thing is lost or stolen and due to the indulgence of sense organs in gross matters, he suffers grief. This entire world is replete with miseries. Wherever a human being runs in search of happiness, he gets only woes. He attempts to reach pleasure and when his desires are not be fulfilled, he suffers and spends the whole of his life in the same way.

Now we should pay attention as to what is the origin of misery and what is the reason for suffering. The root cause of suffering is craving and ignorance. Human being suffers because of this craving. The more or less the craving is, the same less or more sorrow he will suffer accordingly. The cause of craving is the pleasure of sense organs also. There are several such acts related to life, which lead to an increase of cravings. It has been seen that there is more influence of cravings in old age, because he can get lesser means of gross pleasure due to decrease in his strength and remains sitting in one place due to old age. He loses his ability to work. The mind indeed keeps on making its unsuccessful effort. It increases cravings more and more. Due to this craving, human being suffers at the time of his death and even after death and then retakes birth. After birth, the *saṃskāras* of the cravings of past births begin to emerge out, after which the same

sequence follows. The same longing for the fulfilment of worldly things as it was before, this sequence of birth and death keeps going on.

The human being also suffers due to his ignorance. He cannot recognize the real nature of the transient world due to ignorance. He begins to conceive the world as his own, that this thing is mine. The task of accomplishing this deceit is done by the *Māyā* created by God Himself. *Māyā* keeps all the living beings confused. So long as the *sādhaka* does not destroy this ignorance, till then, he cannot understand the reality of the gross, mortal world. Unless he does not realise the essence of world well, there is no end to his sorrows. Ignorance can be destroyed only by true knowledge. Once the *sādhaka* attains true knowledge, he understands the transience of this world. He realises very well that no substance of this transient world is mine. Then the *sādhaka* will not be affected by worldly things. Well, the *sādhaka* will remain among worldly objects and use them too, but he will remain untouched from these substances. Just as the lotus remains in the middle of the mud, so does the wise *sādhaka*. I am not talking about worldly knowledge. I am talking about the divine wisdom achieved through *yoga*. A *sādhaka* cannot achieve this divine *jñāna* easily. There is only one way to attain it and that is *yoga*. The seeker can gain divine knowledge with the help of *yoga*. This knowledge is obtained at a higher level after choosing one path to reach God. There is no misery or pain for the *sādhaka* after attaining this *jñāna* because God destroys the shell of *Māyā*. He becomes aware of the existence of all objects of this gross world. He also realises, 'Who am I'? All desires of the *sādhaka* also get destroyed. He takes control over the *indriyas*; the *indriyas* do not remain extroverted, instead they become introverted. The desire to enjoy gross matters end up. Similarly, a person can end up his miseries. Such a knowledgeable man always feels joy, even while living in the world.

Some people can even say that we have not done any evil act till today, due to which we had to suffer certain misery or that problem came before us. Sometimes, many small children have also to face immense suffering, while a child cannot even speak well. He cannot even walk on his feet. At such a small age, there are big troubles. Now it can be said that why there are these sufferings. Yes, there are indeed some particular sorts of miseries. He would not have done any such deeds in the present life. It should be

understood that these sufferings are the results of the *karmas* of his pre-birth. The *karmas* of past lives have to be endured in the present birth. Therefore, if a person performs good *karmas*, he will be entitled to *puṇya*. He will enjoy happiness due to the influence of *puṇya*. If he performs bad *karmas*, he will surely be entitled to *pāpa karmas* and suffer miseries. That is why a person has to bear his *karmas*. If he could not bear them in this life, he will bear them in the next one. Some sins and pleasures of virtuous *karmas* are to be borne after death by the *sūkṣhma śharīra*. Meaning thereby is that the sorrows do not end up even after death.

Now it may have been understood that who gives us pain and pleasure. We are responsible for our suffering and happiness. Therefore, we should not blame anyone that we got miseries due to such and such person. Whatever you have earned, you should not get afraid of enjoying it, because sins are destroyed due to the endurance of suffering. Enjoyment of pleasures leads to decay of *puṇya*. If we think wisely, we will find that how good this sorrow is. It destroys our sins. However, you always long for happiness. The good *karmas* done by you begin to be finished by enjoying pleasure. When you would have enjoyed the results of bad *karmas* completely, no one will have the dare to force you to suffer pain. After that, you will get only pleasures under all circumstances. In the same way, human beings desire that we 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 *puṇya* will decay. When your *puṇya* is diminished, you will automatically digress. Then you cannot achieve heaven in any way. You have to take birth and live on Earth. Then you have to perform *karmas*. So, Oh human beings, you should long for such a place, **where there is neither happiness nor pain, there is only eternal bliss everywhere**. We can be able to get eternal bliss only through the practice of *yoga* and we can attain *Īśhvara*. Then we will get rid of the bondage of birth and death. A *yogī* stops the *vrittis* of *chitta* by practising *yoga*. Both the pleasure and pain do not leave for him. The craving gets destroyed, no desires of any kind are left in him. When there are no desires of any kind, he does not get influenced by any bondage. He becomes free from all bondages. The *yogī*, being free from all bondage, lives forever in the abode of *Īśhvara* beyond heaven and hell.

Patience

This virtue is very important in the life of every human being. A patience man never feels pain in his life. Even though there would be problems in his life, but he will be able to overcome his problems with patience. Such a person never gets distracted. The men who do not get distracted from their path must get success. The persons who do not have patience, they become upset while performing arduous tasks, because many difficulties have to be faced in the gross life; and hurdles are to be faced while doing hard work. Due to obstacles, the goal appears to be distant. Then his courage gets broken. Therefore, it is necessary to have patience while performing any task. A patience man is courageous. Such men definitely achieve their target because their mind is focused. His goal is clear to him; that is why he performs his acts with a full mind. One who works earnestly, who can stop him from achieving success!

It is essential for a *sādhaka* to have patience because it is not easy to follow the path of *yoga*. The great *yogīs* and *sādhakas* have said, “This path is very difficult. There are only thorns on this path.” Therefore, so long as there is a lack of patience and courage in the *sādhaka*, how can he cover this path? When a householder starts to follow this path, it is even too difficult for him; because he will have to walk on two paths simultaneously. He has to proceed further by moving on both paths. In the present times, there are various obstacles in the household life. In these circumstances, the *sādhaka* has to have patience. Both paths cannot be covered without having patience. The *sādhaka* starts practising *dhyāna* and then starts thinking why I am getting delayed in achieving success or do not know as to when I will attain my goals. The *sādhaka* begins to compare himself with other *sādhakas* that both of us started practising simultaneously, then how did he get progress in spiritual practice. How will my practice be equal or forward to him? They begin to think a lot about this. The reason for this is lack of patience. It is like not having faith in yourself. If he had patience in him, he would not think so. There are some *sādhakas* also who get excited. They observe a lot of practice for two or four months, then their enthusiasm starts declining and their practice also reduces. It should not be done. Under the impact of fervour, they start running and then slowed down after some

time. The *sādhaka* should keep the pace of practise even, or should be enhanced later on. Practice of *yoga* is not a hasty task, nor can it be followed downhearted, because this path is too long. Therefore, the speed of practice should be kept uniform.

Most of the *sādhakas* remain anxious as to when their *Kanṭha Chakra* will be opened. The practice has been going on this *chakra* for a long time. Whether *Kuṇḍalinī* will be awakened or not, or how much time it will take, how much practice will I have to do yet, or what are the ways there to get the *Kuṇḍalinī* awakened etc. They want to know answers to many questions. It shows clearly that the *sādhaka* does not have patience. All these types of wishes will be answered by your *sādhanā* itself. When you make yourself worthy by *sādhanā*, you will get that position yourself, then what is the need for haste. When the desire to know all these things will be strong, your mind will remain worried by these thoughts. It will serve as a hindrance in concentrating the mind during the practice of *dhyāna*. Therefore the *sādhaka* should not worry about it; rather he should pay attention to focus his mind. Some *sādhakas* practice a lot of meditation in the beginning; they also enter into a lot of arguments about meditation. During argumentation, they reach up to the stage of *Sāyujya-Mukti* (complete unification with God). After some time, their fervour diminishes. The practice of meditation also begins to decline. They argue that they are not getting success in their *sādhanā*. Perhaps there is lesser or no grace of *guru* on us. Some of them even give up practice, or start finding faults in their *guru*. Then they enter into the affair of changing *guru* and change their *guru* too. Such *sādhakas* should have a look at their shortcomings. If they understand their weaknesses, the problem gets resolved. The reason for all this is lack of patience.

New *sādhakas* should not enter into too many arguments, instead he should acquire information regarding *dhyāna* from his guide. One should have complete faith in his guide or *guru*. The *sādhaka* must always keep on meditating with courage, patience and prudence and should believe in himself that he will definitely get success. They must see whether any errors in them cause an obstruction to the path of *dhyāna*. A *sādhaka* should remove his errors. He should never degrade his mental strength or think about success or failure. The *sādhaka* should not compare himself with other *sādhakas* in practice that such and such *sādhaka* got success quickly, why we have not got it yet. Yes, some

sādhakas indeed gets success speedily and some other get it late. There may be some errors in his practice, due to which he is not getting success quickly. It may also be possible that such *sādhaka* might have done *sādhanā* in his previous birth, but you might not have done so. His *sādhanā* may be progressing rapidly due to his *sādhanā* of previous birth. Therefore, the *sādhaka* should not compare him with other *sādhakas*.

The *sādhaka* who has just started *sādhanā* in this life, he will surely get success a little late. It appears that he is not getting success because *pāpa karmas* of past lives create hindrances. Whatever *sādhanā* the *sādhaka* will do, it'll be used to destroy the *pāpa* of his past lives. So long as his *pāpa karmas* are not destroyed in a certain amount, his *sādhanā* will not be seen to be progressing further. Therefore, the *sādhaka* should have patience. In fact, he is not getting information about his *sādhanā* just because of ignorance. He should understand that his *pāpa karmas* are being destroyed only because of *sādhanā*. Such information should definitely be obtained from your guide. If the *sādhaka* practises *sādhanā* properly, his *sādhanā* will certainly progress. Some *sādhakas* practice meditation for some time and after that leave it because their patience gets disturbed. The persistence of most of the *sādhakas* starts to weaken at *Kanṭha Chakra* because this *chakra* gets opened after practising *dhyāna* for many years. Seekers! This *chakra* is for the test of your patience and valour. Therefore, patience should never be given up.

Silence

Seekers! Vow of silence can bring a plenty of benefits not only to *sādhakas*, but also to ordinary humans. Silence has a great significance in *yoga*. Every *sādhaka* must observe this vow for some time. The fickleness of the tongue begins to decline due to silence and the *indriyas* will start to become introverted. That is why the *sādhaka* should observe this vow, because excessive speech leads to loss of power. The *sādhaka* should avoid losing such type of power for his practice. Anyway, the *sādhaka* should not be talkative. It is quite good for the *sādhaka* to be grave. A slurp begins to become manifested 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 lesser a human being speaks, the more will he speak thoughtfully. Such words will not hurt anyone because he is speaking considerately. *Sādhakas* should definitely cultivate a habit of being silent. Initially, the *sādhaka* should take a vow that he will remain silent for half an hour. It helps the *sādhaka* 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 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 increased gradually. The *sādhaka* should surely follow silence for 2 hours out of 24 hours. It will remove the fickleness of the tongue and then it will start to become introverted.

The *sādhakas* who practise *sāadhanā* while living in a hermitage or solitude can observe silence for longer durations. Some *sādhakas* follow silence for several days. An endless power can come in the *sādhaka* through silence. One who observes silence also attains *Vāchā-Siddhi*, because purity gets enhanced in his body. The person who achieves *Vāchā-Siddhi* should speak less or should speak when it is so necessary. He should speak thoughtfully. The anger should be abandoned entirely because the word spoken by him will come true. It can cause harm to others. Keep in mind that the person who has received such a *siddhi* should never use it because it will have an impact on your practice.

In this state, the *sādhaka* can do charity to others; he can resolve their problems. Many *sādhakas* begin to do such things; they get entangled in it for their name and fame. However, after a few days, this *siddhi* stops working. The *yogīs*, saints and great men of the past used to observe silence rigorously. When any person starts using abusive language, use this weapon of silence. If you become silent, the person will be defeated automatically. You will remain silent, but the person would have lost his peace of mind, being disturbed.

When a *sādhaka* observes silence initially, 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 practice *trāṭaka* or chanting of *mantra* in mind. However, after the accomplishment of practice, give up both of these and be calm.

Guru

A *guru* as a guide is a must 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 *sādhaka* to find a *guru*. However, the difficulty is that to whom one should make *guru* because the *guru* of *yoga* must be learned and experienced. The *guru* on the path of *yoga* is not found easily. An experienced and kind-hearted *guru* is found due to *punya karmas* 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 *gurus* because many *yogīs* and saints are disguising as *gurus*. Therefore, it is better to stay away from these fake *yogīs* 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 *yogī*. Yet, it can be understood after some time whether he is experienced in *yoga* or not. It is good to get initiation after some time, then it will become known that is there any other person in the garb of a *yogī*. Yet, I have seen many ignorant and naive men who are trapped in affairs of these fake *yogīs*. However, the guidance can only be given by an experienced *guru*.

The meaning of the word ‘*guru*’ is the remover of darkness, the one who takes us to the light of knowledge by removing the darkness of ignorance, the light which is truth, where there is no influence of darkness of ignorance; such light is only *Brahman*, because *Brahman* is the ultimate 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 take us towards the light. While practising *yoga*, the prime goal of the *sādhaka* is to remove the darkness of ignorance and to become stable in his real form being free from the impact delusion. Such a guide can only be one who has achieved this state. That is why the *Guru* has been called *Brahman* itself. *Guru* is such a deserving person who knowing the laws of Nature entirely being freed from the cycle of birth and death follows the laws of Nature, and also takes his disciple to the door of liberation. That is why, *Guru* is compared to *Brahmā*, *Viṣṇu* and *Śaṅkara*.

Just as there are two forms of *Brahman*, i.e. *Saguṇa* and *Nirguṇa*, similarly, *Guru* has also two forms. The first one is the gross body composed of five *tattvas*. The second one is *chaitanyamaya* that permeates in every cell of the body of his disciple at the time of initiation in an extremely subtle form. *Guru-Tattva* (God's power which shows path to seekers) is the same *Chetana-Tattva* which is omnipresent. The second form of *Guru* has become infused with *Brahman* itself. The same *Guru-tattva* guides the *sādhaka* from within during his practice of *yoga*. Thus, pervading the *snayu-mandal* of the disciple, the *Guru* always remains with the disciple, regardless of how far a disciple may be from his *guru*'s gross body. That is why the *Guru* always keep guiding the disciples because the *Guru* always keeps purifying the body of the *sādhaka* by pervading in his *prāṇa* and keeps activating the dormant nervous system by awakening it. One day, the *Guru* takes his disciples to travel in the light and then merges him in his own self. Therefore, it is said that the relationship between *guru* and disciple goes on 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. The *guru* has recognized himself, but the disciple is wandering in the ignorant darkness of delusion. The *guru* gives guidance to his disciples for the practice of *yoga* and removes the obstacles encountered in his path. That is why it has been said, 'Without *guru*, wisdom cannot be attained,' and without wisdom, the *sādhaka* cannot attain God.

Some *sādhakas* think that their *guru* always keeps watching them. It is not possible that the *guru* can keep getting information about the activities done by the disciples because there are several disciples of a *guru*. Some disciples also live away from the gross body of the *guru*. It does not mean that the *guru* should be watching all his disciples sitting around the clock. A single *guru* cannot get information about the physical activities of hundreds of disciples. He also has to do his own works as well. Think it as that when a *guru* is doing some physical actions, he is just like a gross person. Of course that there is no attachment to physical substances inside them 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 *dhyāna*. If the disciple has also attained a

higher stage, he will definitely accept the instructions given by his *guru*. If the disciple can understand the subtle signals, the *guru* can also guide him being far away from him physically. The disciple who has not yet attained the ability to grasp the subtle signals, the *guru* will guide him directly.

The disciple should always express his problems related to *sāadhanā* physically, so that the attention of the *guru* may be drawn towards them. The disciple should not think that our *guru* is *antaryāmī* (inner witness) and *trikāla-darśhī*, he himself will solve our problems. The *guru* is busy in a number of works. When the state of disciple in *sāadhanā* is high, the *śhaktipāta* done by *guru* will appear in the form of *Guru* during *dhyāna* to provide guidance. *Śhaktipāta* done by the *guru* himself is *Guru-tattva*, it should be considered like that. It pervades entire the body of the disciple and makes it *sāttvika*. But the disciple can be able to recognize this form only when his stage is sublime. Therefore, *sadguru* remains inseparable with disciple. The *sādhakas* to whom the form of *sadguru* guides or appears before them in the state of *dhyāna*, should understand that this is the *Guru-tattva* itself which takes the form of their *guru* who is visible or is guiding you. The *guru* does not know what his *chaitanyamaya-tattva* is doing at any time. A common notion is that my *guru* appeared before me in *dhyāna*. The truth is that the *guru* had been pervading in your body since the time of initiation.

The *guru* has recognized his real self, has made himself very pure through *Yogāgni* (the fire of *yoga*) and has merged his *indriyas* into his 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. They keep contemplating the Self ceaselessly. They have 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, considering this transitory world as his own and under the control of *indriyas*, free from this volatile world. In some places, the *guru* is compared to a potter. At the time of making a pitcher, the potter knocks it ruthlessly from outside, so that the pitcher may be perfect. 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 repeatedly. 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 spiritual practice of the *sādhaka* is not going on, the *sādhakas* complain that perhaps we have not yet been blessed by the *guru*. Let me tell that such type of thinking is not proper for seekers. Because the *guru*, whom they are taking just as an ordinary person, is not just a person. *Guru* is such a *tattva*, which is omnipresent. To say about a *tattva*, which is pervading everywhere seamlessly, that his grace on us is less and more on others is not appropriate. The *Guru* is pervading in every cell of your body. The *sādhaka* himself has to recognize that by practice. You have to take advantage of that *Chetana-Tattva*, because the *sādhaka* himself has to practise *yoga*. It is equally pervasive in all the *sādhakas*. All the *sādhakas* are equal for a *guru*. That is why it is wrong to blame the *guru* in this manner.

Śhaktipāta

Śhaktipāta means to descend power. A more powerful person performs *śhaktipāta* on a person of lower power, transmitting his power into the body of another person. This process is done to those who follow the path of spirituality. The *guru* causes his power to enter the *sūkṣhma nāḍīs* of the body of his disciple, which affects the *snayu-mandal* inside the body and try to activate the dormant subtle cells in the *snayu-mandal*. *Śhaktipāta* also affects the *sūkṣhma śharīra* of the *sādhaka*. When the *sūkṣhma śharīra* is affected, his gross body will also have an impact on the same. Then a subtle spiritual growth keeps going on inside the body of the *sādhaka*. That is why not every person deserve to hold the post of *Guru*. Only the One who has the capability to apply *śhaktipāta* deserves to hold that post. When a disciple faces spiritual obstacles during the period of his practice, then the *guru* removes these obstacles by using *śhaktipāta*, which paves the way for the path of *yoga*. The *guru* also uplifts *Kuṇḍalinī* of the disciple by *śhaktipāta* when the right time comes. *Kuṇḍalinī* dwells in the *sūkṣhma śharīra* of human beings.

Śhaktipāta is used not only in the spiritual path but also in the gross world. Like curing the disease of a person. However, an able *sādhaka* does not waste his hard spiritual earnings in gross things, rather uses it for spiritual actions only. Most often, it is seen that *śhaktipāta* is done in three ways. 1. By touch, 2. By *Sankalpa* (inner resolve), 3. By *dr̥ṣhti* (through the eyes). When the disciple is present before the *guru*, he performs *śhaktipāta* by touching him. At that time, the *guru* applies *śhaktipāta* at the *bhṛkuṭi* of disciple by using his thumb. The power emanated from the thumb spreads in the body of the disciple and starts functioning subtly. It is the rule of nature that man's power emerges out from the tip of fingers of hands and feet. That is why fingers are used to apply *śhaktipāta*. But the tip of thumb has the capability to emit power in much quantity, that is why thumb is used. *Śhaktipāta* can also be done even with the thumb of feet. Will power has a vital role to cast *śhaktipāta* in higher amount. You can also say that if power keeps emerging from the fingers of all human beings, why cannot they apply *śhaktipāta* on each other. The reason for this is that an ordinary person does not have spiritual power inside him, nor are his *nāḍīs* pure to the required degree and the *antaḥkaraṇa* is also not pure. Their will

power is very limited and they are under the control of *indriyas* rather than having command over them. No doubt, power emerges out from the body of ordinary humans, but it is impure and emerges in minimal quantity. Such type of power cannot have any impact on others. To perform *śhaktipāta*, it is essential to have restraint over sense organs, brahmacharya, purification of *nāḍīs* and spiritual growth. If the capability of *yoga* in the *sādhaka* is on a higher level, power keeps emerging from his entire body. His body is utterly sacred. If a human being touches the body of such a great man erroneously, then *śhaktipāta* happens automatically. If such a great man stands nearby any person, then *śhaktipāta* begins to occur in his body. The thoughts of the person standing nearby will begin to change for some time. These thoughts arise due to the *śhaktipāta* 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 lustrous rays emanating from the body of a saint or *yogī* start to purify the man of dirty thoughts and actions. The essence of all this is that *śhaktipāta* can be performed by touch.

Śhaktipāta is also done through eyes. Mostly *śhaktipāta* through eyes is done when the *sādhaka* is sitting at a distance from the *guru*, or the *guru* himself wants to do *śhaktipāta* by eyes. By the way, it is not easy to do *śhaktipāta* through eyes. It is not just about everyone to apply *śhaktipāta* through eyes. It is essential to have the practice to apply *śhaktipāta* through the eyes. It also needs a lot of *yogabala* to use such type of *śhaktipāta*. 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 on whom *śhaktipāta* has to be done. When *śhaktipāta* is done through the eyes, at that time, the vision of the person who is applying it is on the forehead of that person or at the place where it has to be cast. *Śhaktipāta* is also cast by making eye contact. The person who applies *śhaktipāta* through eyes should have an intense practice of *trāṭak*; only then the effect of *śhaktipāta* will be in the right way. It is convenient for the person who performs *śhaktipāta* through eyes, that if there are too many disciples sitting before him and they are meditating, then the *guru* can cast *śhaktipāta* on any disciple even by sitting at a distant place. If the person who performs *śhaktipāta* is very powerful, he can cast *śhaktipāta* on a person who is at a very long

distance from him, provided the person is in his sight. Some *gurus* always cast *śhaktipāta* on their disciples through the eyes. Such *gurus* are definitely powerful.

The person who has the capability to apply *śhaktipāta* 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 have been seen to be attracted towards great *yogīs*. Everyone is familiar with Vivekananda. At first, when he started speaking at a conference in America, all people kept on listening to his discourse. All the people present there were so attracted to him that they began praising him. It was sometimes heard that this *yogī* has a great attraction. I do not mean that such great persons or *yogīs* apply *śhaktipāta* to attract people towards them. Such *yogīs* have immense spiritual power and their *antaḥkaraṇa* is also pure. They have much lustre in their eyes and on the face due to the intense practice of *yoga*. Due to their eyes being lustrous, power keeps emerging in the form of *tejas*, which attracts human beings. Hypnotists or magicians also cast *śhaktipāta* with eyes. 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 *trāṭaka* to achieve such ability. However, the *yogīs* or *gurus* cast *śhaktipāta* for the spiritual welfare of their disciples.

Śhaktipāta is also performed through *saṅkalpa*. The person who wants to perform *śhaktipāta* makes a *saṅkalpa* in his mind. This *saṅkalpa* affects the person on whom *śhaktipāta* is performed. The great men who apply *śhaktipāta* by making *saṅkalpa*, their willpower is very strong. Such great men have to observe too much restraint and regulations in their life. Apart from this, their *antaḥkaraṇa* and speech is extremely pure. For this, they have to observe silence. They do not talk uselessly. They have full control over their *indriyas* too. Their *antarmana* is always oriented towards God and they are always truthful in words. Their power of *saṅkalpa* is extremely strong. If they have to use *śhaktipāta* through *saṅkalpa*, it can be done with the power of *saṅkalpa* even on a person who is at much distance. It is possible to do *śhaktipāta* on the person who is present even at any corner of the Earth because the pace of *mana* is unbounded. It is possible to perform *śhaktipāta* up to wherever *mana* can reach. The *guru* or the spiritual guide

applies *śhaktipāta* on his disciple even from a prolonged distance. It is clear that such *gurus* are the most powerful. The impact of *saṅkalpa* on the *sādhaka* is according to the amount of *śhaktipāta* done by the person doing *śhaktipāta*. Sometimes, it also happens that the *saṅkalpa* does not leave its impact completely. There are two reasons behind this:

1. The *saṅkalpa* of the person who did so was weak, or his *Saṅkalpa-śhakti* is weak to cast *śhaktipāta*.
2. The *sādhaka* or disciple has not yet achieved such a stage that he can take proper benefit of *śhaktipāta* by *saṅkalpa*. It happens when the *sādhaka* has just started his practice, then his body remains completely impure. The power of *saṅkalpa* is very subtle. As soon as the person who performs *śhaktipāta* sends this subtle and most powerful energy through *saṅkalpa*, this power affects the *sādhaka* on whom it is used immediately. This power affects the *sūkṣhma śharīra* of the *sādhaka*. If the amount of *Jaḍata* (inertia) is higher in the *sādhaka*, this power is able to have a lesser impact on him. If the *sādhaka* has suitable ability, his body will be pure and then the *sūkṣhma śharīra* will be more active. The power *saṅkalpa* begins to function if the *sūkṣhma śharīra* is a little active on account of purity of the *sādhaka*. The *śhaktipāta* done by the *guru* has an equal effect on every *sādhaka*. But the *sādhaka* whose body is impure does not feel the impact of *śhaktipāta*, because the power merges in impurity or the impurity reduces its impact. Therefore, it has been observed that the effect of *śhaktipāta* is more on some *sādhaka* and less on the another.

The more or less effect of *śhaktipāta* on *sādhakas* does not mean that the *saṅkalpa* used by the *guru* will not perform the task for which it has been used, rather it will certainly be done. When the *guru* will come to know that his *saṅkalpa* is leaving a lesser impact, then he will do deeper *saṅkalpa* to get the desired task accomplished. The stronger *saṅkalpa* will lead to emission of more power. The task for which he *śhaktipāta* has been performed will be accomplished successfully by causing more power to enter the body of the *sādhaka*. In the same way, *śhaktipāta* is done through the eyes and by touch. The person who has to cast *śhaktipāta* understands it very well that how much power he has to use. It has just been written that how many ways are there to apply *śhaktipāta*. Now, I am writing a little bit about how to do *śhaktipāta*.

Those who are mature in this path only should apply *śhaktipāta*. Therefore, the *guru* should acquire the knowledge of this path very well. Your own *guru* will let you know that you have been matured now and can guide others. Not all disciples of a *guru* can be fully qualified in the path of *yoga*, because not all of them can achieve perfection in *yoga*. Mature *sādhakas* are properly able to guide for the path of *yoga*. The spiritual power can also be more or less in the *sādhakas* according to their practice. The practice of some *sādhakas* is very intense. They have much potential in them. They are capable of casting *śhaktipāta* very well. Before guiding, the *sādhakas* should understand the intricacies of *yoga* very well. Then they should satisfy themselves before the *guru* so that they may know that they are able to guide now. Then it is much better to seek permission from the *guru* for giving guidance to others because your *guru* knows very well whether you are able to guide or not. If you do not have a thorough experience with *yoga*, then you are not eligible for giving guidance. In this situation, do not take responsibility for the guidance of any *sādhaka* or guide as much as you can do according to your knowledge. Do not hasten in applying *śhaktipāta* on anyone. Use it when there is a dire need to do so. While casting *śhaktipāta*, you must have full faith in yourself that this task will definitely be accomplished. Your willpower should be very strong.

If your intended work has not been accomplished in a single attempt of *śhaktipāta*, then do not get worried. Apply *śhaktipāta* more than once, then it will definitely work. *Yoga* is not a thing that the result of *śhaktipāta* performed by you will be fruitful immediately. Your *saṅkalpa* will flourish in the *sādhaka* slowly and gradually. Its impact will be understood in the future. When an obstacle related to the practice of *dhyāna* is removed, its effect can be seen quickly. If undesirable *kriyās* are happening to the *sādhaka* during *dhyāna*, they should be stopped using *śhaktipāta* and proper rules should be explained so that there are no other wrong movements during *dhyāna*. The body of *sādhaka* has to face trouble due to wrong *kriyās* and the mind also does not get concentrated. It is a hurdle in the *sāadhanā*.

Firstly, make a *saṅkalpa* in mind for the work which has to be accomplished, then perform *śhaktipāta*. Do not use *śhaktipāta* for inappropriate acts. While doing *śhaktipāta*, spiritual power emanates from within you rapidly. This is the spiritual power which you

have earned by doing *sādhana* while bearing great hardships. So preserve it. Spend your hard-earned power for spiritual purposes only, on a person who deserves it. The *sādhakas* who are still in the *sādhana* phase, i.e. those who are still immature and have to practise further should not perform *śhaktipāta* on others. If such *sādhakas* do *śhaktipāta*, their power will decrease, which will obstruct their spiritual practice. There should be no anxiety of any kind or engagement in the mind of the *sādhaka* at the time of using *śhaktipāta*. He should be quiet calm at that time. The *sādhaka* on whom *śhaktipāta* is being done should have reverence for you in his mind, otherwise your *śhaktipāta* will not affect him as much as it should be. Apply as much as *śhaktipāta* as is required. Because your power to apply *śhaktipāta* will be reduced by using it again and again. Otherwise, there will be a time when your *śhaktipāta* will not affect others. Therefore, use *śhaktipāta* in a limit. Besides this, you should also keep meditating, so that your power may be restored through the practice of *dhyāna*. Do not stop practising *dhyāna*.

If you want to increase the power of *śhaktipāta* within yourself and maintain your earlier state, then it is necessary to follow the practice of *dhyāna* as well as the observance of rules and restraint. E.g. take entirely *sāttvika* food, eat in a lesser or required amount only, practise *prāṇāyāma* five times a day, observe celibacy, keep the sense organs restrained, do not let wrong thoughts come to mind, always keep a feeling of welfare of all, be dedicated towards *Brahman* and *Guru*, contemplate on God ceaselessly, observe vow of silence, reduce conversations, speak the truth and your will power should be very strong. Before casting *śhaktipāta*, pray to God that this task be accomplished by me by your grace. Use *śhaktipāta* having full faith in God and yourself. Your effort must bear fruit. I have also experienced that the power of *śhaktipāta* subsides gradually due to the abundance of disciples of a *guru* or falls extremely short, which begins to create a problem in giving guidance or in using *śhaktipāta*. I would like to say to such *gurus* that make as many disciples you can guide or acquire so much power through the practice of *yoga* that you never feel lacking *yogabala*. Dear *yogīs* and *gurus*, there is a method by using that unlimited power can be obtained in a few moments. I am not writing its method here so that no *tāmasika* *sādhaka* or *tāmasika* *yogī* may use this method. It is extremely secret. Mother *Kuṇḍalinī* herself told this method to me, as she is the epitome

of power. If you can interact with Mother *Kuṇḍalinī*, you should also acquire information about it. This technique can be achieved only by a *yogī* of a very high state.

Now the question arises, how to perform *śhaktipāta*. First of all, you should use *śhaktipāta* for small experiments, so that you can get a practice of how to use it. You can also try using a little physical experiment. If a *sādhaka* is suffering from fever, you can treat his fever by using *śhaktipāta*. First of all, lay a mat or blanket on the floor. Make the *sādhaka* lie down on it. The *sādhaka* should be lied down in *śhavāsana* posture. 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 will power —“O cells, emit pure *prāṇa-vāyu* so that the pure *prāṇa* can enter the body of this *sādhaka*, which may cure the fever.” Perform your duty responsibly. Thus, make a *saṅkalpa* in your mind. Then look at the *sādhaka* and pray to fever, “You have the power of *Brahman* in you, you are powerful, please bless this *sādhaka* and set him free.” After that, do a *kumbhaka prāṇāyāma*. Bring your palm before the mouth of the *sādhaka*. Take your palm towards the feet of the *sādhaka* 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 repeatedly. Move your palm over the *sādhaka* from face to feet, jerk it and then breathe in. After a while, you will see that the fever of the *sādhaka* has been declined. The fever gets cured like this: *yogabala* in the form of pure *prāṇa-vāyu* emanates from your palm and fingers. That *prāṇa-vāyu* enters the body of the patient. As soon as his body gets pure *prāṇa-vāyu*, the patient’s body starts to recover. At that time, you should not inhale, because the effect of fever of patients may not enter your body through breathing. Jerking of hands means that the impure *prāṇa-vāyu* of the patient has been thrown at one side. You may breath later on. There is one another way too, make the patient lie down or sit. Touch thumb of your right hand on the *bhṛkuṭi* of that person. You should touch when you are undergoing *kumbhaka* and make a *saṅkalpa* — “Please go away; you possess 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 will last for months, then this action has to be performed regularly. Thus, the disease related to *vāta* (bone-related diseases) can be cured because the disease of the *vāta* causes pain in the bones. By the way, it is difficult to heal this disease, but not impossible. The patient of *vāta* should practise *prāṇāyāma*. It will give relief, or the disease itself may be cured. At the time of treating *vāta* disease, the affected area should be touched with your hand. If an unsatisfied *jīvātmā* is troubling a new *sādhaka* in his *sāadhanā* or if someone is affected by it, that can be expelled by using *śhaktipāta*. If he is under the influence of a powerful *tāmasika śhakti*, observe that force with *divya-dṛṣhti* seating him before you, then everything will come to light. Then perform *śhaktipāta* on the *bhr̥kuṭi* of the *sādhaka* or apply *śhaktipāta* by holding both of his wrists and pray to it to please leave the *sādhaka* and go away. You should behave with these *tāmasika* powers compassionately. If it expresses some desire, then fulfil it so that it can be satisfied and then tell it, “Please never come again”. Because you are a devotee of God, you should keep a feeling of welfare. Do not show anger to an unsatisfied *jīvātmā*, rather treat it with kindness. Do not use force like *tāntriks* (exorcists) with such *jīvātmā*. You should have humility in you.

You might have seen that in a particular state, the *sādhaka* starts doing queer activities or *kriyās* during the state of *dhyāna*. These different types of *kriyās* create hindrance in practice. The mind becomes fickle instead of being concentrated and even the gross body of the *sādhaka* also suffers due to these actions. These activities should be stopped by using *śhaktipāta*. These activities happen due to impurities of *nāḍīs*, or they can occur due to some other reasons. Therefore, the *sādhaka* should do the practice of *prāṇāyāma* more and more. The rules of *yoga* should also be followed; then these *kriyās* will not happen. These *kriyās* are inappropriate. Some *mudrās* also happen during the practice of *yoga*. Those *mudrās* are not wrong but are correct. If the *kriyās* have not been stopped completely, then stop them by casting *śhaktipāta* on the second day. Then the *sādhaka* will sit down steadily. If you have achieved *Vāchā -siddhi*, you can also stop these things by using them.

An important point in *yoga* is to uplift *Kuṇḍalinī* (awaken, *ūrdhva*). By the way, *Kuṇḍalinī* of a *sādhaka* can be raised at any time. Raising means to wake it up and to make it *ūrdhva*. Some *gurus* awaken the *Kuṇḍalinī* of their disciples in beginning, While some *gurus* awaken it in a matured state of practice. I think that if *Kuṇḍalinī* is raised in a mature state of practice, then the *sādhaka* will get more benefit from it because the body of the *sādhaka* becomes mostly pure due to *sādhanā*, which makes it easier to make the *Kuṇḍalinī* *ūrdhva* with ease or it becomes *ūrdhva* quickly. The *sādhaka* whose *Kuṇḍalinī* is lifted forcefully at the beginning of practice does not get as much benefits immediately as he should get, because his practice is nominal. A new *sādhaka* will get the benefit of raising *Kuṇḍalinī* only when he sits on *dhyāna* for four to five hours a day. Their *Kuṇḍalinī* does not go into a dormant state again. If the practice is lacking, *Kuṇḍalinī* will go into a dormant state after a few days. The *guru* will have to awaken it again. My experience is that for the *sādhakas* who have completely immersed in *yoga* and they have to follow the path of *yoga* only, then it is not bad if their *Kuṇḍalinī* is raised in the beginning. However, the *sādhakas* who have to do a little bit of *yoga*, it is better not to raise their *Kuṇḍalinī* immediately. For the *sādhakas* who have to practice *yoga* forever in the presence of *guru*, it is advantageous to upraise or awaken their *Kuṇḍalinī*, because then the *Kuṇḍalinī* will not go into a dormant state on meditating before the *guru*. There are some *sādhakas* whose *Kuṇḍalinī* begins to become *ūrdhva* after being awakened on its own. The practice of such a *sādhaka* is definitely intense. Such *sādhakas* have a tremendous capability to cast *śhaktipāta*. Such *sādhakas* are very powerful in terms of *yoga*. They are definitely qualified to hold the post of *gurus*. They are able to guide because such *sādhakas* have been doing *yoga* since past few births.

To awaken *Kuṇḍalinī*, one must have *yogabala* in an adequate quantity along with good knowledge of *yoga*. If he does not have complete experience in *yoga* and even *yogabala* is not enough, then this act should not be done, because everyone knows that *Kuṇḍalinī* is a great force. If a *sādhaka* having incomplete knowledge about *yoga* tries to lift *Kuṇḍalinī*, it may be possible that *Kuṇḍalinī* does not get awakened or after awakening or rising of *Kuṇḍalinī*, *Bhastrikā* (a kind of *prāṇāyāma* consisting of rapid and forceful inhalation and exhalation) may also begin or other *kriyās* may happen. The ability to

control all these should be there. *Kuṇḍalinī* of a mature *sādhakas* gets lifted easily without the need to apply much *śhaktipāta*. But to raise the *Kuṇḍalinī* of a new *sādhaka*, a lot of *yogabala* has to be spent. Some *yogīs* cannot lift the *Kuṇḍalinī* of a new *sādhaka*. It is not necessary that all the *yogīs* have plenty of *yogabala* with them.

To awaken and upraise the *Kuṇḍalinī*, make the *sādhaka* sit before you. Then pray to the *Mother Kuṇḍalinī*, “Please awaken in the body of this *sādhaka* and become *ūrdhva*, so that he may be blessed by your grace.” Then ask the *sādhaka* to meditate. Then put a little bit of pressure on the top head of the *sādhaka* (above the *Sahasrāra Chakra*) with palm and fingers and touch it and chant ‘*Om*’ three times loudly. While doing so, make a wish in mind that my *yogabala* is permeating in the body of the *sādhaka* and *yogabala* is awakening the *Kuṇḍalinī* in the *Muladhāra Chakra* and the *Kuṇḍalinī* has started becoming *ūrdhva* being awakened. Sit for *dhyāna* after chanting ‘*Om*’. While sitting in *dhyāna*, observe the *Kuṇḍalinī* of the *sādhaka* with *divya-dr̥ṣhti* whether it has been *ūrdhva* or not. If it is not so, then do *śhaktipāta* again. Then observe *Kuṇḍalinī* again with the *divya-dr̥ṣhti*. It will be seen that the serpent coiled around the *Śhiva-liṅga* is opening and closing its eyes just as if it has awakened from a deep sleep. It has begun to spew its tail from its mouth. It then spits out its entire tale and has been trying to rise with the support of *Śhiva-liṅga*. It has just stood up a bit. You may have a similar *anubhava*. If you use *divya-dr̥ṣhti*, it will be visible almost like this. Do one more thing, it is good to show the *sādhaka* a view of *Kuṇḍalinī* rising upwards by using your *yogabala*. If *Kuṇḍalinī* does not arise in a single attempt, use *śhaktipāta* several times, then it will definitely rise up. *Kuṇḍalinī* of a matured *sādhaka* rises with great ease because his *Kuṇḍalinī* has already opened its eyes and has already spewed its tail from the mouth. According to the eligibility of the *sādhaka*, *Kuṇḍalinī* comes upwards as soon as *śhaktipāta* is applied. *Kuṇḍalinī* of some *sādhakas* comes up to the *Svādhiṣṭhāna* or *Nābhi Chakra*. Another thing, if you are extremely powerful, then open the *divya-dr̥ṣhti* of the *sādhaka* by doing tremendous *śhaktipāta* on his *bhr̥kuṭi*; then the *sādhaka* will surely get very good *anubhavas*. Thereafter, the *divya-dr̥ṣhti* will automatically close in two to four days.

Do not get startled listening about *divya-dr̥ṣhti*. The *divya-dr̥ṣhti* can also be opened at the time of awakening *Kuṇḍalinī*. Everything is possible with *yogabala*. I experimented three times that I opened even the third eye while awakening *Kuṇḍalinī*, due to which, the *sādhakas* got good *anubhavas*. They had the vision of *Kuṇḍalinī* in various forms and has other great *anubhavas* too. It is good to apply *śhaktipāta* on the *Sahasrāra Chakra* to awaken *Kuṇḍalinī* because the power spreads quickly in the entire *snayu-mandal* of the body. By the way, *Kuṇḍalinī* can be lifted by applying *śhaktipāta* on the *bhr̥kuṭi*. Some *yogīs* touch below navel to raise *Kuṇḍalinī*.

Kuṇḍalinī can also be lifted by performing *śhaktipāta* through the eyes. It is necessary to have a good knowledge of *trāṭaka* to raise *Kuṇḍalinī* with the eyes; only then a lot of power can be emerged out through the eyes. *Śhaktipāta* has to be applied on the forehead of the *sādhaka* through the eyes, then *Kuṇḍalinī* gets uplifted. Well, *Kuṇḍalinī* can also be upraised by using *śhaktipāta* on other parts of the body. It is impossible for all *yogīs* and *sādhakas* to perform this action. In the same way, *Kuṇḍalinī* can also be lifted by using *śhaktipāta* through *saṅkalpa*. The presence of a *sādhaka* is not mandatory for this act. His *guru* raises his *Kuṇḍalinī* by making *saṅkalpa*, even if the *guru* is present anywhere.

Seekers! I had lifted *Kuṇḍalinī* by using *Jñāna Chakra* (wheel of knowledge) at the time of my research. The *Jñāna Chakra* of every person is located on the forehead a little deep inside. By doing *śhaktipāta* through eyes, I rotated the *Jñāna Chakra* so rapidly that the *sādhaka* went into a deep state of *dhyāna* at the very outset. Then *Kuṇḍalinī* began to become *ūrdhva*. I was very happy that I have found a new method to raise *Kuṇḍalinī*. I have opened the *chakras* of the *sādhakas* during my experiments. The first four *chakras* get opened easily. I had opened even the complex and extremely difficult *chakra* like *Kanṭha 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 *yogabala* by observing rigorous restraint. Then you can perform even arduous tasks within a moment. To gain unlimited *yogabala*, the benediction of *Mother Kuṇḍalinī* is needed.

There is a custom of performing *Prāṇa-Pratiṣṭhā* (rite of infusing life into an idol in temple) in our *Sanātana Dharma*. When an idol is established, *prāṇa* is infused in the

idol. It is called *prāṇa-pratiṣṭhā*. The idol becomes worshipable after its *prāṇa-pratiṣṭhā*. There is one more notable thing — in the ancient era, the deities used to revive human beings with life. It has been described in *Purāṇas*. But here, humans infuse *prāṇa* in the idols of deities. The truth is that human beings are not able to infuse *prāṇa* in their own self when they are in need, rather they pray to deities at that time. The human being has so much confidence in him that *prāṇa* gets infused in the idol. In some places, the idol is changed every year and *prāṇa-pratiṣṭhā* is performed accordingly. God is present in every particle of this Universe, then why will He not be present in an idol? I am not an opponent of *prāṇa-pratiṣṭhā*, rather I mean to say that a person who cannot even control his *prāṇa*, how can he infuse *prāṇa* in an idol of god? Every person cannot cast *śhaktipāta*. To get the ability to cast *śhaktipāta*, one has to resort to the spiritual path, only then the ability to cast *śhaktipāta* will come.

The *yogīs* have the ability to cast *śhaktipāta* because they have recognized the presence of God. They have established a relationship with God. The *yogī* resembles an ordinary man from his outward appearance, but internally, he has established a relation with God. Such a *yogī* or great soul has established a close relation with God. He has recognized the laws of nature. He can cast *śhaktipāta*. The idol becomes all-powerful due to *prāṇa pratiṣṭha* performed by the *yogī*. There becomes a centre of power in that place. 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 turn to be *sāttvika* 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 at such places in an invisible form. It certainly benefits the visitors. However, the benefits will be received only when the place is awakened. Therefore, people should gain benefits by visiting such awakened places.

If we notice, in idol-worship, a person will get benefit according to his own feeling. 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 *yogī*, it will definitely benefit you. The places where the mausoleum of great men or *yogīs* is made, that place is related to those great souls in an invisible form. That is why such place remains sacred. I did not

get a vision of Saint *Jñāneśhvara* when I was doing *sāadhanā* at Miraj. When I visited his mausoleum and place of performing *sāadhanā* (Siddha Peeth at Alandi), I got a vision of him and his brothers and sisters. At that time, I used my *divya-dṛṣhti*. In order to have the vision of such great souls, *divya-dṛṣhti* is essential. Or if they bless someone on their own, it is a different matter. The mausoleum of Saint *Jñāneśhvara* is built at Alandi near Pune.

Yogī and Bhakta

Nowadays, still, some people cannot even understand the difference between a *yogī* and a *bhakta*. Let me explain in two words— the person who meditates by controlling his *indriyas*, who tries to know the *Ātmā* present in his body, who tries to explore inside his body beings introverted, he is called a *yogī*. However, the path of a *bhakta* is different. His goal is to attain *Īśhvara*. *Īśhvara* is *Saguṇa* form of *Brahman*. The *bhakta* contemplates about *Īśhvara* and worships Him. The process of *Navadhā Bhakti* (nine steps of devotion) is found to be described for a *bhakta* whereas *Aśtāṅga yoga* (eight limbs of *yoga*) is prescribed for a *yogī*. The goal of a *yogī* is to attain *Nirguṇa Brahman*, while the goal of a *bhakta* is to achieve *Saguṇa Brahman*, i.e. *Īśhvara*. The paths of both of them are different. A *yogī* develops his brain to attain *jñāna* and union with *Ātmā* or *Brahman*. A *bhakta* considers his own emotion of heart primary to attain oneness with *Īśhvara*. Similarly, there are two types of people: those who are predominantly intellectual and those who are predominantly emotional. It is difficult to say who out of the two is superior. Therefore, both of them are excellent in their own accord.

These days, it has been seen that the priest of a temple is sometimes addressed as a *yogī*, while the path of a *yogī* and a *bhakta* is different. It is my own observation that anyone can become a *yogī*, but it is somewhat difficult to become a *bhakta*. There is a need for a strong will power to become a *yogī* because strict restraint has to adhere for *yoga*. The men who have strong will power have the courage to perform even arduous tasks and have a higher strength to endure sufferings. Because to become a *yogī*, the *sādhaka* has to bear physical tortures while doing practice; the control over the *indriyas* has to be maintained with hardness, only then success can be possible. The men who have weak will power, they cannot restrain themselves in accordance with *yoga* and even cannot do the hard practice. They do not even have the potential to endure physical torture. 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 we 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 have been great *yogīs* even though they were of evil nature. The reason for this is their strong will power. Whatever task they choose to perform, they get that task completed despite 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. No fickleness comes in mind. Similarly, the concentration of mind is also necessary for *yoga*. It brings stability in mind. Success will surely be achieved with the stability of *chitta*. Such men have a lot of *yogabala* and more so they are very powers. It is very apparent that a *yogī* who has observed rigorous restraint will be more powerful. His words will be powerful. Such powerful *yogī* has a strength to curse and even to bless because his words have perseverance. The words emerged out from their mouth are immersed in power due to rigorous restraint and practice, which tend to penetrate inside the body and leave their impact on the *sūkṣhma śharīra*. The *yogabala* of a *yogī* is driving force behind a curse or blessing. It has been seen most often that the *yogīs* 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 *yogī* will also become very modest. Don't you know about the rage of *Viśhvāmitra*? He killed all the sons of *Vaśhiṣṭha* by giving the curse. Later on, he had brought *Bhagavāna Rāma* to kill the demons, while all the demons could be slain with just a curse of seer *Viśhvāmitra*.

I mean to say that the will-power of a *sādhaka* of *yoga* should be firm or strong, only then success in *yoga* is possible. Emotions are worthless on the path of *yoga*. Some *sādhakas* also say that when our *guru* will bless us, our practice of *yoga* will begin. Such *sādhakas* never get success because they do not want to put efforts. They are expecting grace from their *guru*. No one has gained anything without making any efforts till today, nor will get. If a *guru* could give something to the *sādhakas* without them striving, all the persons in the world would be *yogīs*, as there would be no need to practise *yoga*. The *guru* would have made them *yogīs* at the time of initiation itself. I have written that *guru* is a guide of *yoga*, while the path has to be covered by you. I do not mean to say that you forget God. He should always be remembered. Your *antaḥkaraṇa* will start purifying by contemplation of God, which helps in Self-realisation.

The objective of *bhakta* is to attain God. Emotion is primary in devotion. That is why a *bhakta* begins to weep at the time of mental worship *and* tears begin to flow from his eyes. If the emotion of love is not awakened in a *bhakta* at the time of worshipping, how will God be attained? The more is the deep love for God in a *bhakta*, the sooner he attains God. Rituals such as offering light to idol, ringing bells etc. do not play a primary role in the attainment of God, rather pure love during worship is the simplest way to be one with God. A *bhakta* praises God being immersed in love, which purifies his *antaḥkaraṇa*. The sooner the *antaḥkaraṇa* becomes pure, the sooner God will be attained. It is important for a *bhakta* to be emotional, only then success will be achieved. On the other hand, it is necessary for a *yogī* to be tough, only then he will get success. The *yogī* who will be as tough as possible will get success very soon. If the qualities of both these seekers are interchanged, then they will face difficulties in achieving their goals. A *bhakta* always remains blissful in devotion by approving his own emotions as primary and wants to keep his emotions and heart satisfied. The *yogī* is dry because of being a *Nirguṇa* worshiper, he wants to satisfy his intellect and brain and is happy by achieving pure wisdom. That is why I say that the *bhakta* is great because he has no ego in him. The ego remains inside the *yogī*. After a prolonged time, he gets rid of *tamoguṇī ahaṁkāra*.

A *bhakta* feels the grace of God in every act. Even if he gets pleasure or pain, he says that things happened with the will of God; that is why we should not feel pain. He feels happiness even in pain. However, the *yogī* holds his *karmas* responsible for every good and bad event. If he suffers from pain, he says that it was due to our *karma* of past life, which has to be borne. He uses his wisdom at this place and remain happy instead of being sad because his *karma* is ending up. The matter is the same, but there is a difference of opinion between the two. A *bhakta* surrenders everything to God and takes his shelter. A *yogī* goes beyond this delusionary world through *yoga*. Nature cannot bind him in bondage again. *Yogī* seems to be more powerful because he has earned power through rigorous restraint. However, the wish of *bhakta* is fulfilled by God because he has surrendered everything to God.

It has been written in *Rāmacharitamānasa* at one place that a *bhakta* is like a child for me. Because a child needs the care of a mother to walk and to feed the food. That is why

I always take care of *bhaktas* because *bhaktas* depend on me. A *yogī* 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, performs all of his tasks at own. Now, if the mother is asked as to which son is endeared to you, she will say that both the sons are endeared to me, but she does not always take care of her adult son, because he is capable of 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 *yogī* becomes free by knowing the rules of nature. The *bhakta* becomes free by surrendering everything to God. The goal of a *bhakta* is to remember and to contemplate *Īśhvara* by living in His abode, while the goal of a *yogī* is to get immersed in *Brahman*.

Seekers, now you might be thinking that where do the *bhaktas* and the *yogīs* go after leaving their gross bodies because it has rarely been found to be described in books. Well, I have gathered a lot of information about it, but I will write briefly because *Prakṛti* also wants to keep its mysteries secret. A *yogī* learns about this hidden mystery according to his ability. We all know that *Bhuvanloka* (ancestral world), *Svargaloka* (heaven), *Maharloka* (realm of saints), *Janaloka* (realm of sages), *Tapaloka* (realm of ascetics) and *Brahmaloka* (world of *Brahmā*) exist above the *Bhūloka* respectively. A *bhakta* or a *yogī* has nothing to do with the *Bhuvanloka* and the *Svargaloka*. When a *yogī* leaves his gross body, he goes to *Janaloka* or *Tapaloka*; it depends on his ability that in which *loka* he will go. However, when a *bhakta* leaves his gross body, he reaches in *Maharloka* or *Janaloka* according to his ability. Now you might be willing to know about *Janaloka*. It is such a *loka* where both *yogīs* and *bhaktas* reside. More details can be found in the chapter ‘**About Lokas**’.

Gautama Buddha practises *dhyāna* in *Brahmaloka*. He always remains in a state *samādhi*. *Mīrābāi* dwells in *Goloka*. Every *yogī* or *bhakta* has some sort of existence in the above *lokas*, or remain there. I do not know who has attained *mokṣha* till now. It is a different thing that the doorkeepers who had been cursed, they have been returned in their original form after living on the Earth, like *Rāvaṇa* and *Hiraṇyakashyapa* etc. They have no existence because they were *Jaya* and *Vijaya*. When the *yogīs* or *bhaktas* are required on Earth, such *yogīs* or *bhaktas* take birth to preach about *yoga*.

Samnyāsī

According to our *Sanātana Dharma*, human life is divided into four *Āśhramas* (stage of life). The fourth *āśhrama* is the *Samnyāsa Āśhrama* (final stage of life when a person is supposed to renounce all worldly ties). One who adopts *Samnyāsa Āśhrama* is called a *saṃnyāsī* (renunciant as per Hindu tradition). It was mandatory for everyone to observe *Samnyāsa Āśhrama* in the past times, but now it is not so. These days, the rules of the past are not followed. A *saṃnyāsī* is one who has abandoned the worldly tasks by his organs or the gross body and has faith in God alone. Similarly, the vesture of the *saṃnyāsī* is also of a special type, which shows that he is extremely holy and does not have any attachment to the world. A *saṃnyāsī* 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 wrong substances are poured in the fire, it burns everything to ashes with its scorching power. The fire has an equal spirit to burn all the substances to ashes. Similarly, the costume of a *saṃnyāsī* 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 lust in worldly things, rather if any person comes in contact with a *saṃnyāsī*, 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 stone, in the same way, an evil man also begins to become benign in the company of a *saṃnyāsī*. A *saṃnyāsī* makes himself unattractive by shaving his head. He does not have any wish to appear beauteous. The ordinary people get their haircut in a good manner, makeup themselves and also use perfumes to show themselves beautiful. They do this so that they may look good. However, a *saṃnyāsī* does not have any purpose of showing him beautiful. His beauty is his penance and his God-realisation. The beauty of a *saṃnyāsī* is to see all kinds of living beings as part of *Brahman*, looking forward to the welfare of everyone at all times and dedicating his life to remembrance of God and service of human beings.

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

whatever action a *saṃnyāsī* performs, he does it considering it as a duty or God's work. He does not get indulged in it. He is beyond the world even though he lives in the world. 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 *saṃnyāsī*. A *saṃnyāsī* does not ever leave his nature, even though how much gross difficulties he has to face. At this time, I remember couplet of great saint Kabirdas, which implies that a saint never leaves his saintly nature, even if he meets millions of evil people; just as there is no effect of poison on a sandalwood tree, while the snakes are clinging on it.

How can a *saṃnyāsī* 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 identified 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 after living in this world. A *saṃnyāsī* has removed all his signs. He neither is *Brāhmaṇa* nor a *Kṣatriya* (warrior class), nor is he a *Vaiṣhya* (merchant class) or a *Śhūdra* (belonging to a service class). Nowadays there are about ten sects found to be seen in the *saṃnyāsīs*.

To become a *saṃnyāsī*, he should have an ability that he has attained God-realisation. Most of the *saṃnyāsīs* of these days join political parties after their initiation as *saṃnyāsīs*. They enter into litigations going in the judicial courts. They express desires for money from big businesspersons to build their hermitages to meet the expenditures. They begin to make lots of disciples for their name and fame. Many of *saṃnyāsīs* are seen, who do not have good terms with their disciples and there are quarrels amongst them. Some *saṃnyāsīs* adopt *Samnyāsa* just for their livings and some others to evade law after committing immoral acts. Some *saṃnyāsīs* in our society have been found indulging in fornication in place of suppressing their *indriyas*. Such *saṃnyāsīs* have even stigmatized the *Samnyāsa Dharma* (the prescribed conduct of a renunciant). Today, there is such a situation in our society that there is no respect for *saṃnyāsīs* in their hearts as it was before, some *saṃnyāsīs* have committed such illegal acts, which is a matter of grave sadness. That is why, today's society also ignores those *saṃnyāsīs* who are actually saints. Such *saṃnyāsīs* are very few in numbers on this land of India. Most of the

saṁnyāsīs of today have become corrupt because they are indulged in this material world. They adopt all sorts of tricks to gain name and fame. Now there are no longer *saṁnyāsīs* remained as before. There have been many great *saṁnyāsīs* in our country, on whom all Indians proud, like Gautama Buddha, Mahavir, Ādiguru Śhaṅkarāchārya, Guru Gorakhnath, saint Jñāneshwar, Samarth Guru Ramdas, RamaKṛṣṇa Paramahansa and Swami Vivekananda etc.

Nowadays, those who are real *saṁnyāsīs*, society cannot recognize them. These *saṁnyāsīs* live in a very ordinary manner. They remain engrossed only in spiritual causes. Some *saṁnyāsīs* of today even show miracles. They say that this miracle has been possible only with the grace of God. The naive and ignorant people cannot able to understand it correctly and begin to follow these miraculous *saṁnyāsīs*. What is the role of miracle on the path of spirituality and attainment of God! These days, new *saṁnyāsīs* make numerous disciples and use them for their service. If the *gurus* of such disciples could not realise God, how can their disciples be benedicted! When the *guru* himself is trapped in darkness of ignorance and worldly attachments, how will the disciple overcome the darkness of ignorance? Rather, the disciple continues to dive in the same ignorance of darkness. Any *saṁnyāsī* should make disciples only when such an ability has come in him that he can guide his pupil on the path of God-realisation. He will be able to guide only when he is fully aware of this path. He will be able to make his disciple experience God only when he himself has realised Him. Therefore, the *sādhaka* should first learn the rules of Nature by practising *sāadhanā* and realise God, then he should go for *saṁnyāsa*. Then there is no possibility of his collapse. Because he has made his *indriyas* inactive through the practice of *yoga*. Even delusion (*maya*) cannot affect him. Such suitable *saṁnyāsīs* can do the welfare of society and can become the right guide. Most of the *saṁnyāsīs* of these days are under the control of sense organs, how can they do the welfare of the world?

If all the *saṁnyāsīs* of our country do the welfare of society by raising their status, there will certainly begin to come a change in society. The society can get a good opportunity for its upliftment. If the community of today's *saṁnyāsīs* will go on to collapse, the downfall of this society is almost certain. In the past, our saints, sages, ascetics etc. used

to carry their responsibility like the backbone of the *Sanātana Dharma* and the society used to follow the path taught by them. It is the duty of *saṁnyāsīs* to bring awareness in human beings for the upliftment of society and to show noble path to people so that society can move on the right path.

I remember an incident. When my *guru* asked me to stay in the hermitage in July 1991, then she said, “You practise *sādhana* while staying in the hermitage, so that you may excel in *sādhana*. I’ll get you initiated into *saṁnyāsa*; you become a *saṁnyāsī*. First of all, attain the competence to become a *saṁnyāsī*.” At that time, I decided that I will become *saṁnyāsī*. I started doing the intense *sādhana*. 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 the worthiness to become a *saṁnyāsī*. You have beheld *Brahman* and experienced God. You keep practising *sādhana*, I will get you initiated into *saṁnyāsa* by Swami Chidananda at the right time.” After some time, I decided that I will not become a *saṁnyāsī* right now, because my mind was not ready for the initiation of *Samnyāsa*. Even after stabilization of *Kuṇḍalinī*, there was no desire in me to become a *saṁnyāsī*.

Vairāgya

These days, it is often seen that when a person becomes a *saṁnyāsī* leaving his household life, it is said that the person has become so detached that he became a *saṁnyāsī*. Many people establish their relations with political parties after becoming *saṁnyāsīs*. They regulate large institutions and then fight for their positions in that institution. Even, sometimes they approach the judicial courts and enters into litigations. I would like to say to such people that what sort of detachment is this or from what thing you have been detached. It was better that you could do charity being a householder or could keep holding the spiritual path. *Vairāgya* (dispassion) does not mean that something has been sacrificed physically, but attached to some other thing in a subtle form. How can it be called detachment from a particular object?

Giving up an object due to dislike of any gross object, not getting any object, or on the persuasion of someone etc. cannot be said true renunciation of these objects. Because, by doing so, the relationship with the objects ends physically, while the craving remains present in his *antaḥkaraṇa* in subtle form. Mere relinquishment of an object cannot be said as renunciation of that object. Understanding all source of pleasure as the cause of misery and bondage by means of *jñāna* and leaving them completely is called *vairāgya*. Now it can be said that can any object be renounced immediately or can it be given up physically or subtly on asking of someone, which he has been enjoying for ages. 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 abandoned 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 by *jñāna*.

The *indriyas* of an ordinary human being remain extroverted, which remain indulged in worldly pleasures. The extroverted *indriyas* begin to be introverted with the practice of *yoga*. When the *vrittis* of *chitta* begins to be restrained with the practice of *yoga*, it will bring detachment for that object. At that time, the effect of lust and craving will start decreasing by detachment. At the same time, *Tamoguṇa* and *Rajoguṇa* will begin to

diminish through the practice. *Tamoguṇa* will be decrease slowly and gradually, along with it *Rajoguṇa* will also be reduced. Due to the emaciation of *Tamoguṇa*, lust and craving will start to weaken. When a *yogī* attains the highest position through the practice of *yoga*, he becomes free from cravings. At that time he attains real *vairāgya* because *Vairāgī* (one who is unattracted towards entire world) is one who remains free from craving towards all sorts of pleasures. Now you can also say that this stage comes after a long time; should *vairāgya* be not held before starting to practice *yoga* or at the early stage of *yoga*. I will firmly hold that it must be done. If the *sādhaka* wants quick success, he should definitely adopt *vairāgya*, because he will become detached physically after noticing the faults in gross sensual desires. Then he will follow the rigorous practice of *yoga*. It will slowly reduce the craving of that sensual pleasure. Due to perseverance, he will be relieved from cravings at one point in time, because spiritual practice of *yoga* makes the *chitta* pure. The real *vairāgya* is achieved at an ultimate stage of *yoga*. On getting real *vairāgya*, *Tattva-jñāna* is attained, because *Rajoguṇa* and *Tamoguṇa* remain in nominal amount in this state. Meaning thereby is that if *vairāgya* is held in reality for the practice of *yoga*, it is good because the *sādhaka* has to follow the intense practice of *yoga* despite difficulties. If someone says that he has become detached from the world without practising *yoga*, he is deceiving himself. If someone claims that he has developed *vairāgya* from the world without practising *yoga*, can he tell me that whether cravings etc. have ended from your *chitta*? If it is so, why is he expressing big desires even after getting *vairāgya*?

Just as ordinary people say that such and such a person has got *vairāgya*, that is why he has gone to the forest or hermitage leaving his household life. If he has gained so much knowledge or *vairāgya* that he is detached with the physical world, then I just want to say that what was the need for him to go out of the home and leave household life, because as soon as he becomes detached from this gross world, he will attain the state of God-realisation or being situated in Self. Then what is the need for him to do the practice of *yoga* or *Bhakti* (devotion)? *Yoga* or *bhakti* is practised to be free from all *vruttis* of the *chitta*. So long as there will be any single *vrutti* left in the *chitta*, he will remain connected with this gross world in some way or the other. It is also true that sometimes a person

himself becomes detached while living in household life. However, such a person can be one amongst millions. He begins to get good success in *yoga* in a short period. The reason for this is the *saṃskāras* of his previous births. Such a person becomes disinterested due to the influence of *saṃskāras*. It can be said that he was a *yogī* or *vairāgī* from the past. It is also true.

Dear seekers, when your mind starts to be fixed on a targeted object, it should be understood that the seed of detachment has been started to germinate. It means that mind will be focused on an object only when detachment for other sensual desires starts decreasing in mind. As long as there will be an attachment towards external sensual foibles in mind, it will not become stable. It will keep chasing the same foibles that lead to attachments. Thus, it can also be said that *vairāgya* is also of two types, real *vairāgya* and unreal *vairāgya*. Real *vairāgya* cannot be attained without practising unreal *vairāgya*. Unreal *vairāgya* is the first step. Without crossing the first step, the second one cannot be reached.

If you accompany a real *vairāgī*, it will surely be beneficial for you. Such great men are incredibly 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 affect your *antahkaraṇa*. It will start to bring change within you. You will start to be inclined toward God. You too, will start to take an interest in the contemplation of God. That is why it is said that human beings should sit in a good company so that he can follow the right path.

There is a tale in *Rāmacharitamānasa*. All the surrounding of the place where saint *Kākabhuṣundi* used to live became extremely pure. If any person visited that area, *Māyā* did not affect him. He begins to recite the name of *Rāma* automatically because *Kākabhuṣundi* was a *bhakta* of *Bhagavāna Rāma*. That place had become extremely sacred with the influence of his austerities. The place where *Siddha Puruṣha* (perfected beings) live and spiritual discourse is given, that place becomes sacred. The *valaya* of *Siddha Puruṣha* is extremely pure and far-reaching. If a patient with a ordinary disease comes in contact with their *valaya*, the disease will begin to be healed automatically. The

patient's body will begin to be purified by powerful and radiant *valaya* of a *yogī*. It is possible that the patient gets rid of the disease. Even today, it is a custom that people go to see great *Siddha Puruṣhas*, *vairāgīs* and *saṃnyāsīs* from distant places and take benefit of their company. In this era, *dharma* is surviving due to such noble holy men. The empire of unrighteousness has not established yet.

Death and after Death

Death is such an incident that the entire existence of a human being gets destroyed. The law of this *Bhūloka* is that one who takes birth has to die. This has been mandated by 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, after death, everything belonging to them will be left behind. This fear is only for those who consider this transitory world as their own. They have an attachment to worldly substances. Fear brings forth due to this attachment, while a human being knows very well that one who has been borne is sure to die. Yet, he suffers from fear due to ignorance. The truth is that nobody should be afraid of death because *mokṣha* is possible only after death. To live in the abode of *Īśhvara*, humans have to leave this gross body. Only death can set human beings free from suffering. After death, the human being moves on further according to his *karmas*. Birth compels to come in this world, while death sets us free from this *loka*.

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, due to which his gross body cannot be able to function properly. The *nāḍīs* inside the body cannot function properly. Some of them even become almost useless. Muscles also begin to be impaired due to a lack of proper circulation of blood in them. *Prāṇa-vāyu* cannot flow properly. That is why the upper layer of the body shrinks. The man begins to appear old aged. When old age increases much, 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 while he is suffering grossly. It is nothing but ignorance. When the *sūkṣhma śharīra* corrugates its existence inside it, 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 human being abandons his clothes when they get shabby. Similarly, the *sūkṣhma śharīra* leaves the gross body. But it is also seen

that death comes even before growing old. From infancy to old age, there is definitely some cause of death, such as due to some disease, non-functioning of organs inside the body, due to accidents and natural disasters 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 time of death is not certain when it will happen. The reason for this is the *karma* itself of a human being. Death comes according to *karma*. It is said that death is predetermined when it will happen. The human being suffers from severe pain at the time of death. Probably, he may not have faced such pain in his life before. This pain is felt only by a person who is about to die. It cannot be described in words.

There is a suction of the whole *prāṇa-vāyu* present in the body of a human being at the time of death. He has to suffer unbearable pain due to traction of *prāṇa-vāyu*. Due to pain, no sound emerges out from his throat. His vocal corpus cannot function properly due to suction of *prāṇa-vāyu*. He wants to speak, but he cannot. He could not see anything with his gross eyes. Darkness is visible to him everywhere. Even though his gross eyes are open, still he cannot see anything. It happens only because these eyes are actually to perceive things, while the subtle system inside him performs the function of seeing. This subtle system exists inside the *sūkṣhma śharīra* or just understand it like that the *sūkṣhma indriyas* are located inside the *sūkṣhma śharīra*. These *sūkṣhma indriyas* remain pervaded inside the gross *indriyas* of the body. That is why the functioning of gross *indriyas* depends on the will of *sūkṣhma indriyas*. In the same way, the *sūkṣhma śharīra* remains pervaded in the gross body. The *sūkṣhma śharīra* governs all the functions. Now you might have understood that the gross body is only an instrument. The *sūkṣhma śharīra* controls the gross body. When the *sūkṣhma śharīra* winds up the subtle *tattvas* inside it, the vision of eyes stops, because the relation of *sūkṣhma indriyas* with the gross sense organs begins to end up. The gross sense (eye) remains open, but the vision stops due to ending up of connection with the *sūkṣhma indriyas*. That is why complete darkness is visible to him at the time of death. It seems as if he is standing in terrible darkness. The hearing capacity of ears also begins to stop. The gland that used to perform the function of hearing stops functioning due to ending up of their connection with the *sūkṣhma indriyas*. That is why he cannot accept any voice. At that time, there is

a terrible suction in the *nāḍīs* due to winding up of existence of the gross body by the *sūkṣhma śharīra*, because *prāṇa-vāyu* is filled in the *nāḍīs*. Due to suction, there would be a pain in the *nāḍīs*. It seems as if someone is pulling the veins. After some time, this action slows down, which brings the person back to his senses. Suddenly his voice also begins to emerge from the throat. The eyes also begin to see like blurred. Now, he begins to recognize his relatives. At that time, he feels exhausted. But as soon as the intensity of suction of *prāṇa* increases again, the same unbearable condition comes as before. He feels himself in intense darkness. Due to the suction of *prāṇa*, he feels as if a storm is blowing very severely. Slowly and gradually, the storm takes the shape of a massive hurricane and he is flying in the storm. He is flying in that terrible darkness being flip-flop blowing between the brightest winds. At that time, he feels pain due to being panic. This pain can only be felt by the person who is about to die, it cannot be explained in words. Then this action starts slowing down. The person begins to get back to senses. It happens because *prāṇa* cannot separate its connection with the gross body completely in one or two attempts. That is why suction occurs and then stops. When it gets stopped, 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 die, then he feels more pain. After some time suction of *prāṇa* begins, then he becomes unconscious due to pain. When the *sūkṣhma śharīra* separates itself from the gross body by winding it up subtly, it stands apart being separated from the gross body and then gross body becomes inactive forever.

The complete separation of the *sūkṣhma śharīra* from the gross body is called death. Because the gross body made up of five *tattvas* is no longer useful now. At the same time, the *sūkṣhma śharīra* standing nearby watches his near relatives and friends mourning on his gross body. He becomes sad seeing the sadness of his well-wishers. However, he cannot interact with his relatives in such a state because he is in the *sūkṣhma śharīra*. The gross human beings cannot establish a connection with the *sūkṣhma śharīra*. 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,

whereas their body would have grown extremely old. They have to suffer from pain due to the weakening of the body in gross life. I am writing one of my *anubhavas*: it is an experience of the time when I used to do *sāadhanā* at the hermitage at Miraj. 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 bit of pain of death. However, she had a great desire to survive. She survived for some time because of her will power. After some time, she died. I was watching all this with the help of *divya-dr̥ṣhti* from Miraj (Maharashtra). I enquired from my house (Kanpur, U.P.), sending a letter and came to know that it was correct. Then I began to watch the souls of dead human beings with the help of my *yogabala* that how and what they feel at the time of death and found that death is extremely scary and painful.

After the death of a human being, his near relatives and friends engaged for preparation of taking his gross body to the cremation ground as quickly as possible. It is a very strange thing that the man who spent his entire life for the maintenance of his family, they do not even like to see him 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, he does not hesitate to do any unfair deeds for the sake of his family and for his own due to ignorance. What I mean to say is that no one is ours in this world. Only *karma* will accompany him. Still, they keep them engaged in doing wrong and right things to facilitate their families. Many well-wishers or near relatives of the deceased set fire to his pyre going in the cremation ground. At that time, *vairāgya* comes in all the people present in the cremation ground that nobody in the world is ours. However, after coming back to the home they turn as they were before. All human beings should learn as to how this world is? Ordinary people die like 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 experiences. The patient may also feel so, or he may not feel. It will depend on his

disease because some patients suffer very much at the time of death and some die quickly, e.g. sudden death due to heart attack etc.

The *yogīs* do not have to suffer pain at the time of death and even they also have the ability to postpone their departure for some time. If a *yogī* has achieved a sublime stage in *yoga*, he takes death as a simple event, because he knows that he has to go in higher *loka*, then why to waste his life in this hell. Ordinary people suffer unbearable pain due to suction of *prāṇa* at the time of death. However, it is a routine practice for a *yogī*. He stabilizes his *prāṇa-vāyu* at one place and then causes the *prāṇa* to enter the *Brahmarandhra*. Thus, the *prāṇa* of the entire body gets stable in *Brahmarandhra*. He follows this practice in a state of *samādhi* for many years. At the time of death, a *yogī* gets out his *sūkṣhma śharīra* through the *Brahmarandhra*, by which he achieves higher course. However, the *sūkṣhma śharīra* of an ordinary human being gets out from lower state. Then his *karmas* decide where he has to go now. How does a *yogī* die, I am not fully aware of it right now. I just know that they leave the gross body after stabilizing *prāṇa* in the *Brahmarandhra*. By the way, a *yogī* gets out in the state of *dhyāna*, but at that time he does not come out completely because a connection of the *sūkṣhma śharīra* remains with the gross body in a subtle form. At the time of death, he comes out of the body completely. I remember that there was an *anubhava* in *Miraj*. That *anubhava* was of *Brahmarandhra*. I was watching a place that was transparent like glass. At the same time, I said – “*Yogīs* get out of the body through this place”.

The *yogīs* and ordinary human beings move on to their different paths after leaving their gross body, because their destination is different. A *yogī* goes to the upper *lokas* according to his ability after leaving the *sūkṣhma śharīra*. The desires of ordinary human beings for their family members remain intact even after death due to attachment and ignorance. These desires are called *vāsanā*. Such *jīvātmās* feel pain due to these *vāsanās*. Therefore, they go into *vāsanā-deha* (covering over *sūkṣhma śharīra* due to unfulfilled desires). These *jīvātmās* in *vāsanā-deha* remaining unsatisfied keep wandering within the sphere of Earth. A very thin transparent coating of *vāsanā-deha* gets covered over the *sūkṣhma śharīra*. The *jīvātmās* of this body suffer pain because their desires continue to go on. As long as their desire does not get fulfilled, they continue to wander. By the way,

these *jīvātmās* try to interact with their families. However, due to being in the *sūkṣhma śharīra*, they are unable to establish contact with those having gross bodies. Ordinary persons in gross body do not have the ability to feel the connection with *sūkṣhma śharīra*. These unsatisfied *jīvātmās* mostly express desires for food and water. They express their desires by approaching some able *sādhaka*. A *sādhaka* has the ability to understand the signs of these *jīvātmās* of the *sūkṣhma śharīra* or can talk to them. If a *sādhaka* or *yogī* satisfies them, their desire will be gratified at that very moment and they go up to higher *lokas* to bear the fruits of their *karma*. Or if the *yogī* wishes, he can make these *jīvātmās* *ūrdhva* with his *yogabala*. Once you do so, then a lot of unsatisfied *jīvātmās* will come to you and will express their desires to make them *ūrdhva*. Then you will remain engrossed in it and your path of *yoga* will be disturbed. It is better that you do not perform such tasks. Explain to them gently, then they will go back. Let them bear their *karmas*, this is their destiny. The *jīvātmās* whose desires do not get fulfilled for many days, they become frustrated. Then their desire ceases to run and they become *ūrdhva* on their own. Life of this *vāsanā-deha* may be concise and very long also. I have interacted with many *jīvātmās* in my life and talked to them and found that they have been wandering for more than a hundred years being unsatisfied. All the *jīvātmās* used to tell their own life story. I have made many such *jīvātmās* *ūrdhva* by using *yogabala*.

These unfulfilled *jīvātmās* cannot accept anything on their own unless an able *sādhaka* offers them something. Small children do not go in *vāsanā-deha* after death, because cravings have not been awakened in them yet. Some humans go in this *deha* only for a few days or months. Those who are of *sāttvika* nature, some of them go into this *vāsanā-deha* while some others go for a few time. Those who die prematurely, who commit suicide or die in a natural calamity, they definitely go in *vāsanā-deha* because their age has not yet been completed. The souls of *vāsanā-deha* live within the periphery of the Earth, they cannot become *ūrdhva*. The desires of these *jīvātmās* continue to go on, but gross body is required to enjoy these desires. As they do not have a gross body, they suffer mental pain. This pain is more severe than that of a gross state.

Sometimes it has been seen that some insatiable *jīvātmās* enter another person's body to fulfil their desires. That person does not know this. Sometimes he comes to know then he

feels pain in his body. Such *jīvātmās* will enter the body of those people who use intoxicating substances, whose will power is weak, who is lazier, impure and whose body has a larger volume of *jaḍatā*. After entering the body, they gratify their desires through the body of that person, then get out of the body. I have written in my *anubhavas* that I had expelled one such *jīvātmā* out from the body of a *sādhikā*. At first, when this soul misbehaved with me, I did not say anything, then that *sādhikā* got an opportunity to live in my company. I removed that unsatisfied *jīvātmā* from the body of that *sādhikā* before many people using force. When that *jīvātmā* was about to leave, I asked it, “What do you want, possibly I may fulfil your desire?” However, it sought apology from that *sādhikā* and from me with folded hands, realised its mistake and then left her forever.

Some sensible *jīvātmās* come to know that a *yogī* can liberate us. Then these *jīvātmās* attempt to interact with a *yogī* or *sādhaka* and express their version before the *yogī* or the *sādhaka*. Now, it is up to the *yogī* whether he makes it *ūrdhva* or not. You will think about how these *jīvātmās* come to know that such a person is a *yogī* or a *sādhaka*. These *jīvātmās* come to know through their knowledge and by perceiving the *valaya* of a *yogī*. The *valaya* of a *yogī* is very radiant and powerful. These souls can reach any place of the Earth within a moment as soon as they wish. Such *jīvātmās* can promenade at a certain height on the Earth and in the space according to their will. Sometimes, they promenade at a certain height in the space according to will. Such *jīvātmās* mostly live at the places where they had died. Sometimes, such *jīvātmās* live in flocks. They are also interconnected with each other. Such *jīvātmās* do not establish a connection with a *yogī* of higher rank. Because the *valaya* of a *yogī* is extremely magnificent and purity inside his body is also high. Due to high state, the connection of a *yogī* remains with the *kāraṇa jagata*. The *kāraṇa jagata* is beyond the *sūkṣhma jagata*. That is why such *jīvātmās* cannot interact with a *yogī*. If any *sādhaka* uses such *jīvātmās* for his own purposes, then they do certain things as per their abilities. But a *sādhaka* should not do so.

I came to know that such *jīvātmās* sometimes even quarrel with each other. Due to this, their *puṇya karmas* decline. Their tenure in *vāsanā-deha* gets enhanced more. Some *jīvātmās* live quietly. When I asked some *jīvātmā* that do not you have anything to do, while even you are suffering pain. Therefore, recite the name of God and chant *mantras*,

you will be liberated. The *jīvātmā* told me that we do not desire to recite the name of God. I said, “If you chant ‘*Om Namah Śhivaya*’ for some time, then I will make you *ūrdhva*.” That *jīvātmā* said, “I will not recite the name of God, whether you make me *ūrdhva* or not. We are under the control of our desires, so we cannot recite His name. If we could do so, why do we come to you? Please do not impose any such condition, as you are a *yogī*.” I had made one of my childhood friend *ūrdhva*. He had committed suicide for some reason. I also made a girl *ūrdhva*. She was from my village and was 18-20 years old. Her family members had killed her. First, I made my friend *ūrdhva*. I had fixed a day to make him *ūrdhva*. First, I served him with good food and then sent him to *Bhuvārloka* by using *yogabala*. When he was rising upwards, I saw that he began to go up at a very fast pace because I used a lot of *yogabala*. While going up, dense clouds of dark colour were met in the way. He reached the door of *Bhuvārloka* crossing those dark clouds. The door opened and he went in. Later on, another door was found, he went inside. The door was opening and closing automatically. Then he sat on a place after going inside. I said, “Friend, go ahead.” At that time, the *Prakṛti Devī* appeared and said, “*Yogī*, now this *jīvātmā* cannot move further.” Then She disappeared. The same incident took place with that girl too. I saw the entire scene with *divya-dṛṣṭi*. The dense dark clouds met on the way are the limit of Earth and the *Bhuvārloka*. The unsatisfied *jīvātmās* cannot cross this limit.

The unsatisfied *jīvātmās* get perplexed by wandering within the periphery of the Earth, then they understand on their own that we should bear our *karmas* by being *ūrdhva*, only then the next birth is possible. That is why they wish to be *ūrdhva*. Perhaps I have written a lot on unsatisfied *jīvātmās*, now I will write ahead a bit. When a *jīvātmā* goes upward being *ūrdhva*, it reaches to the *Bhuvārloka*. There is a place in *Bhuvārloka* where their *karmas* are to be decided. According to the *karmas*, they suffer pains in the hell up to a specific limit. These pains are very terrible; I do not want to describe them. When a *jīvātmā* has endured certain *karmas*, then if there are good *karmāśhayas* to the credit of that *jīvātmā*, it is sent to *Pitṛloka*, or it reaches there at its own. *Pitṛloka* is a place of bliss. If the *jīvātmā* has no *karmāśhayas* to enjoy good *karmas*, it is sent on the Earth to take birth. The *jīvātmā* itself come to know where it has to take birth. In hell, the

karmāśhayas are endured up to a specific limit so that some *karmas* may be left behind. If all the *karmas* will be destroyed there, then it will be difficult to retake birth. It is to be decided after forbearance of *karmas* that in which species one has to take birth. If birth of a human being has to be taken, he will remain intact in the *sūkṣhma śharīra* in its original form. If it has to be born in other species, it will digress automatically from the *Bhuvārloka*. The intellect will also become very imbecile. It will forget everything about itself. Then, it will come on the Earth at the place where it has to take birth. The *jīvātmās* that come on the Earth direct from the *Bhuvārloka* to take birth, their actions are surely sinful. Due to *pāpa karmas*, the cortex of dirt and darkness remain in abundance in the *antaḥkaraṇa* of such *jīvātmās* that is why they are not considered suitable to hold the human body. To curtail the *pāpa karmas* existing on their *antaḥkaraṇa*, they have to take birth in inferior species than human beings, such as animals, birds, creeping and aquatic creatures, insects, spiders and tree plants etc. All these are *Bhoga Yonis* (species to endure fruits of *karmas*). Only *tamoguṇī karmas* have to be destroyed by enduring them in these species. Such *jīvātmās* have to suffer great hardship in their lifetime. They cannot create new *karma*. Such *jīvātmās* cannot do good *karmas* in any way for their emancipation. That is why they are called the *jīvātmās* of inferior grade. They can destroy their *karmāśhayas* only by enduring it. When they have to come from *Bhuvārloka* to the Earth for taking birth, they reach there automatically. It is done by *karmāśhayas*. Their *antaḥkaraṇa* attains *mudhavastha* (unintelligent state) due to being covered by *pāpa karmas*. That is why in this state, the mental faculties to understand something disappears. In such a situation, it does not make any difference if it has 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 *jīvātmās* that goes to *Pitṛloka* to enjoy *puṇya karmas* get only happiness everywhere. *Pitṛloka* is a place of bliss. The *jīvātmās* wander there freely. There is neither hunger nor thirst nor any kind of worries. Here the *jīvātmās* enjoy bliss according to their *puṇya karmas*. *Karma* of *jīvātmās* decides how long it will stay there. When the *puṇya karmas* diminish, the time for those *jīvātmās* comes to take birth. They digress from the *Pitṛloka* and come on the Earth to take birth. *Pitṛloka* is equivalent to *Svargaloka*. However, these

jīvātmās cannot enter *Svargaloka*, because they do not have so much of holy *karmas* to go to heaven. *Svargaloka* and *Pitṛloka* are two parts of the same abode. *Svargaloka* is the dwelling place of gods. In *Pitṛloka*, there is a pure light of white colour. If the descendants of a *jīvātmā* send something to that soul from the Earth by performing *Śhrāddha* (ancestral rites), it benefits that *jīvātmā* and they remain there for few more days. It is a notable thing that all the *śhrāddha* cannot reach to the habitats of *Pitṛloka*. Only that *śhrāddha* reach them that is sent by a man of spiritual power because they have the potential to send a *sūkṣhma* part of *śhrāddha* to *Pitṛloka*. It is common nowadays that the *Brāhmaṇas* (priestly caste in Hindus) are served with food at the time of *śhrāddha*. Do these *Brāhmaṇas* have spiritual power? If so, your *śhrāddha* will be successful. If they are *Brāhmaṇas* just by name or caste, what benefit *śhrāddha* will bring? How will he send food to your ancestors in the *Pitṛloka*? Nowadays, most of the *Brāhmaṇas* are by caste alone and not by deeds. It is better to serve food to some spiritually powerful man, he will send your *śhrāddha* to *Pitṛloka*.

When the *jīvātmās* of *Pitṛloka* and *Bhuvārloka* come on the Earth to take birth, they reach their definite places automatically. The goddess of nature decides this place according to the *karmas* of these *jīvātmās*. The *jīvātmās* get mother and father according to their *karmas*. Before entering the womb, the soul asks for permission from the mother that I wish to take birth from your womb. The *sūkṣhma śharīra* of the mother permits it, only then the *jīvātmā* enter the womb. Without permission, the soul cannot enter the womb. Generally, the mothers are not aware of the fact that somebody has asked them for permission to enter the womb. If the mother is a *yoga* practitioner and has such a capability that she can establish a connection with the *sūkṣhma śharīra*, then she will surely come to know that she has been asked for permission by a *jīvātmā*. In this state, a mother can interact much with the *jīvātmā*. If a mother has achieved a very high stage in spirituality, she can also talk with her infant baby during pregnancy. Now it can be argued whether a higher-ranked *sādhikā* would like to prefer to be a mother? I cannot answer it. Only that *sādhikā* can give its answer. In this stage, it is also certain that the child so born by the mother will become a *yogī* because the *jīvātmā* that would have been a *yogī* will come in the womb.

As soon as the *jīvātmā* enters the womb, it forgets everything about itself at that very moment. It gets under the impact of *Māyā* and reaches in a dormant state. That state is like sleep for that *jīvātmā*. A *jīvātmā* gets mother and father according to its *karmas*. After taking birth, a child feels pleasure and pain in accordance with the circumstances of his/her mother. Some *jīvātmās* even dream during pregnancy. Such *jīvātmās* have much *Rajoguṇa* in them. Some *jīvātmās* do not dream at all. They remain in almost a dormant state. Such *jīvātmās* have much *Tamoguṇa* and *pāpa karmas* in them. I have written all this briefly based on my own experiences in *yoga*. It may be possible that some *yogīs* or *sādhakas* may get some other kinds of *anubhavas* and there might be some different types of descriptions given in the scriptures.

Now I write a bit about the *yogīs* as per my own experiences. It is a bit difficult to write about *yogīs*. The reason is that a *yogī* reaches in different *lokas* at different levels according to his own merits. Firstly, I will write about the *sādhakas* who have died after practising a little bit of *dhyāna*. They do not get any particular place based on their *yogabala* and I do not have even any special experience on this subject. I had a *Gurubhaī* (disciple of one's own *guru*). His practice was not so much. He was old. When he died, he had to go to *Bhuvarloka*. He lived there for some time and then came to *Pitṛloka*. He came in contact with me from *Pitṛloka*. At that time, he himself told me that he has lived in *Bhuvarloka*, while his *Kuṇḍalinī* had awakened and became *ūrdhva* up to the *Nābhi Chakra*. The *sādhakas* whose *Kanṭha Chakra* gets opened and practice *Savikalpa Samādhi* attain *Janaloka* after death. Then they practice *samādhi* at that place and live there for a certain time. As soon as the time to take birth comes due to *karmas*, they have to come on the Earth. After taking birth, they start practising *yoga* at a particular stage. These types of *yogīs* have to go up via *Bhuvarloka* because their *karmas* are to be accounted for in the *Bhuvarloka*. Such kinds of *yogīs* are punished a little bit, as a few *pāpa karmas* remain present in their *chitta*. The *yogīs* who have practised *Nirvikalpa Samādhi* for an extended period, their *karmas* also get reduced. They go to *Tapaloka* via *Bhuvarloka* after death. The *karmas* of such *yogīs* do not force them to go to *Bhuvarloka*. However, according to the rules of Nature, they will have to go. By the way, the *Bhuvarloka* falls in the middle on the same route. Such *yogīs* are not punished, because

their remaining *karmāśhayas* are left nominal and the stage of such *yogīs* would also be sublime. The *yogīs* have to take birth due to these leftover *karmas*. *Prakṛti* wishes that it is necessary for the *yogīs* to take birth according to the era. The *samādhi* of such *yogīs* goes on for a prolonged period in *Tapaloka*, or the *yogīs* can roam anywhere as per their will. However, at the time of wandering, *yogabala* of *yogīs* is *diminished* a bit, because they wander on the strength of their *yogabala*. If such *yogīs* will go to the *Brahmaloka*, their *yogabala* will be spent in much quantity. The basic density of both of these *lokas* is very low. They will have to change the density of their bodies in comparison to *Tapaloka*, only then they can go to that *loka*. When they will wander in the above *lokas* by changing the density of their body, then surely more amount of *yogabala* will diminish, due to which, they will have to come on the Earth to take birth before the stipulated time. Well, desires on this *loka* are less. Only wishes related to spirituality function here. They perform all their tasks with the help of *divya-dr̥ṣhti* and keep on practising *samādhi*. The ability of the *yogīs* residing at the middle level of *Tapaloka* is very high. The *yogīs* situated at a higher level of this world are of sublime class. The *yogīs* of this world have to take birth sometime or the other. Some *yogīs* live in the *Brahmaloka*. Only the lower level in *Brahmaloka* is for *yogīs*, i.e. lower to the middle level. There is no place for *yogīs* above the middle and will neither will a *yogī* go there. *Bhagavāna Brahmā, Gandharva and Kinnar* etc. live at the upper level. A special kind of abode is there. Sometimes, the *yogīs* of *Brahmaloka* come in *Tapaloka*, because the sound of *Brahmaloka* obstructs their *dhyāna*. *Tapaloka* is the best *loka* for the practice of *samādhi*. I have been using the word ‘level’ in *lokas*. It means that in every *loka*, the density continuously changes from the beginning to end. If the density does not change, then all the *lokas* will remain same. Due to the constant changing of density at a specific limit, the second *loka* starts due to less density. Therefore, there is a change in density at a short distance from the same *loka*. As we proceed ahead in the *loka*, the density will begin to decrease. The change in this density is called ‘level.’ The *yogī* attains a level in a certain *loka* according to the density of his *sūkṣhma śharīra*. The *yogī* gets a place that matches the density of his *sūkṣhma śharīra*.

Some *yogīs* also live in *Kṣhīra-sāgara/Vaikuṇṭha* and *Śhivaloka*. These *yogīs* are of extremely higher stage. No *karmāśhayas* of any kind remain present in their *chitta*. Their body is made up of the primacy of the *Ākāśha Tattva* because these *lokas* come under the *mahākāraṇa jagata* (extremely refined extension of *kāraṇa jagata* beyond the manifested nature). The bodies of such *yogīs* are very subtle and appear to be transparent. They cannot be seen quickly through *yoga*. As long as the *yogīs* do not wish, you cannot see them. The *yogīs* of ancient times live in this *loka* and same stage. Such *yogīs* never take birth. They remain immersed in *samādhi* for eternity because these *yogīs* are *Brahma-jñānīs*. If you read my *anubhavas*, you will find that I have written one such *anubhava* of *Śhivaloka*. I reached at the peak of snow-clad mountains, where I met *Saptarṣhī* (very ancient sages of extremely high state). I was seating before them. Mother *Aruṇḍhatī* was also there with the *Saptarṣhī*. Mother *Kuṇḍalinī* was also with me at that time. The bodies of those *Rishis* were transparent. The highest place for the *yogīs* is *Śhivaloka*. According to the scriptures, the world above this *loka* is called *Goloka*. It is the *loka* of *Bhagavāna Śhrī Kṛṣhṇa* and the Mother of entire universe *Rādhā* and other *gopas* and *gopīs* (friends of *Śhrī Kṛṣhṇa*) also live there. All these three *lokas* come under *Parā-Prakṛti* (original pure form of Nature where God resides). Only *yogīs* who have achieved *Tattva-jñāna* live in these *lokas*.

Now the question arises that when *yogīs* are in a state of *samādhi* in *Tapaloka*, how do they come to know when they have to take birth on the Earth. Firstly, they come to know in the state of *samādhi* through their *jñāna*. Secondly, a sound is heard to their *antaḥkaraṇa* in *samādhi* or sometimes *Prakṛti Devī* herself tells them in *samādhi* that their time to take birth has come. Because *Prakṛti Devī* already makes special arrangements for higher class *yogīs*. *Bhagavāna Dharmarāja* (The god of Justice) decides as to how many *yogīs* are needed on the Earth and what proportion of *dharma-adharm* on the Earth should be. *Bhagavāna Dharamraj* gives a hint to Lord *Brahmā*. *Prakṛti Devī* comes to know through *Brahmā* and then she arranges for the *yogīs* who have to take birth and are to be sent on the Earth. Such a *yogī* propagates *dharma* which increases righteousness on the Earth. When the amount of *adharm* rises too much on Earth, a

Tattva-jñānī yogī comes to take birth from *Parā-Prakṛti*. Such a *yogī* who takes birth in this manner is called *avatāra*. Then he establishes *dharma* by destroying *adharma*.

A *yogī* does not take birth like ordinary human beings. *Prakṛti Devī* Herself makes arrangement for *yogīs*. If a *yogī* wishes, he can choose his mother at his own will from whose womb he has to take birth. He gets to know everything about the Earth from *Tapaloka* itself. He decides womb to take birth on asking of the goddess of nature or according to his own will. Mostly, the *yogīs* choose such a mother to take birth so that they can come in the practice of *yoga* for some reason or troubles during childhood and practice can start soon. Some *yogīs* take birth in wealthy families also and then choose the path of *yoga* on their own potential and renounce gross prosperity. If I write about myself, it is true that I have also chosen my parents with the help of *Prakṛti Devī*. Because my leftover *karmāśhayas* could be destroyed by my father only. That is why I was suffering a lot at that time, the society used to make fun of me. However, I was happy in mind as my *karmāśhayas* were being destroyed. After much time, my *karmāśhayas* came to zero. These leftover *karmāśhayas* have to be destroyed by enduring them. It cannot be destroyed by *yogabala*. It is a rule of Nature. These *karmāśhayas* are extremely troublesome and painful. Along with these *karmāśhayas*, *tamoguṇī ahaṁkāra* gets diminished. Then the *sattvagūṇī ahaṁkāra* remains and *chitta* becomes very pure.

PART- II

Aṣṭāṅga Yoga

Many people attempt to meditate and to practice *samādhi*. However, they do not get success even after a long time. The reason for this is that *yamas and niyamas* should be observed to reach up to *samādhi*. It is almost difficult to attain *samādhi* without observing *yam and niyam*. The achievement of *samādhi* is impossible without the concentration of *chitta*. And to concentrate *chitta*, it is necessary to make the *chitta* pure. *Yamas and niyamas* bring purity in the *chitta*. There are eight limbs of *yoga* described in scriptures, (1) *Yama* (2) *Niyama* (3) *Āsana*, (4) *Prāṇāyāma*, (5) *Pratyāhāra* (6) *Dhāraṇā* (7) *Dhyāna* (8) *Samādhi*.

1. **Yama:** Controlling the body, words and mind is called *Yama*. It has five parts: (1) *Satya* (Truth) (2) *Ahiṃsā* (Non-violence) (3) *Asteya* (non-stealing) (4) *Brahmacharya* (celibacy) (5) and *Aparigraha* (non-possessiveness).
2. **Niyama:** *Niyama* has five parts (1) *Śauca* (cleanliness) (2) *Samtoṣha* (contentment) (3) *Tapa* (austerity) (4) *Svādhyāya* (study of spiritual literature) (5) *Īśhvara-praṇidhāna* (contemplation of God)
3. **Āsana:** It is essential to control the body along with the mind to keep the *chitta* concentrated. It makes the body healthy and strong. *Āsana* is practised to control the body. *Āsanas* are of various types. *Āsana* should be used according to our own convenience.
4. **Prāṇāyāma:** The process of controlling the motion of inhalation and exhalation by sitting in a stable posture is called *prāṇāyāma*. It has three limbs —*Pūraka* (inhalation), *kumbhaka* (holding the breath) and *Rechaka* (exhalation).
5. **Pratyāhāra:** The process of separating the *indriyas* from their sensual objects and focussing them within, such that there is no effect of the presence of worldly objects is called *pratyāhāra*. In order to reach this stage, one has to observe firm resolution and restraint of sense organs.
6. **Dhāraṇā:** Stabilizing the mind on an object is called *Dhāraṇā*. The stage of *samādhi* can be achieved by perfection in *dhāraṇā*.

7. ***Dhyāna***: When the mind becomes concentrated on a targeted object in the form of flow, it is called *dhyāna*. The target is continuously contemplated in it. A clear knowledge of the subject is attained with its practice.
8. ***Samādhi***: When the *dhyāna* itself appears in the form of object of meditation and leaves its own nature, it is called *samādhi*. The feeling of meditation and meditator does not remain, only the object of meditation remains. The *vrutti* of *chitta* takes the form of the object of meditation. Meditator, meditation and object of meditation become one.

Yama

Yama is the very foundation of yoga, which helps the *sādhaka* in attaining purity of mind. The various parts of *Yama* are described below.

1) **Satya:** It is very important for a *sādhaka* to observe the truth. If you notice in the present time, you will find that most of the business is of untruthfulness. Due to selfishness, the 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 have so much habitual that they feel pride in speaking untruth. Even the family members of such people do not observe the truth. Wherever you see or look in any area, the only untruth is being used everywhere. Some people keep using untrue words, even in open areas. Its impact falls on the coming generation also. Those who do not speak the truth are surely mentally weak. Their *chitta* becomes so defiled that they begin to become inclined towards *adharma* or start following the path of unrighteousness.

There is an utmost importance of truth in *yoga*, because *chitta* of a person who observes truthfulness begins to become pure and filth existing on his *chitta* begins to decline. In order to practice *yoga*, the purity of *chitta* is very important. A *sādhaka* who speaks untruth can never achieve success in the path of *yoga*; he'll keep failing. The virtues like patience, satisfaction and peace etc. begin to come in the *sādhaka* by the observance of truth. The fickleness of mind declines and speech becomes pure. It is very essential for the speech of a *sādhaka* to be pure. Only such a *sādhaka* can be considered worthy of holding the post of *guru* in the future. A truthful *sādhaka* succeeds in performing even difficult spiritual tasks by the power of his *saṅkalpa*. An untruthful *sādhaka* is utterly unworthy to become a spiritual guide, because his *saṅkalpa* will not be fulfilled due to his *chitta* being impure.

Never speak a truth that 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 ultimate truth. Everything other than *Brahman* substance is untrue because it is complicit with illusion. The reason for this is that the entire *Aparā-*

Prakṛti (manifested inferior Nature where all of us live) is *pariṇāmī* (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 untrue, only *Brahman* is true. Therefore, always be truthful.

Seekers! During your conduct, utter such words about which you are assured by direct evidence, from conjectural proof and from spoken proof (heard from *gurus*, saints etc.) according to your determination, so that no feeling of malice may arise in the hearer and our words should be delightful to others, they should be beneficial to others and free from deceit and delusions, such words should always be used. Let me state once again— to not consider anything other than the *Brahman* as real and to know the truth about *Brahman* by aiming for that, is truth. When one is dedicated towards such truth and it is always observed, then the speech of a practitioner becomes 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 superiority, do not hate, or condemn him. If you condemn or hate him, your own *chitta* will become defiled, there is no harm to that person. Similarly, if there are some shortcomings in yourself or if there are defects in your family and you are being told about them, then accept them instead of blaming that person or do not begin to condemn him. Make a habit of accepting the truth.

2) *Ahiṃsā*: Everybody should follow non-violence. That is why it is said that non-violence is the ultimate duty. 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 *Ahiṃsā*. It is essential for those who walk on the path of spirituality to observe non-violence. The virtue of *Sattva* becomes high in such a person. The impact of fear, temptation, anger and hatred gets declined. Because it is seen that the people who are violent suffer from anxiety, attachment, anger and hatred etc. *Tamoguna* remains predominant in their *antaḥkaraṇa*. Due to violent actions, violent *vrittis* keep rising in their *chitta*. They remain indulged in evils and speaking untruth. However, the person who observes *Ahiṃsā* always believes in the doing of holy and truthful acts. The more a human follows *Ahiṃsā*, the more he becomes fearless. When a violent human

being or a creature comes in contact with a non-violent person, then so long as he will remain near him, his violence declines due to the impact of non-violence. The example of Lord Gautama Buddha will be suitable at this place. When Gautama Buddha meets a brutal robber Angulimal, at that very moment, the feeling of violence halts in the heart of Angulimal. At last, he becomes a disciple of Gautama Buddha. This is the impact of non-violence.

It is essential for a *sādhaka* to observe non-violence. Due to the observance of non-violence, the virtues of *Sattvaguna* will begin to form in the *chitta* of a *sādhaka* and his *antaḥkaraṇa* will begin to be pure and clean. Misery-causing *karmāśhayas* of *Tamoguna* are formed in the *chitta* of a violent person. Teaching sinful wrong path to someone also comes under violence, because whosoever follows that path will digress; this is a great violence. The *antaḥkaraṇa* of such a person also becomes malign. The person who keeps a feeling of revenge from someone, it also comes under 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. But in such activities, it is to be kept in mind that there is no feeling of revenge in such acts and they should not be mixed with *tamoguṇī* desires. It has been described in the scriptures that it is the responsibility of a *Kṣatriya* (warrior class) to fight a holy war for the protection of his country and to establish righteousness. It does not come under the definition of violence. In *Bhagavad-Gītā*, *Bhagavāna Śhrī Kṛṣṇa* Himself inspires *Arjuna* for the crusade and says, “You will achieve heaven because here the war is between *dharma* and *adharma*.” This can also not 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 follow it completely. Therefore, the *sādhaka* should observe *Ahiṃsā* as much as possible. Even violent animals can also be reformed by the power of *Ahiṃsā*. *Ahiṃsā* has a great power.

3) Asteya: Nowadays, the incidents of snatching from each are commonly seen in the society. One snatches things belonging to others forcefully. When there are family partitions, one brother snatches the belonging of other. Neighbours snatch articles or

other things belonging to others at different places and try to suppress them. One country tries to grab the land of other countries on borders by making encroachments. From villages to big cities, it is often heard or seen that a person has snatched money or luggage another. Wherever we see, the crime of snatching is being committed everywhere. It has become the tendency of most human beings. The inhabitants of the forest live together in comparison to human beings. They do not sneak so much. Thousands of animals live together, making a herd, while humans are superior to animals at an intellectual level of development. Why do humans not use such superiority?

Not to grab the articles of others by illegal means, i.e. taking it without seeking the permission of its owner, whatever value it may have and not to have the worldly substance or thing and not to invoke a desire for any substance or subject is called *asteya*. With perfect in this virtue, all the things of the world appear like a scum of the hands.

4) *Brahmacharya*: *Brahmacharya* means to follow or to observe *Brahman*. Seekers! It is extremely difficult to define *brahmacharya* in a proper sense. No human can observe *brahmacharya* completely. Let us now come to its literal meaning. Generally, the meaning of *brahmacharya* is considered ‘not to allow the semen to be discharged’. Its meaning cannot be completed only with this definition, rather all sorts of desires are necessary to be renounced, be it the desires of anything. Not only this, it is necessary to give up all kinds of mundane and supernatural self-interests. Celibacy is essential for every human being for a certain period of time because celibacy is our life. It has extreme importance in our gross life. The people who do not observe it properly, their age also decreases to some extent and even their temperament also begins to be irritable. Fear of being afflicted from many kinds of diseases remains to them and many of them even fall sick. Such humans have much anger in them, they always make haste while making important decisions, due to which their decision cannot be correct. It also affects gravity of mind.

Celibacy is very 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 important for a *sādhaka* to observe it. A *sādhaka* should preserve his semen in every condition so that its physical production stops. After

this, it begins to be transformed into *Ojas* (a subtle form of vigour) in a subtle form and starts to be *ūrdhva*. This action is called as *ūrdhvaretā*. It is very important for a *sādhaka* to be *ūrdhvaretā*. It increases radiance on the face and eyes also begin to become shiny, which makes the sight even faster. The whole of his body begins to become glowing. The age of a *ūrdhvaretā sādhaka* is also more. Any disease does not affect him. Only an *ūrdhvaretā sādhaka* can cast *śhaktipāta* on others. *Sādhakas* who do not observe celibacy regularly cannot cast *śhaktipāta* on others, or their *śhaktipāta* is very weak. It is not possible for him to cast *śhaktipāta* or to become a guide. It would not be wrong to say that such *sādhakas* are not eligible to hold the posts of a guru. Therefore, it is very important for a *sādhaka* to become *ūrdhvaretā* so that he can do welfare of the *sādhakas* in future.

The semen of *ūrdhvaretā sādhaka*, 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 *sādhaka* does not grow old before time. Although the lust of *ūrdhvaretā sādhaka* weakens, yet a *sādhaka* should always be alert so that the *sūkṣhma indriyas* do not get activated. Reaching to extreme height in *yoga* does not mean that the *indriyas* have been conquered forever. It is very important for the *sādhaka* to be restrained so that he does not fall down after reaching a sublime stage.

The *sādhaka* must observe celibacy during his entire tenure of *sāadhanā*. The meaning of the entire period of *sāadhanā* is from the beginning of *sāadhanā* to the time when *Kuṇḍalinī* becomes stable, as *sāadhanā* has to be followed throughout life, as long as the gross body is there. When *Kuṇḍalinī* gets *ūrdhvaa* after being awakened, at that time celibacy is very important. Celibacy helps in getting the *Kuṇḍalinī ūrdhvaa* and then *Kuṇḍalinī* assumes a fierce form and scatters *tejas* into the brain. It removes laziness and *jaḍata*. The *sādhaka* gets quick success in achieving his goal.

Physical inactiveness of sex organs does not mean complete *brahmacharya*, rather the thoughts of lust should never come in mind of the *sādhaka*. It is also important not to bring any lustrous thoughts in mind, because such sensual desires can be the causes of downfall. Contemplation of such things makes his mind defiled, which can cause fear of

nightfall that affects his practice directly. One form of *Kuṇḍalinī* is also of a woman. Therefore, it is envisioned as a beautiful woman to some *sādhakas* during the state of *dhyāna*. Her gestures as a beautiful woman are such that subtle lust lying dormant inside the *sādhaka* gets awakened, due to which sex organs become active. There is one remedy to avoid it during *dhyāna*— as soon as the *Tripurā Sundarī Kuṇḍalinī* appears in a beautiful feminine form, the *sādhaka* should observe Her as his mother. Anyways, she is our real Mother. The feeling of ‘Mother’ will not let the thought of lust come in mind of the *sādhaka*. The *sādhaka* should observe Her without being perturbed. Pay obeisance to Mother *Kuṇḍalinī*, ‘Mother, please do not give me a glimpse of this form.’ She will not be visible in this form again by doing so. Such *anubhavas* are seen mostly when *Kuṇḍalinī* of the *sādhaka* comes near *Svādhiṣṭhāna* and *Nābhi Chakra*. By the way, such *anubhavas* can come at any time during the period of practice. When practice is in a sublime stage, such *anubhava* do not come. When the *Kuṇḍalinī* of a *sādhaka* has crossed the *Kanṭha Chakra*, then celibacy should be observed ceaselessly in order to let the *Kuṇḍalinī* rise up from the *Kanṭha Chakra*. The path from *Kanṭha Chakra* to *Brahmarandhra* appears short, but it takes a lot of time and is very difficult to cover. If the *sādhaka* does not follow rules and restraint, it will take a lot of time for him to cover this route.

Now the question can be asked here, how will a person who is a householder observe celibacy interminably? *Sahaja Dhyāna Yoga* is such a path that can easily be followed even by a householder. It is also true that householders cannot observe celibacy completely. If a couple thinks conscientiously and firmly, the problem will be resolved. If celibacy has to be broken to continue lineage, it is not wrongful. Because the householders have to further their generation and it is also an act of creation, then what is wrong in it? However, one should not be indulged for pleasure of senses considering it as observance of household life. The couple who are *sādhakas* or either one of them is a *sādhaka*, they should make a conscious decision so that coordination of both the household life and the *yoga* remains intact. It will not obstruct the practice. Yes, it is good to follow tenet a little bit later. By that stage, the desires also become subtle. It is absolutely wrong to say that a householder cannot become a *yogī*. From the time

immemorial till today there are many such examples where the householders have been great *yogī*. Did their lineage not proceed further? Definitely, it did. The humans who think that *yoga* cannot be adopted while living in household life, it is their ignorance. Perhaps they do not have complete knowledge about *yoga* and household. Celibacy increases morale and patience. It also increases the power of *saṅkalpa* within a *sādhaka*.

I remember one thing. If semen gets discharged at the time when *Kuṇḍalinī* is being *ūrdhva*, it directly leaves its impact on *Kuṇḍalinī*. Then the process of *Kuṇḍalinī* getting *ūrdhva* stops for two or three days and the subtle cells of the brain are also affected for a long time. Seekers! It is a fact of my own experience. I have not written it in my *anubhava* because I did not think it appropriate.

5) Aparigraha: It has become the tendency of all human beings to gather. Every person remains engaged in collecting of worldly objects 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 won't need to beg anything from anybody when we are in need of money etc. He always tries to arrange all the amenities, such as constructing a good house, to become rich, to establish a factory etc., so that his son may lead his life peacefully etc. The householder always keeps thinking like this, because he has considered this mundane life everything.

The truth is that all these things may be considered for householders. However, nowadays, it can be seen that it is happening in the spiritual institutions i.e. monasteries and large temples etc. Money is being earned in a bulk amount. The *saṁnyāsīs* initiated *saṁnyāsa* so that they might realise God by abandoning the world, but even such people (*saṁnyāsīs*) also involve in accumulation of money! Perhaps they have forgotten their basic purpose of attaining God and remembered only assortment of wealth.

Accumulating any substance composed of five *tattvas*, preserving and indulging in them leads to attachment. It creates distortions, idiocy, idleness, disrespect and suspicion in *chitta*. Therefore, a practitioner should not assort any kind of substance more than necessity. Collect things as much as they are sufficient to live. It is essential to follow *aparigraha*. Non-accumulation of any type of enjoyable material itself is *aparigraha*.

Niyama

Niyama are observances which prepare the mind of the *sādhaka* for higher stages. The five *niyamas* mentioned earlier are elaborated as follows.

1) **Śhaucha:** *Śhaucha* means purity. Purity is of two types, external purity and internal purity. External purity is to clean the body with water and cleaning mud and to maintain cleanliness, consumption of *sāttvika* substances earned by legal means etc. The repudiation of defects like ego, love, attachment, anger and malice, hatred, fear and lust etc. is the inner sanctity.

A spiritual practitioner should always wear clean clothes, he should not wear dirty clothes. That is why it is said that the *sādhaka* should wear clean white clothes at the time of *dhyāna*. Cleanliness and the colour of cloth have their effect on the brain of the *sādhaka*. While dealing with any person, it should always be kept in mind that there should not only be any slice 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 this society. Later people say – “I have served my purpose by making him fool, now what concern do we have with him?” Sometimes it also so happens that when the person who helped him needs that person, then he refuses to help.

Hard-earned money and other substances should 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 obtain any substance (money etc.) by unjust or unlawful means. The person who uses such things is unrighteous and his *buddhi* also becomes sombre due to the dirt on *chitta*. Due to foul intellect, its decisions begin to be unjust. The wisdom of his family members who use such substances obtained through *adharma* also begins to be impaired and attracted towards doing sinful acts. Their thinking also tend to be unfair and oriented towards unrighteousness. One should always use pure and *sāttvika* food. It does not contaminate *prāṇa* and *mana*. This is outward impurity.

The practitioner should always give up his ego, as it is seen that people go on to praise themselves being self-conceited, like — I have done so and so, I do so, I can do this etc.

It is said that affection is a very good thing because everyone has an affection for their loved ones. Due to attachment, there is a feeling of happiness and sorrow related to that person. Stay a bit away from the feeling of meum, because the person for whom you have a feeling of mine, is not yours, even if you have a close relationship with him, because all living beings have to take birth to endure their *karmas*. The relationships are formed after birth and the feeling of affinity and affection are born. But it is to be remembered that the *jīvātmā* which is born has the *karmāśhayas* of previous births situated on his *chitta*, which he has to endure. It is not necessary that his *saṃskāras* matches with that of his family members. It is a bitter truth that every living being is forced to endure the fruits of his *karmas*. In this situation, defilement comes in the *chitta* due to having an attachment with any *jīvātmā*. Therefore, we should be free from attachment.

The thoughts of anger and malice, hatred etc. bring filth in the *chitta*. Therefore, do not let these thoughts come in mind. Be always fearless, do not allow fear to enter your mind, it can make any person weak mentally. Fearlessness makes the mind strong. It helps in achieving our goal. The biggest weakness of the human race is sexual appetite. It is such an ailment that if a human being gets affected by it, it makes him like an animal. Nowadays, this disease has very much prevailed in society, it can be heard anywhere that so many rapes were committed in a certain city in a single day. It is very difficult to reform because this type of filth is filled in his mind, which may find expression at any time. The way the human race is behaving, even the animals don't do so. Therefore, the practitioner should always stay away from it. Humans have one more weakness, that is anger. Under the influence of anger, the intellect also becomes defiled due to dinginess on the *chitta*, due to which a person takes wrong decisions due to agitation and gets ready to misbehave with others. All these are internal impurities.

2) Saṃtoṣha: It is absolutely necessary for a *sādhaka* to remain contented in his own. One who has no contentment in him, he always remains engrossed in attaining some or the other substance. Such a person always feels pleasure and pain. When any substance is attained as per his wish, he begins to feel pleasure and when contrary to it, the desired substance is not achieved, he begins to feel pain. If there is a loss in business, he becomes sad and if there is a profit, then he becomes happy. Humans have increased their desires

so much that they are engaged in fulfilling these desires throughout life. The whole life gets consumed, but there is no satisfaction in his mind that I have earned enough money for the subsistence of my family, let me now spare some time for the attainment of God. However, it does not happen, because he always remains busy in earning money till the last moment.

Human beings become very happy when someone praises him or gives some compliment, then he feels as if he has got a big post or has won a lottery. If someone criticizes him or has exposed his real defect, he will become sorrowful 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 perfect thing that his happiness is at its peak. If the circumstances are unfavourable, then his *chitta* gets immersed in pain. Nowadays, it is found to be seen that people begin to quarrel even for trivial matters. They quarrel with their neighbours just for a piece of land, with the friend for a few amounts of money and even one brother confiscates share of others at the time of partition.

The most prominent example is seen when *saṃnyāsīs* 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 keep feeling pain. One country invades another country just to increase its boundaries. In such a situation, a lot of soldiers die from both sides, it happens just for a little land. I have seen *sādhakas* and 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 *sādhaka*.

To remain satisfied and happy in pleasure and pain, fame and defame, favourability and unfavourableness etc. is called *saṃtoṣha*.

3) *Tapa*: *Tapa* means ‘to make oneself glowing by performing austerities’. It is found written that in ancient times, a particular person practised intense austerities, he endured the cold of winter and heat of summer, bearing the pain of hunger and thirst, kept

chanting *mantra* with restraint and thus pleased a god and received a boon. In past times, all men used to live their life while maintaining rigorous restraint during *Vānaprastha āśhrama*. They used to do this so that they could be able to destroy the unrighteous sins committed by them in their life. When they used to do an intense practice of *tapa* while bearing the cold weather of winters and the heat of Sun in summers, then the sins present in the *chitta* would have begun to be destroyed and the defilement present on the *chitta* also began to be destroyed. The mind used to become pure and *sāttvika* with it and due to the reduction of *pāpa karma*, *Sattvaguṇa* used to increase in the *chitta*. As a result, the *chitta* of every human being used to become pure and full of *Sattvaguṇa* in his or her last times. Their next life used to remain influenced by dominance of *Sattvaguṇa*. Nowadays, there are no such traditions. That is why the *chitta* of all people contains *pāpa karmas* and defilement. As a result, the human tendency remains more in unrighteousness. Due to unrighteousness, his *chitta* remains affected by the feelings of fighting, strife, dissatisfaction, misery etc. The person who has incorporated austerity in his life does not have to suffer from aforementioned peccancy in his mind.

Living a regulated and disciplined life while tolerating the dualities of heat and cold, pleasure and pain etc. and destroying impurity by performing *Yajña* (sacrificial ritual) chanting *mantras*, worship etc. is *tapa*. Forbearance of intense suffering to follow one's *dharma* is also *tapa*. By performing such penance, one gets control over the body and *indriyas* upon the destruction of impurity slowly and gradually.

4) Svādhyāya: A *sādhaka* cannot always remain sitting in meditation. Whenever he has free time, he should read spiritual books on *yoga*, knowledge and learning. It will increase some understanding of the *sādhaka*. If he remains sitting quietly in his free time, he will surely think about something. There is a saying, the empty mind is devil's workshop, i.e. he may think about something unworthy in his free time. So it will be beneficial if he reads spiritually educative books in free time. The book a *sādhaka* will read will leave an impact on his *antaḥkaraṇa*. Then those teachings will be recalled in thoughts at some point in time and so will his thinking develop. While reading a book, one should not keep the book aside by reading or studying it just with the intention of enjoyment or passing of time alone. Rather he should try to understand its hidden

meaning cautiously. Then it should be tried to adopt those teachings in our gross and spiritual life. These books provide us a piece of information about the life and character of *yogīs*, ascetics *and* saints. It is has become known from the information of those times that how they used to practice *yoga* or penance even after bearing many sufferings.

When a *sādhaka* studies books based on spirituality and *yoga*, there certainly comes some change in him. Scriptures like Bible, *Rāmāyaṇa* and *Bhagavad-Gītā* etc. are very useful for humanity. It is well found in religious books that if a person recites the acts and praises of God regularly, then he gets absolved from *pāpa karmas* and attains good. Nowadays, I have also seen in North India that most of the houses have the regular recitation of *Rāmacharitamānasa*. By reading these scriptures, God is praised, the sense organs get a lesson, the narrowness of mind goes away and broadness comes in it. Reading these educative books helps the *sādhaka* in his spiritual practice. Therefore, the *sādhaka* should definitely study scriptures like *Bhagavad-Gītā* and *Upaniṣhads*. *Upaniṣhads* are such scriptures that are very beneficial for the entire human race, as these scriptures are full of *Tattva-jñāna*. These scriptures do not belong to any caste or religion. In *Bhagavad-Gītā*, *Bhagavāna Śhrī Kṛṣṇa* has explained the mystery of *yoga* and *karma* in detail. The *sādhaka* should never study filthy and obscene books. Such books mislead not only common men, but also the *sādhakas*. Anyone's character can never be bright by reading them. Reading such books encourages vice thoughts inside human beings. The human beings should develop their ears such that they can listen only to the praise of God. The place where an inappropriate conversation is going on should be left at once, so that those words do not have any wrong impact on him. The people who take interest in such conversations and words, similar activities start happening in their life slowly due to their interests and consequently the person 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) *Īśhvara-praṇidhāna*: It means to offer every sort of *karmas* and their fruits to God. Offering all sort of physical and mental activities to God, being equipped with exclusive devotion and going into *samādhi* by holding the form of God through by concentrating on such *vrittis* is known as *Īśhvara-praṇidhāna*.

A *sādhaka* should always remember God; it has two types of benefits. Firstly, when the mind is empty, it unnecessarily ponders over useless things. As it has always been indulged in worldly objects, so it keeps thinking about the world. As a result, the desire to attain worldly commodities goes on and experiences happiness or suffering thinking of past or keeps making new plans. When he remembers God, he will not get an opportunity to contemplate about worldly things and will begin to become God-oriented. Secondly, contemplation of mundane things increases fickleness. It prevents the *sādhaka* from concentrating his mind. The contemplation of God leads to the destruction of the fickleness of mind, stability comes in mind, impurity begins to decline and thus purity increases. Due to an increase in purity (*Sattvaguṇa*), attainment of *samādhi* is expedited.

The *sādhaka* who does not believe in God or does not contemplate God, gets success late. *Īśhvara-praṇidhāna* begins to destroy filth accumulated over *chitta*. Sometimes, obstacles of spiritual paths are destroyed or they become weak. I want to say to all the *sādhakas* that recite the name of God in any form, only He is our Supreme Father. I myself do not forget to remember God even in this state, even though I am a *yogī*. I opine on the basis of my own practical experiences – contemplation of God is best. *Īśhvara* is the *Saguṇa* form of *Nirguṇa Brahman*. He is the ruler of *karmas*. *Prakṛti* is doing its work systematically according to the rules made by Him. He is the controller of all creation.

Āsana

Āsana is an essential limb of *yoga*. A *sādhaka* must practice it. *Āsana* brings a lot of benefits to *sādhakas*. 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 *snayu-mandal* is also affected. The amount of *chaitanyatā* increases in the *snayu-mandal*, 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 the old age comes late and the age increases. It is not necessary that the practice of *āsana* has to be done by *sādhakas* only. Every person should practice it. The students must do *āsana*; the mind becomes more active with the practice of *āsana* and the power of memory becomes sharp. *Āsana* helps in observance of celibacy. The semen begins to become *ūrdhvagami* (rising upwards), which is most important for any *sādhaka*. There are some *āsanas* that help in awakening of *Kuṇḍalinī*. Flexibility can also be brought in the spinal column with the help of *āsanas*.

Āsanās are of several types. They have their own benefits. I am explaining only those *āsanas* which are beneficial for the *sādhakas* in *sāadhanā*. These *āsanas* should be practised in the morning. At the time of practising *āsana*, the *sādhaka* should wear loose clothes that are suitable for *āsanas*. The clothes on the body should not be too tight. *Āsanās* should be practised in an open and clean atmosphere. The place where the practice of *āsanas* has to be done should not have suffocation. It is better to practice *āsana* on the floor, which should be flat. *Āsana* can also be practised on a wooden surface. Outspread a blanket before practising *āsana* and it is much better if a white cloth is spread on it. Do not eat anything before practising *āsana*, rather it should be practised when the stomach is empty because it is much beneficial. It is better to take some nutritious liquid after practising *āsana* like milk and juices etc. There should not be any kind of stress in mind at the time of practising *āsana*. It should be practised being stress-free. If *āsanas* are being practised collectively, then do not make any conversations while doing practice, rather keep quiet. It is better to practice *āsana* under the guidance of a skilled *guru*, it will be beneficial for you. If you are practising *āsana* by reading some

books, then, first of all, read that book carefully. Practice *āsana* only when all the things are clear. Be careful at the time of practising *āsana* so that you may not get into any trouble.

I have seen that some people want to awaken *Kuṇḍalinī* just by doing *āsanas* or practice such *āsanas* more which may awake *Kuṇḍalinī*. I would like to say to such persons that you should try to awaken *Kuṇḍalinī* through the practice of *dhyāna*. Make your body capable of *sādhana* through the practice of *āsana*, because there are some *āsanas* which affect the body internally. Moreover, perfection in *āsana* is essential for the practice of *dhyāna*, thereafter you can sit for a long time in a single posture.

Padmāsana (Lotus Posture): To do this *āsana*, sit on a blanket lying on the ground. Straighten both the feet in front of you. Both feet should be joined together. Thereafter, put your paw and heel on the thigh of the left foot with the support of hands by folding the right feet. Similarly, put your left foot on the right thigh by folding it with support of hands. The edges of both feet should be attached with the stomach on both sides of the navel. The knees of both feet should touch the ground. Keep the body straight. The spinal cord should be kept straight. The hands should be on the knees while keeping both the arms straight. At that time, the fingers and palm should be in *Jñāna Mudrā* (posture of wisdom). Close the eyes and try to focus the mind on the *bhṛkuṭi* or in the heart. You can also practice *prāṇāyāma* while sitting in this posture. If you use this *āsana* for *dhyāna*, you can put your hands in your lap, keeping your finger crossed with each other. If you are practising *āsana* only, sit for ten to fifteen minutes by focusing your mind in heart or *bhṛkuṭi*. It will benefit you a lot. This *āsana* 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.

Śhīrṣhāsana (Headstand): *Śhīrṣhāsana* is one of the best *āsanas*. First of all, make a cushion of cloth, so that it may be relaxing while putting your head on it. In the beginning, when this *āsana* has to be learnt, you can take the help of another person, because the practitioner has to stand on his head. In the beginning, it is almost impossible to stand on the head, then try to do a practice to stand with the help of another person.

After some time practice yourself alone or at the beginning, take the support of a wall and then practice. Then after some time, do not take the help of a wall etc.

Keep the cushion of cloth on the floor while doing *āsana*. Then sit down on the knees bending forward. The palms should be on the floor. Now put your head on the cushion of cloth. Keep the palms right next to the ears at a suitable distance on the floor. Keep palms on the sides of the ears by maintaining such a distance so that the balance of the body remains intact while lifting the feet. Now you should try to lift the feet slowly. You should keep the body straight when the feet rise up. The knees should be joined together. Raise your paws upwards. In the beginning, it will be a bit troublesome to raise the feet upwards. At the same time, take the support of another person. When another person lifts the feet upwards, then take the support of a wall. Your assistant should keep an eye on the balance of your feet for some time, so that you may not fall on one side. Then practice yourself alone. Keep the neck tight while practising this *āsana* so that your neck can easily bear the weight of your body. You can 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 *āsana* for one or 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 *āsana*. So, lie down in *Śhavāsana* posture for some time being calm after practising the *āsana* so that the blood pressure of the entire body may get down.

There are a lot of benefits of this *āsana* – the power of digestion increases, the hunger flashes, the sight of eyes becomes sharper, the face becomes lustrous, wrinkles do not occur on the face and old age comes late. It is the most useful posture to make the semen *ūrdhvagami*. The celibates must practice this *āsana*. With this *āsana*, the cells of the brain become strong, the dizziness of the head declines, the memory increases and the brain remains healthy, the heart becomes stronger and the arteries and veins work properly. You can also practice *Ūrdhva-padmāsana* at the time of *Śhīrṣhāsana*. When the practice of *Śhīrṣhāsana* is increased, in this state you can practice *Padmāsana* by folding the legs. Then lift the legs by opening them slowly. The legs and shanks do not get diseased by doing so.

Sarvāṅgāsana (Shoulderstand): Lie down straightaway. Keep the hands evenly sticking to both the sides of the waist, while keeping them straight. Now lift both legs straight by making an angle of 90 degrees keeping them straight upward. Keep the knees and paws join 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 lift the waist up to the maximum with the support of your hands, at that time your belly will also be slightly lifted. Try to keep the waist and feet 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 feet. The stretching of the paw of feet should be upward (toward the sky). Stay in this posture in the beginning 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 to the maximum. Feet should be straight upwards. Inhale and exhale slowly while practising *āsana*. Then focus your mind towards the neck. There is a gland in the neck, which has already been described. The gland is hefty. Then it helps to open this gland slowly. The *sādhakas* whose practice is going on the *Kanṭha Chakra*, they must practice this posture. This posture has many more advantages. It makes the spinal cord flexible. Semen becomes *ūrdhvagami* with this *āsana* which helps in celibacy. The brain becomes more active. The men who perform activities related to mind, they must practice this posture. Digestive power becomes stronger, diseases related to the heart do not remain and the face becomes lustrous.

When this *āsana* has to be practised, the neck and shoulders remain stuck on the ground. The spinal cord becomes curved and flexible, due to which the extremely *sūkṣhma nāḍīs* present in the spinal cord begin to function rapidly being active. It keeps the young age long-lasting. After having the perfection of this posture, hands can be set aside from the waist. The body can be kept in *Śhīrṣhāsana* pose with the support of shoulders only. This *āsana* is very important in all the other *āsanas*.

Bhujāṅgāsana (Cobra Pose): It is also called *Sarpāsana* (serpent posture). First of all, lie down on the ground by the stomach. The knees of both the feet should be joined together. Keep your palms stuck on both sides of your chest on the ground. Now lift your head upwards slowly and gradually. When the head gets completely upwards, push the floor with the palms and lift your chest upwards as much 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 that has lifted his hood. The palms of hand will be straight and will remain to stick 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 you can twist easily so that the spinal cord near the waist does not have much pressure. As your practice progresses, try to tilt your chest by raising it upwards so that your chest can get up more and more. This *āsana* helps in the awakening of *Kuṇḍalinī*. Do some *prāṇāyāma* also while practising this *āsana*.

Firstly, be a little bit straight so that there can be ease while breathing in. Inhale forcefully being straight and feel that the *prāṇa-vāyu* pulled by you is getting collected in the *Mūlādhāra Chakra*. When you breathe in forcefully, lift your chest upwards completely and do a *kumbhaka* and think that *prāṇa-vāyu* pulled by you is filled in the *Mūlādhāra Chakra*. When you finish the *kumbhaka*, straighten your body slightly and exhale slowly and gradually. Then breathe in and come back to the previous position. Similarly, repeat *prāṇāyāma* on this *āsana*. Initially, nothing will be understood about *prāṇa-vāyu*. After a few days of practice, it will appear that *prāṇa-vāyu* pulled by you is going to the *Mūlādhāra Chakra*. At the time of doing *kumbhaka*, *prāṇa-vāyu* will be felt in the *Mūlādhāra Chakra*. Try to hold the same *prāṇa-vāyu* in the *Mūlādhāra Chakra* as long as possible. A few days later, this *prāṇa-vāyu* will cause pain while doing *kumbhaka*. Because when there will be a pressure of *prāṇa-vāyu* in the *Mūlādhāra Chakra*, *prāṇa-vāyu* will start pushing the *Kuṇḍalinī*. 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 *āsana*, put your chest on the ground slowly and gradually and then set the head down. Keep lying down in this state being calm for some time and then get up again.

Naḍī Śhuddha Āsana (Nerve-purifying posture): Sit straight and keep both of your feet straight forward. Make a distance between your feet while sitting straight. Keep the left foot on the left side and right foot on the right side. Maintain maximum distance between the ankles of both legs. The stretch of the paws should be towards the front. Now, try to touch the left toe of your foot with the right hand and try to touch your head to the left knee. If your body cannot bend too much, do not get desperate. Now be straight as before. Then try to touch the thumb of the right foot with the left hand and try to touch your head to the knee of the right foot. Then come back to the previous stage. Repeat this action again and again respectively. Try to touch the right thumb with the left hand and left thumb with the right hand and also try to touch the head with knees. After a few days of practice, it will be perfect. The *Iḍā* and *Piṅgalā Naḍīs* become pure by doing so. These *nāḍīs* have a greater significance in *yoga*. Purification of these *nāḍīs* is extremely mandatory in *yoga*. The *Suśumnā Nāḍī* gets affected when these two *nāḍīs* become pure. It helps in functioning of *Iḍā* and *Piṅgalā Nāḍī* evenly. The *snayu-mandal* also gets affected when these *nāḍīs* become pure. *Snayu-mandal* becomes purified and begins to be active.

Paśhchimottānāsana (Seated Forward Bend): Sit straight. Keep your feet straight in front of you. The paws and the heels should be joined together. Now move both of your hands affront. Try to hold the right thumb of the foot with the right hand and the thumb of the left foot with the left hand. After holding both of the feet, try to touch your head between the knees of both legs. The thumbs of the feet may not be held in the beginning. But after a few days of practice, you will be able to hold the thumbs of the feet and even the head will begin to touch between the knees. There are several benefits of this posture. Fat does get deposited in the stomach. If someone's navel has been dislocated, it will settle automatically by practising this *āsana*. This posture helps in the awakening of *Kuṇḍalinī*. *Prāṇāyāma* has also to be followed just as in the case of *bhujangāsana*. First of all, breathe in being straight, then do *kumbhaka* and touch the head to the knees while holding the thumbs of the feet. Imagine that your *prāṇa-vāyu* is going into the *Mūlādhāra*. Then become straight and exhale slowly. Then inhale rapidly. Now think that your *prāṇa-vāyu* is going into the *Mūlādhāra Chakra* and do *kumbhaka*. Focus your mind

in the *Mūlādhāra Chakra* while doing *āsana*. After some days you will feel that *prāṇa-vāyu* is going into the *Mūlādhāra Chakra*. At the time of applying *kumbhaka*, when you would be touching head with the knees, a slight pain will be felt in the *Mūlādhāra Chakra*. This pain is caused due to the pressure of *prāṇa*. Repeat *kumbhaka* in the same way. After a few months of practice, your *prāṇa-vāyu* will begin to push *Kuṇḍalinī*. It will help in the awakening of *Kuṇḍalinī*. This *āsana* must be practised for at least 10-15 minutes daily.

Halāsana (Plough Pose): First of all, lie down on the back on the ground. Put your hands on the ground, clinging to your body. The palms should stick to the ground. Your heels and paws should be joined together. Now take your feet upwards by raising them together. Keep in mind that both the feet should be stuck together while lifting. Take the legs to the back of the head while pushing the ground with hands. Touch the paws of the feet at the ground behind the head. The hands should stick on the ground straight. At that time your waist and back will be lifted above the ground. The feet must always stay straight and not bent. In the beginning, it will be difficult to touch the paws of the feet on the ground behind the head, because the back cannot twist too much. As the practice will grow, it will begin to twist, then paws will easily touch the ground. There are various benefits of this posture like unnecessary fat does not get deposited on the belly. Back pain and stomach pain go away and the gland of the throat becomes strong.

Vajrāsana (Thunderbolt Pose): This *āsana* is extremely important for *sādhakas*. *Sādhakas* should definitely practise this *āsana*. First of all, sit straight on the ground. Spread both the legs straight in front of you. Now fold the left foot. Touch the heel of feet on the anus by holding it with hands. The anus should be compressed in such a manner that the anal doors should be closed altogether so that even digestive gases cannot be emitted. If you notice, you will find that the upper part of the paw of your feet is touching the ground. Now fold the right foot on your side. Close the genital door by holding the feet with hands. Then sit absolutely straight. Now the weight of your body will be on the heel of left foot and paw. If the *sādhaka* meditates while sitting in this posture, his practice will definitely progress. This *āsana* is helpful in the awakening of *Kuṇḍalinī*. When all the three *bandhas* (*Mūla Bandha*, *Uḍḍiyāna Bandha* and *Jālandhara Bandha*)

begin to happen automatically to the *sādhaka*, he should practice *dhyāna* sitting in this posture. By this, the *Kuṇḍalinī* will be uplifted quickly. If all the three *bandhas* do not happen to the *sādhaka* during *dhyāna*, he should try to sit holding these three *bandhas* at the time of doing *āsana*. By doing so, all three *bandhas* will start happening to the *sādhaka* during *dhyāna*. *Prāṇāyāma* should be practised while sitting in this posture. These *bandhas* will be explained further.

Vīrāsana (Hero Pose): Sit straight on the ground. Keep both the feet spread at the front. Turn the left foot completely by folding it from the outer side with the support of hands. Then place the left hip on the sole of feet. Similarly, turn right foot completely by folding it outwardly with the support of hands. Then place your hip on this sole. Now both of your hips will be on the soles of feet. Keep your palms on the knees while keeping your hands straight. This *āsana* is useful for a *sādhaka* when his practice of *dhyāna* is going on the fifth *chakra*. In this *chakra*, the entire body of the *sādhaka* bends backward due to the bending of the neck behind. When the practice is good, sometimes the *sādhaka* falls behind also. At that time, he should meditate by sitting in this *āsana*, so that the probability of falling behind can be reduced. This posture is also known in the name of *Bhagavāna Bajaranga-Balī* (a name for god *Hanumāna*). Many worshipers of *Bhagavāna Bajaranga-Balī* practise meditation by sitting in this posture. This posture strengthens our chest, the body remains healthy and eyesight becomes sharper.

Yogamudrā Āsana (Psychic Union Pose): First of all, sit in *Sahajāsana* (easy pose) or *Padmāsana*. 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 wrists near the *Mūlādhāra Chakra*. Keep both the hands stretched. Now exhale with force. No air should be left in the stomach. Then apply external *kumbhaka* and tilt the head forward slowly. When the head touches the ground, keep it in the same position. Then inhale while being straight and touch your head with the gourd by bending it forward slowly. Repeat this action multiple times. It helps in the awakening of the *Kuṇḍalinī* and there is an upwards stretching in the *Mūlādhāra Chakra*, which helps in getting the *Kuṇḍalinī ūrdhva*. It cures gastric diseases of the stomach. It grows mental power. This posture is very important for *sādhakas*. Those whose *Kuṇḍalinī* is awakened must practice this *āsana*. This posture helps in

getting the *Kuṇḍalinī ūrdhva*. This *āsana* happens automatically to some *sādhakas* during the state of *dhyāna* when the *Kanṭha Chakra* of the *sādhaka* has been opened. When *Kuṇḍalinī* takes a very long time to go to *Brahmarandhra* from the *Kanṭha Chakra*, then this posture becomes very beneficial. When this action begins to happen to the *sādhaka* during *dhyāna*, he should do deep and durable *kumbhaka*. He should try to stay in this situation, it will bring fierceness in *Kuṇḍalinī*. There is a pressure upwards due to the complete lack of *prāṇa* in the *Mūlādhāra Chakra*. It feels as if the *Mūlādhāra* will break and come towards *Brahmarandhra*. It intensifies the upward motion of *Kuṇḍalinī*. This should be practised as long as *Brahmarandhra* of the *sādhaka* does not open.

Śhavāsana (Corpse Pose): This posture is beneficial for all people. This *āsana* is very necessary for those who get tired by doing a little bit of gross or mental work. This *āsana* decreases the tiredness quickly. Lie down on a blanket spreading 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 thumb of the right foot. Keep the mind concentrating on the thumb for some time and then make *saṅkalpa* that *prāṇa-vāyu* of your thumb and fingers is rushing towards the head. Thumb and fingers have been free from *prāṇa-vāyu*. Then think that the *prāṇa-vāyu* of the ankle and its joint is rushing towards the head and it is also being free from *prāṇa-vāyu*. In the same way, think about the shin, ankle and thigh. The mind should be focused on the same part you are thinking about. Now concentrate the mind on the thumb of the left foot. Then, think about the parts of the feet as before respectively, when you come to the thighs of these feet. Then focus your mind on the back. Contemplate that *prāṇa-vāyu* is coming towards the head. That place has been devoid of *prāṇa-vāyu*. Similarly, think about the fingers of the left hand to the shoulder. Then think that *prāṇa-vāyu* of shoulder and throat is going towards *Brahmarandhra*. Similarly, think about the mouth, nose, eyes and head etc. Now think that *prāṇa-vāyu* is present only in *Brahmarandhra*. Now the eyes should be closed. The neck will be fully relaxed by thinking up to *Brahmarandhra*. Therefore, the head will be rolled on one side. Now, keep lying down, being calm. Stay in this situation for at least 5 to 10 minutes. Then this action has to be done in reverse order. Think that *prāṇa-vāyu* will begin to flow from

Brahmarandhra to forehead, eyes, mouth and nose etc. Then think that *prāṇa-vāyu* 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 to flow *prāṇa-vāyu* in the entire body, you will see that freshness has come in all the organs of the body and will appear that the body has been energized. Get up after taking rest for a few moments. When you will think in the beginning, you will not feel anything. When your practice increases slowly and gradually, you will feel that as soon as you think *prāṇa* begins to come back and will be felt also. When the practice will be increased much, the entire *prāṇa-vāyu* will be felt in the *Brahmarandhra*. Then, in the same way, it should be thought about flow of *prāṇa-vāyu* in reverse order from every organ of the body, so that *prāṇa-vāyu* can flow everywhere. All this depends on the willpower of a person. Do not be hasty in this process. The process of reversion of *prāṇa-vāyu* should be done very carefully. Your organs may get disturbed due to haste. When your willpower will become stronger, at that time *prāṇa-vāyu* will come to the *Brahmarandhra* according to your will and then it will begin to flow backward. The entire body will become null. If there is any problem while returning *prāṇa-vāyu*, there may be a danger of fatal diseases like paralysis. If this posture has to be made perfect, then practice it under the supervision of a skilled guide. In the beginning, there is no special need for a guide. Everyone can take advantage of doing a little bit of practice. There are many benefits of this posture.

Siddha-Puruṣhas perform several tasks after perfection in this posture. This is a matter of higher stages of *yoga*. The physical and mental exhaustion of all *sādhakas* and practitioners of *āsana* gets relieved by its practice. Agedness comes late with an increase in practice of this posture. This *āsana* is very important for *sādhakas* who sit for *sādhanā* for 8-10 hours a day, because pain starts in legs due to long sittings and there is obstruction of blood vessels of calf. This problem gets resolved by doing the practice of this *āsana*. When *Śhavāsana* becomes specialized, the way to perform many types of activities gets opened.

I have already written that there are many types of *āsanas*. I have mentioned only those *āsanas* that are most useful for the *sādhakas* in *Sahaja Dhyāna Yoga* and which aid in the

practice of *dhyāna*. Only *āsanas* should not be done to awaken *Kuṇḍalinī*. The process of making the *Kuṇḍalinī ūrdhva* is impossible without practising *dhyāna*; *āsanas* can be helpful only. Those whose bone has been cured after fracture should not practice *āsanas* related to that organ, so that there is no pressure on that bone. It is better to take the advice of a medical practitioner before practising them. Older men should not practice difficult *āsanas*, they should do the only simple posture. Even young persons should not also practise difficult *āsanas* in the beginning. Initially, they should practise easy ones. When the practice of *āsanas* increases, then start difficult *āsanas*. The practice of *āsana* should be done uninterruptedly; there should not be break in practise.

Prāṇāyāma

Prāṇāyāma is the fourth limb amongst the eight limbs of *yoga*. Some *kriyās* in *yoga* are physical and some are mental. However, *prāṇāyāma* is both the physical and mental. *Prāṇāyāma* has a unique significance in *yoga*. Different types of impurities and defects accumulate inside the body. There is no need for any other activity or treatment to clean those impurities. *Prāṇāyāma* alone can cure everything. With the help of *prāṇāyāma*, we can maintain the physical capability intact and can make our body lustrous. Mental disorders can also be cured. The word ‘*prāṇāyāma*’ is made up of the combination of two words: *Prāṇa* + *Āyām*. The gross and literal meaning of *prāṇa* is the inhalation and exhalation of *prāṇa-vāyu* taken from the atmosphere. ‘*Āyām*’ means to spread. Holding or running *prāṇa* by controlling it. I would like to add here one thing, *prāṇa* does not mean the process of inhalation and exhalation of oxygen only. Instead, *prāṇa-vāyu* refers to *Prāṇa-tattva*, which originated from the *Ākāśha-tattva*. It is one of the five *tattvas*.

To understand *prāṇāyāma* completely, you have to understand the process of inhalation and exhalation. Not only human beings, but all 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 it or running it according to our self by doing *prāṇāyāma*. The actions inside our body are governed due to this inhalation and exhalation. If we practice to balance and to regularize *prāṇa* with the help of *prāṇāyāma*, we can use the organs of our body according to our own self by balancing and regularizing it. 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 gross body will also remain healthy for a longer period as before. As before means the earlier state before starting *prāṇāyāma*. It reveals clearly that the age increases by controlling our breath and running it according to our own self. The young age remains more stable.

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 *prāṇa-vāyu*. 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 and send the blood of vessels to all the organs of the body and bring the impure blood to the heart through the veins. This impure blood is cleaned in the heart. It performs the function of transmitting pure blood in all the organs of the body through the arteries. 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, all we breathe in and breathe out. This process goes on inside the body of every living being.

People who do not practise *prāṇāyāma* inhale lightly and the motion of their inhalation and exhalation is fast. When the age of people increases a bit, they suffer from various types of diseases and old age comes early. The lungs cannot function properly when we inhale shallowly. Some of its parts remain almost inactive and the blood cannot be appropriately purified. Due to dearth 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 he suffers from some terrible diseases. To avoid all these diseases we need to take pure oxygen. It begins to lead the circulation of pure blood within the body. In order to make the lungs more active, the transmission of oxygen is necessary for every bracket of the lungs. For that, all human beings must practice *prāṇāyāma*. The human being becomes habitual of taking a deep and slow breath with the practice of *prāṇāyāma*. Oxygen begins to reach in every bracket of lungs with it. Only half of the lung of normal human works, while the upper 1/4th part always remains empty and air remains filled in the lower 1/4th part. There comes a blockage in the lower part of the brackets by *prāṇa-vāyu* coming from the atmosphere in the form of extremely minute particles. The brackets get closed by the small particles. This half part gives birth to diseases. Mild inhalation and exhalation do not put pressure on the lower part of the lungs. That is why the air remains settled there. The particles of impure air settle down slowly and the brackets of lungs get almost blocked. The person who practises *prāṇāyāma* takes a long breath inside, which fills the lungs completely. Then exhales the air completely forcefully, by which the entire air in the lungs come out. The lower one-

fourth part of the lungs that had been inactive for many years also begins to function. In addition, the layer of accumulated dirt on its brackets begins to become clean slowly and gradually with the pressure of air. The brackets of lungs begin to open with this practice. Then the lungs begin to function properly.

The lung in the human body is of slightly elongated shape. There is a group of small cells (brackets), like a sponge in the lungs. These brackets keep opening and closing. When these brackets are open, then the blood sent by the heart from one side is purified by oxygen taken by the other side. The impure particles from the blood come out with the exhalation mixed with the air. This exhaled gas is carbon dioxide. Not only does the oxygen purify the blood, but also the very minute cells in the body which continue to break and the new cells continue to be formed, the debris of those broken minute cells comes out mixing with carbon dioxide.

All the organs of the body are used with the practice of *prāṇāyāma*. 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 with the practice of *prāṇāyāma*. The practice of *prāṇāyāma* helps the *sādhaka* in the awakening of the body's extremely powerful centres lying in a dormant state. When the *sādhaka* practises *kumbhaka*, his *prāṇa-vāyu* pressurizes the dormant cells of his body, by which these cells begin to be active. When this pressure of *prāṇa* increases in the *Mūlādhāra Chakra*, then *Kuṇḍalinī*, which exists in a very *sūkṣhma* form lying in a dormant state, starts getting jerks, which causes the *Kuṇḍalinī* to be awakened at a certain time. The *nāḍīs* become pure by *prāṇa-vāyu*. It helps in the activation of the *chakras* situated in the body. There are innumerable subtle cells in the human brain. In ordinary human beings, utmost less than 10 percent of these subtle cells can be activated. The remaining cells remain dormant in an inactivated state. The human being cannot use them because of not being able to activate them. However, a *yogī* activates them by means of *yoga* and *prāṇāyāma* and gets benefitted 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 use the cerebellum. This part of the brain remains more active. The cerebrum remains almost inactive. Its inner part is like hollow. When the

sādhana of a *sādhaka* continues after opening of the *Kanṭha Chakra*, then the *laghu-mastiṣhka* gets opened first. When *Kuṇḍalinī* reaches the *laghu-mastiṣhka* it activates the cells of *laghu-mastiṣhka* very quickly. The cells also get opened with *prāṇāyāma* before the reaching of *Kuṇḍalinī* 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 *sādhaka*. Even if he uses pain-killers, it does not have any special effect on him. The *sādhaka* has to bear this pain. Whenever new cells get awakened, there will definitely be a 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 deficiency in us. Rather, the cells become active due to the pressure of *prāṇa-vāyu*. The pain is felt at the time of activation of the cells.

Keep in mind regarding *prāṇāyāma*, do not practise it at night because the amount of carbon dioxide is higher in the atmosphere at night. The appropriate time to do *prāṇāyāma* is morning time. By the way, it can also be done at any time during the day. The environment of the morning before the sunrise is good. *Prāṇāyāma* should be practised in an open environment where you can get pure air. The *sādhaka* should practice *prāṇāyāma* three times a day for rapid progression in *dhyāna*. Because we eat food daily, it has also impurity in it (in food). This impurity affects us subtly. It is necessary to sit straight while doing *prāṇāyāma*. *Prāṇa-vāyu* fills in the lungs completely when we do *pūraka* while sitting straight and the blood circulation in all the organs happen appropriately. Inhalation should always be deep. There are three types of activities which are done at the time of doing *prāṇāyāma* – inhalation, holding the breath, exhalation. These are called *pūraka*, *kumbhaka* and *rechaka*, respectively.

Pūraka: It is a process of pulling *prāṇa-vāyu* inside while taking a long and deep breath. Pull as much as breath you can pull at one time. This process of pulling breath inside is called *pūraka*.

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 amount. The period of *kumbhaka* should be increased on the progression of the practice. The longer the *kumbhaka* will be, the more it will be beneficial for the *sādhaka*.

Rechaka: Exhaling the *prāṇa-vāyu* halted by the *kumbhaka* is called *rechaka*. While doing *rechaka*, *prāṇa-vāyu* should be exhaled slowly and gradually. Do not be hasty at this time, have patience.

Do *prāṇāyāma* of the first time after finishing *dhyāna* in the morning, at this time practise *āsana* and *prāṇāyāma*. Morning *prāṇāyāma* is good. If you practise *prāṇāyāma* three times a day, then do the second *prāṇāyāma* when your stomach is empty before lunch. Practice *prāṇāyāma* of third time as per your convenience before the sunset. The *nāḍīs* become pure quickly by practising *prāṇāyāma* three times a day. Purification of *nāḍīs* is very important for spiritual practice.

Sūrya-nāḍī Chandra-nāḍī Prāṇāyāma: Spread something on the ground while doing *prāṇāyāma*. 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 *prāṇa-vāyu* forcefully. Then block the right nostril with the right thumb by pressing it. Block the left nostril by pressing it with the middle and ring finger. 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 *vāyu*. Then close the left nostril with the pressure of middle and ring finger 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. Wait for a few seconds after exhaling completely. Then do *pūraka* by breathing in forcefully from the same nostril. Then close the right nostril with the pressure of the thumb. Then do *kumbhaka*. After waiting for some time, do *pūraka* from the left nostril as before. Then exhale from the left nostril after doing *kumbhaka* as per your capacity. Meaning thereby is that if *pūraka* is done by one nostril, then *rechaka* should be done with the other nostril. Do *rechaka* from the same nostril which has been used to do *pūraka*. Similarly, repeat *prāṇāyāma* twelve times in total i.e. six times with one nostril and six times from the other. It is called a complete cycle of *prāṇāyāma* for one time. It is called *Sūrya-nāḍī Chandra-nāḍī prāṇāyāma*. The *Chandra-nāḍī* exists on the left side of the spinal cord

and the *Sūrya-nāḍī* is on the right side. These are also called *Iḍā* and *Piṅgalā nāḍīs*. When we inhale from the left nostril then the *Sūrya-nāḍī* is affected. When the practice of this *prāṇāyāma* becomes good, then at the time of doing *pūraka* we think that *prāṇa-vāyu* is accumulating in the *Mūlādhāra Chakra*. After some time you will begin to feel that *prāṇa-vāyu* inhaled is being carried out to the *Mūlādhāra Chakra*. While doing *kumbhaka*, when *prāṇa-vāyu* increases its pressure in the *Mūlādhāra Chakra*, *Kuṇḍalinī* will begin to be pushed, which will help in the awakening of *Kuṇḍalinī*. This *prāṇāyāma* starts to purify the *nāḍīs* very quickly. The digestive system starts to accelerate. The face becomes lustrous.

Sūrya-nāḍī Prāṇāyāma: Sit straight in an *āsana*. Close the right nostril with the thumb of the right hand, i.e. close the *Sūrya-nāḍī*. Close the left nostril with the middle and ring finger, i.e. close the *Chandra-nāḍī*. Before this, exhale the entire *prāṇa-vāyu* of your body. Now keep the *Chandra-nāḍī* closed. Do *pūraka* with the *Sūrya nāḍī*. Close the right nostril by pressing with the thumb while breathing in and do *kumbhaka*. When you have to do *rechaka*, do it with the *Sūrya-nāḍī* only. Remove all *prāṇa-vāyu* with force. After waiting for a few seconds, do *pūraka* with the *Sūrya-nāḍī* and then do *kumbhaka*. In this *prāṇāyāma*, *pūraka* will be done from the *Sūrya-nāḍī* and *rechaka* with the same *nāḍī*. Keep doing this *prāṇāyāma* as long as you do not feel the heat in the body or do not feel the warmth. As *Sūrya-nāḍī* is hot, *prāṇāyāma* practised by this *nāḍī* increases heat in the stomach. It helps in getting rid of cold.

Bhastrikā Prāṇāyāma: Sit straight in *Sahajāsana* or *Padmāsana* posture. Inhale forcefully from both the nostrils. Then exhale forcefully without doing *kumbhaka*. Then again inhale forcefully from both nostrils, i.e. do *pūraka*. Do *rechaka* forcefully without doing *kumbhaka*. *Kumbhaka* is not done in this *prāṇāyāma*, rather only *pūraka* and *rechaka* is done. *Prāṇa-vāyu* 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 the air does not remain in the stomach. Do this *prāṇāyāma* as per your capacity and stop as soon as you begin to get tired. Do it fifteen to twenty times in the beginning. If the body is very weak, do not practice this *prāṇāyāma*. In this *prāṇāyāma*, the arteries and veins that carry blood to the heart and lungs begin to work rapidly. Heat also increases in the body

and tiredness is also felt. The *nāḍīs* get purified very rapidly in this *prāṇāyāma*. If *Jālandhara-Bandha* is applied while doing this *prāṇāyāma*, *prāṇa-vāyu* directly hits the *Mūlādhāra Chakra*, it helps in getting the *Kuṇḍalinī* awakened. There comes a stage when the *Bhastrikā* automatically starts happening to the *sādhaka*. At the time when *Bhastrikā* begins to run automatically, it should be understood that *Kuṇḍalinī* of the *sādhaka* has been awakened. Awakening does not mean getting *ūrdhva*, rather just opening of eyes. Because even when *Kuṇḍalinī* opens its eyes, it remains in its previous state. *Ūrdhva* means to rise upwards. When *sāadhanā* becomes good and *nāḍīs* begins to become pure, then running of *Bhastrikā* automatically also purifies the *nāḍīs*. In this situation, the *sādhaka* should practise *Bhastrikā prāṇāyāma* more and more several times a day. When *Bhastrikā* of a *sādhaka* runs during *dhyāna*, it appears as if a snake is hissing.

Bhrāmarī Prāṇāyāma: First of all, sit straight in *Sahajāsana*. Inhale forcefully from both the nostrils. Bend your head towards the back. Touch the back portion of the head with the back. It will turn your neck backward. Then generate a loud sound of O..mmm... from the throat. When the *kumbhaka* is over, then do *kumbhaka* after *pūraka*. Then emit the same sound as earlier and do *prāṇāyāma* in the same manner. Do this *prāṇāyāma* for five minutes. When the sound of O..mmm... originates, it appears as if the sound of bumblebee is coming. That is why it is called *Bhrāmarī Prāṇāyāma*. This *prāṇāyāma* is very essential for those *sādhakas*, whose practice is going on the *Kanṭha Chakra*. I have already written that the *sādhakas* have to spend many years on the *Kanṭha Chakra*, because there is a knot in the throat, which keeps *prāṇa* obstructed. When the *sādhaka* practises *Bhrāmarī Prāṇāyāma*, there is a vibration in that node. Thus, this vibration helps in opening the subtle gland. As long as this knot does not open, this *prāṇāyāma* should be practised continuously. When this gland will open, the *sādhaka* will cross the *Kanṭha Chakra*. It is not required to practise this *prāṇāyāma* after that. This *prāṇāyāma* is practised only for the *Kanṭha Chakra*. *Kuṇḍalinī* also helps in opening of this gland. It tries to open the gland by pushing it with its mouth. This place is also known as *bhramargupha*. When the practice of *sādhaka* is rigorous, his neck goes backwards automatically

during *dhyāna* and a sound of Ommm..., Ommm... begins to emerge from the throat of the *sādhaka*.

Sītkaṛī Prāṇāyāma: Sit in any of your perfected posture, then take your tongue out of the mouth. Now join both the ends of the tongue together by folding them upwards. Now your tongue will become like a soft tube. Take your tongue out like the beak of a crow. Do *pūraka* with the soft area of the tongue by taking a deep breath in. Then take it out with both the nostrils without applying *kumbhaka*. Do *pūraka* with the support of tongue. It should be sound like Seee..., Seee... at the time of doing *pūraka*. That is why it is called *Sītkaṛī Prāṇāyāma*. Then exhale air through the nostrils without doing *kumbhaka*. This *prāṇāyāma* is practised when there is much heat in the body or is practised in the summer season.

Śhīṭalī Prāṇāyāma: There is no special difference between the *Sītkaṛī* and *Śhīṭalī prāṇāyāmas*. Sit in an *āsana* of your choice and take out your tongue making a round shape just as *Sītkaṛī Prāṇāyāma*. Now inhale deep and long with the help of tongue and do *kumbhaka*. When the mind begins to feel uneasiness, then do *rechaka* from both the nostrils. The cold air which has been pulled inside through the tongue by doing *pūraka*, makes the entire body cool, causing the heat of the body reduced. This *prāṇāyāma* should be done in the summer season only. When the heat is increased much in the body due to *dhyāna*, then also this *prāṇāyāma* is very beneficial. If the *Kuṇḍalinī* of a *sādhaka* is fierce, then after some time of its awakening, it begins to eat the *Pr̥thvi-tattva* and *Jala-tattva* of the body. Due to which the volume of water in the intestines begins to reduce. On this, the *sādhaka* has to suffer a lot of pain. At that time, both the *Sītkaṛī* and *Śhīṭalī prāṇāyāmas* should be done. It provides coolness to the body, which gives relief.

Tribandha Rechaka: First of all, sit in *Vajrāsana*. Exhale all the air out of the abdomen. Now apply all the three *bandhas*, i.e. *Mūla Bandha*, *Uḍḍīyana Bandha* and *Jālandhara 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 *Mūlādhāra Chakra*. *Bahay kumbhaka* is also applied in this *prāṇāyāma*. When *pūraka* has to be done, do it by keeping the neck straight, then do *rechaka* immediately and apply *bandhas*. This *prāṇāyāma* helps in the

awakening of *Kuṇḍalinī*. The *sādhakas* whose *Kuṇḍalinī* is awakened, they should definitely practice this *prāṇāyāma*. It helps in getting the *Kuṇḍalinī ūrdhva*.

Sarvadvāra Bandha: First of all, sit in a posture that you have perfected. Take a deep and long breath. Then close both the ears with thumbs of your hands. Close your eyes with both the little fingers. Close both the nostrils with the middle fingers and the mouth with other four fingers. After applying *Mūla Bandha*, concentrate your mind on the *bhṛkūṭi*. When your heart begins to sink, do *pūraka* through the nostrils. Then again close both the nostrils by doing *pūraka*. The duration of *kumbhaka* should be increased gradually. This *prāṇāyāma* will be helpful for those *sādhakas* whose *Kanṭha Chakra* has been opened. This *prāṇāyāma* is helpful in opening of the *Ājñā Chakra*. *Mana* becomes more focused with this *prāṇāyāma*.

Due precautions should be taken while doing *prāṇāyāma*. In the beginning, understand about *prāṇāyāma* very well that you are going to do or ask from an experienced person, then do it. The *Sītkaṛī*, *Śhītalī* and *Chandra-nāḍī prāṇāyāmas* should not be done in the winter season because coolness is generated with these *prāṇāyāmas*. If *Kuṇḍalinī* is fierce due to rigorous practice and too much heat is felt in the body, you can do this *prāṇāyāma* in an adequate manner. Those people who suffer from *vāta dosha*, they should not also do this *prāṇāyāma*. Instead they should do *Sūrya-nāḍī* and *Chandra-nāḍī prāṇāyāma*, *Sūrya-nāḍī prāṇāyāma* and *Bhastrikā prāṇāyāma*; it will reduce the problem of *vāta* gradually.

The more is the *kumbhaka* practised during *prāṇāyāma*, the more the mind becomes habitual of being stable. The *sādhaka* should do *prāṇāyāma* as much as possible. It makes the *nāḍī* pure and the disease gets cured. It also provides help in the awakening of *Kuṇḍalinī*. *Prāṇāyāma* has a close relation with *Kuṇḍalinī*. At some places, it is found written in some articles of *prāṇāyāma* that different steps of *prāṇāyāma* should be done in a fixed ratio. But I didn't take care for any such ratios. A *sādhaka* should do *kumbhaka* according to his capacity. *Mantras* may also be chanted at the time while doing *prāṇāyāma* subtly. Some people even do counting while doing *kumbhaka*. In order to increase the duration of *kumbhaka*, if you wish, just sit quietly at that time and do nothing.

When you are practising *prāṇāyāma*, in that period of time you should use *sāttvika* food. Because food has a close relation with *prāṇa*. *Prāṇa* is created from the subtle part of food. If food is *tāmasika* and impure, *prāṇa* will be as unclean. *Prāṇa* gives strength to the mind. Therefore, the mind also becomes impure and fickle. *Prāṇa* gets purified with the practice of *prāṇāyāma*. Thus, the *sādhaka* should pay special attention to food. By the way, *prāṇa* itself is a *Kośha* (sheath). *Sādhakas* need to purify *Prāṇamaya-kośha* (energy sheath) for progress in *sāadhanā*. *Prāṇamaya-kośha* gets purified only when the *Annamaya-kośha* (food sheath) has been purified. The gross body comes under the *Annamaya-kośha* and the *sūkṣhma śharīra* under the *Prāṇamaya-kośha*. The *sādhaka* whose *Prāṇamaya-kośha* is pure, he gets control over his *sūkṣhma śharīra*. The velocity of the *sūkṣhma śharīra* is very fast and its reach is till *sūkṣhma lokas* beyond the periphery of the Earth, because the *sūkṣhma lokas* are composed of five *sūkṣhma bhūtas*. In the same way, the *sūkṣhma śharīra* is composed of five *sūkṣhma bhūtas*. There is an association between them due to their composition of the same five *sūkṣhma bhūtas*. This coordination is very subtle. That is why when the *sūkṣhma śharīra* begins to be purified with practice, the reach and pervasiveness of the *sūkṣhma śharīra* begins to be till the *sūkṣhma lokas*. The *sādhaka* can also gain knowledge of other *lokas* through his *sūkṣhma śharīra* and his inner power also gets enhances.

When the *sāadhanā* of the *sādhaka* is at an advanced stage, he can cast *śhaktipāta* on others with the help of *prāṇa*. When *śhaktipāta* is done on a person, the same *prāṇa-vāyu* enters into his body and begins to function in a subtle form. The *śhaktipāta* that *guru* bestows on his disciples is the same *prāṇa-vāyu* in a subtle form.

Bāhya-kumbhaka: When you do *rechaka*, you should completely emit *prāṇa-vāyu*. Then do not do *pūraka* for some time. The duration before the *pūraka* and after the *rechaka* without having *prāṇa-vāyu* inside is called *Bāhya-kumbhaka*. This duration will be very less in the beginning, because there is a feeling of restlessness in the body without air inside. The *sādhaka* should gradually increase its duration by practise. The *sādhakas* whose *Kuṇḍalinī* gets *ūrdhva*, they should practise *Bāhya-kumbhaka* as much as possible. *Kuṇḍalinī* becomes fierce during *Bāhya-kumbhaka* and it helps in making the *Kuṇḍalinī* *ūrdhva*.

Trāṭaka

Trāṭaka has an enormous significance in *yoga*. *Trāṭaka* means to keep staring at some object without blinking eyelids. When you keep staring at an object (without blinking eyes), your mind will begin to concentrate on that object. At that time, fickleness begins to decline in mind. When the mind of a *sādhaka* begins to be more restless during meditation, it should be tried to be stabilized with the practice of *trāṭaka*. The mind of a new *sādhaka* is more resilient at the initial stage of practising meditation because it does not have the habit to remain stable in one place. That is why the practice of *trāṭaka* is beneficial for every *sādhaka*. Every *sādhaka* should practice *trāṭaka*, so that the mind may be able to become stable. When the mind starts to become still, its fickleness will begin to subside, then it will begin to become introverted. Thus, mind of a *sādhaka* begins to be concentrated during *dhyāna* and duration of sitting in *dhyāna* of a *sādhaka* increases.

There are different types of methods to practice *trāṭaka*. You can practice it on a point. Select a point on the picture of any deity choosing a centre. You can also practice it on your *bhṛkuṭi* by sitting in front of a mirror. It can also be practised by making a dot on the wall. Some *sādhakas* also practice *trāṭaka* on the lamp's flame. Now let us see what happens with the practice of *trāṭaka*. The *vrittis* continue to emerge out from our eyes in the form of *tejas*, due to which mind keeps running on material substances here and there. It enjoys the same thing in a subtle way which it likes. Then motivates its senses to enjoy it grossly. The *vrittis* that emerge out from our eyes in the form of *tejas* spread all around. They cannot affect anyone much. Just as if the scattered rays of Sun are collected at one place by using a lens, have the potential to set fire. Similarly, when the rays of the mind are thrown at a certain point by collecting them can function more effectively. In this state, the power of mind becomes very high. The person on whom he will cast his sight, he can take work from that person as he wishes. Because the person on whom the vision will be casted, his mind would be weaker than one who has practised *trāṭaka*. *Mana* of a person who has practised *trāṭaka* enters the body of another person in *tejas* form due to being powerful. Then he takes control over the mind of another person. When a higher

stage is achieved in *trāṭak*, the ability to hypnotize others comes in the *sādhaka*. Some people practice *trāṭaka* on the flame itself at the beginning of their practice, but it should not be done. Because due to the light of the lamp, intense inflation starts to happen in the eyes. At the beginning of practice, take a chart paper. Make a small blue mark on the centre of it. Nowadays, chart papers of ‘Om’ are also available in the market, which is used only for *trāṭaka*. You can also use that chart paper.

First of all, choose a place for the practice of *trāṭaka* where there is absolute peace, there is no clamour. The place where there is a noise of children, motors and radio etc., *trāṭaka* should not be practising *trāṭaka*. No voice of any kind should be heard in the ears while doing the practice of *trāṭaka*. Otherwise, the mind will not become concentrated. Although there is no fixed time for the practice of *trāṭaka*. It can be done at any time. If necessary, you can practice at nine or ten o’clock at night. Use an *āsana* 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 the tears. Keep it with you before starting to practice *trāṭaka*. Paste a chart of white colour on the wall and make a small blue dot in the centre of the chart paper or simply write ‘Om’ on it. The place where the dot has been made or ‘Om’ has been written should be in the same horizontal line as your eyes, so that you do not need to open your eyes much or less. The vision should be direct on the same thing where *trāṭaka* has to be practised. Neither the light in the room where you are doing the practice of *trāṭaka* should be too much nor too low so that the eyes do not get 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 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 slight tiredness after a few moments. You will feel that I should close the eyes, but keep them opened firmly. You did not have the habit of opening the eyes for a long time; that is why the eyes begin to irritate.

Do not open eyes quickly after closing them, rather they closed for some time so that the eyes can get relief. When you close your eyes, you should not scratch them, rather just to keep them closed. After some time, you will get relief. Then start to repeat the same

practice of *trāṭaka* as before. Your vision should be on the dot mark at the time of practising *trāṭaka* and not here and there. At that time, do not think about anything in your mind. Even the *mantra* should not be chanted in mind. The mind will not be concentrated by chanting the *mantra*. Make a habit of tolerating a little bit of irritation gradually. Tears will continue to flow from your eyes. When you feel more tiredness or irritation in the eyes, then close them. Then thicken the clean cloth by making several layers (folding). 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 practice *trāṭaka*. 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 *trāṭaka*. In such a situation, rubbing the eyes with the hand can be dangerous. In the same way, *trāṭaka* should be practised many times a day. The duration of the practice of *trāṭaka* will continue to increase by doing so. When the duration of the practice of your *trāṭaka* 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 visible moving here and there, up and down and moving slightly. Then it will disappear. After a few weeks, the duration of your practice of *trāṭaka* will last for half an hour, at that time, your mind will start to become a little bit stable. Eyes will not have much burning sensation. When your mind begins to be more stable, you will feel that yellow rays are emerging out from your eyes and are going to 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 *sādhaka* should increase the duration of his practice of *trāṭaka* up to one hour. Firstly, the yellow spot will appear to be moving or unstable, at the same time, it may also appear that yellow rings emerging from your eyes are making around the light yellow spot on that point. This yellow light emerged from your eyes depicts the *Pr̥thvi-Tattva*. This yellow light is the *Pr̥thvi-Tattva* of your body. In this state, the mind of the *sādhaka* begins to

concentrate. If the *sādhaka* increases his practice of *trāṭaka* more, he gets quick success. Now you can even fix the chart at a distance of two metres.

When a yellow spot begins to appear to be stabilized, watch while closing your eyes. The same yellow spot will appear even with closed eyes. After some time, it will stabilize and disappear. Several months pass while practising *trāṭaka* or the counting may increase up to years. It depends on the practice of *sādhaka* as to how many times does he practise *trāṭaka* in a day. By the way, *trāṭaka* should definitely be practised two to three times a day. The *sādhaka* should practise *trāṭaka* several times a day as per convenience if he has to become perfect in *trāṭaka*. When his practice grows, then instead of a yellow spot, a reddish-brown spot will begin to be visible or light yellowish red colour will also be visible around the yellow 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 *sādhaka* increases much, the same spot changes into blue colour. Now, a bright blue colour will begin to be visible to you. This blue spot will disappear after a while, then a yellow spot will appear in the same place. This blue spot is the aim of the *sādhaka*. This light blue colour looks shiny. This is the colour of the *Ākāśha-Tattva* and is related to the *kāraṇa jagata*. The blue rays that are emerging from your eyes due to the practice of *trāṭaka* are extremely powerful. It should be reminded that the colour of the *kāraṇa śharīra* is also gleaming light blue. These rays should be considered as a part of this body. The *sādhaka* should stabilize this blue spot with the practice gradually. When a *sādhaka* makes this blue spot stabilized, it means that his mind has also become stable. This stage comes after several years for the *sādhaka*.

When blue rays begin to appear to the *sādhaka* emerging through the eyes and the practice of stabilizing them on a centre is achieved, then an extraordinary strength starts to come in the *sādhaka*. He can control any person according to his own will just by his sight on him. Wherever he will have his vision on the crowd and will wish, the crowd will be attracted towards him. Because the extremely powerful rays emanating from his eyes will enter the body of all the people present in the crowd and these powerful rays

will affect their brains, due to which all the people will have an impact. The mind of an ordinary person is weak, while the mind of a practitioner of *trāṭaka* is very strong. Due to a stronger mind, he takes control over the weaker mind.

Eyes of a person who practises *trāṭaka* become very sharp. Their eyes do not get diseased. If a person uses glasses due to weak vision, his glasses will be removed by practising *trāṭaka*. He will begin to see clearly without using glasses. The *sādhaka* who practises *trāṭaka* does not need to use glasses until old age. However, those whose eyes do not have any kind of disease should practice *trāṭaka*. If there is any kind of disease in the eyes, then, first of all, get a treatment from a doctor or consult a doctor and then start practising *trāṭaka* because the diseases of a patient can go inside the eyes if he practises *trāṭaka* without curing them. Do the practice of *trāṭaka* only when there is no defect in the eyes. Then the eyes will not be unwell. If a *sādhaka* has to make his eyes lustrous, he should increase his practice on the flame of the candle, leaving the dot *trāṭaka* on the chart paper respectively. Therefore, *trāṭaka* should be practised firstly on the chart paper and then on the flame of a candle. If you have to practise on a lamp's flame, then it is good to use clarified butter lamp, because carbon monoxide is not released from butter lamp. The flame that does not emit carbon monoxide should be used for the practice of *trāṭaka*. Carbon monoxide may harm the *sādhaka*. This gas will enter the *sādhaka*'s body through breathing and may also damage his eyes.

When you practice *trāṭaka* on the lamp's flame, complete darkness should be there in the room. Switch off the room fan. There should be no wind from outside. The lamp's flame should not shake, it should remain stable. Just as *trāṭaka* used to be practised on the dot, in the same way, *trāṭaka* should be practised by staring at the upper tip of the lamp's flame in complete darkness being calm. In the beginning, the distance between your eyes and lamp should be one metre. An intense irritation in your eyes after practising *trāṭaka* for some time. Tears will also shed out. If you have an hour of the practice of *trāṭaka* on the dot, then it will cause irritation and pain in the eyes after 15-20 minutes of practice on the lamp's flame. Similarly, *trāṭaka* on the flame should be practised for 30-40 minutes. It is better if practice of one hour is specialized. In this stage, the *sādhaka*'s eyes will become very sharp.

When the practise on the flame is perfected for an hour, then practice should be done on the tree now. The *sādhaka* should do this exercise outside the village or city. Move away in solitude, practice *trāṭaka* on the top of the tree that might appear as a tip far away from him. Watch the tip of the tree at the top sitting calmly. It will make you perfect in *trāṭaka* to take things of faraway places into effect. After some time a yellow spot will begin to appear in the sky just behind the portion on which you are practising *trāṭaka*. When your practice will be much, there will be a blue spot appear in the sky instead of a yellow spot. This blue spot is the *tejas* emerged from your own eyes. After this, *trāṭaka* on the Sun should be practised.

There is a great significance of *trāṭaka* on Sun. Any *sādhaka* should not try to practice *trāṭaka* on the Sun at once. It is good to practice it after practising on the dot and the lamp respectively. Because the Sun's light is very sharp, eyes may be damaged. One who has practised on the flame, there is no fear of getting his eyes defective. In order to practise *trāṭaka* on the Sun, first of all, look at the rising sun, thereafter 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. At the time when you are practising *trāṭaka* on the sun, at that time if you will have a look at some other object, that object will be visible in a sharp bright blue colour. If you will look at any man, he will be visible in blue light. If you have your vision on his head and think about him that you come to me, then that person will come to you. He may not come at once. Send the same message to him several times, then he will come immediately. Well, I should not write all this. This action comes under hypnotism. But it is described here so that the *sādhaka* can get information. The *sādhaka* has nothing to do with hypnotism. He has to go towards Self-realisation. The eyes of the *sādhaka* who practises *trāṭaka* on the Sun become very sharp. There is a special glow in his eyes. The practice of dot *trāṭaka* is enough for the *sādhaka* to aid in *dhyāna*. If he has time, then he should proceed ahead from dot *trāṭaka*. Its much practice will be beneficial.

If a *sādhaka* has to hold the post of *guru* in the future or he wants to become a guide of *yoga* and he has all the qualifications to guide, then I will suggest him to attain perfection in *trāṭaka*. It will increase the potential to cast *śhaktipāta*. You can cast *śhaktipāta* on any

sādhaka sitting far away from you through the eyes. You can also lift *Kuṇḍalinī* by using *śhaktipāta* through eyes. Such a *sādhaka* becomes powerful. Seekers! I would definitely like to write that if your *Kuṇḍalinī* has made a complete journey and has become stable, even then you should continue to practice *samādhi* regularly and keep practising *trāṭaka* on the Sun. Your eyes will not have any kind of adverse impact of the Sun of autumn during the afternoon. Rather, the Sun will appear as light like the moon, because the light of the Sun will be seen ineffective with the blue rays emanating from your eyes.

So far as my experience of *trāṭaka* is concerned, I had practised a lot at some point in time. I used to practice *trāṭaka* not only during my practice period, but I also used to practise a lot of *trāṭaka* even after completion of *sādhanā*. I attained perfection in *trāṭaka* only after the stabilization of *Kuṇḍalinī*. At that time, I had come back home from Miraj hermitage. Previously, I used to practise in a hermitage in Shakambhari (Saharanpur). Then I began to practise after returning home from Shakambhari. I used to practise *trāṭaka* 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 had become very lustrous due to several hours of practice in the morning. The Sun begins to shine very fast in the summer from the morning itself. The eyes were not always remained open at the time of *trāṭaka* on the Sun. I had to close eyes because there used to be an intense irritation in the eyes. At that time, the 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 spot used to appear very far affront. I could see clearly that rays are emerging out from my eyes because at that time my practice was going on intensely. I also used to do a lot of *prāṇāyāma*. The body had become absolutely pure, but I started having trouble due to the excessive practice of *trāṭaka*. Wherever I had my vision, the same bright blue spherical spot was visible. Due to that blue spot, the real gross object of that place would not be visible 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 spherical blur would be visible. The face of that person did not use to appear. At that time I could not even recognize any person. If I read a newspaper, there was also an obstacle to read it. The same blue colour spot used to be

visible, while words were not visible. The reading of the newspaper had stopped. I could not write anything. Yes, sometimes the organs inside my body were visible to me due to the practice of *trāṭaka*. The truth is that the organs present in the *sūkṣhma śharīra* become visible. I was able to see the *sūkṣhma* cells of my brain, even with open eyes. I just had to make my vision stable for a few seconds. When I used to see in the sky, a very bright dot (colourless) like the tip of a needle flashed in the centre of blue spot in the sky and used to disappear in the same. Even the light of Sun is negligible in front of this extremely lustrous colourless dot. This dot was related to *kāraṇa jagata*. You will be surprised to read this, but it is true that at that time, my *divya-dṛṣhti* was working even with open gross eyes due to *trāṭaka*.

Once I was lying in my room in the afternoon after practising *trāṭaka* on the Sun. After some time, I saw particles of blue colour flying in the room. These particles were spreading in much quantity. It appeared as if a colour of blue light had been filled in the room. Now the walls and roof of my room stopped to see me. 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 *trāṭaka*. I stopped the practice of *trāṭaka*. At the time of practising *trāṭaka*, the Sun always looked like the moon. Seekers! This is my own experience regarding *trāṭaka*. In that state, I could know anything about any person with open eyes. However, you do not need to practice so much. Actually, at that time, I was doing research on something; that is why so much practice of *trāṭaka* was necessary.

Impurity

There is significant importance of purity in *yoga*. The *sādhaka* takes a lot of time in achieving his goal in *yoga* due to impurity, or it takes many births. Impurity itself is an obstacle in the *yoga* path of a *sādhaka*. Impurity means *Tamoguṇa*. 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 the Earth itself, impurity is present in abundance. The volume of impurity in every human being is very high. Mostly impurity is filled in the *karmāśhayas* present on the *chitta*. When a *sādhaka* starts his *sādhanā*, this impurity causes hindrance. The obstruction is also filled in *sūkṣhma nāḍīs*. That is why *prāṇāyāma* is practised to purify these *nāḍīs*. The more *prāṇāyāma* a *sādhaka* will do, the more his *nāḍīs* will be purified. Due to the presence of *karmāśhayas* with predominance of *Tamoguṇa* in the *chitta*, excess of impurity always prevails. Unless the *tamoguṇī karmāśhayas* are finished, impurity remains present. When the *tamoguṇī Ahaṁkāra* becomes completely *sūkṣhma*, 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 *sādhaka* sits for *dhyāna*, impurity gets out from his body and the quantity of *Sattvagūṇa* increases gradually. Due to this impurity, human being cannot realise his true nature. Therefore, a *sādhaka* should always try to avoid impurity. Protect yourself as much as you can. It should not be considered that only our own impurity remains inside our bodies. Rather, the impurity of others also comes inside our bodies. The impurity of other comes in our body in several ways. Especially the *sādhaka*'s body attracts a lot of impurities. The reason is that *Sattvagūṇa* increases in the body of a *sādhaka* due to *sādhanā* and the volume of impurity begins to decrease. In this state, the *sādhaka* himself begins to attract the impurity of others by his *valaya*. That is why *sādhakas* mostly go in secluded and pure environments. The amount of impurity remains low in a secluded and pure environment. It begins to lead to rapid advancement in *sādhanā*. But all *sādhakas* cannot go in solitude in this way, because most of the *sādhakas* are householders who

cannot leave their homes. They have to follow the obligations of householders. Such *sādhakas* should take care of purity as much as possible while staying at home.

More amount of impurity comes through food. Consider it as that the desires of a person who prepares food also get in through food. When we eat, we have to accept the desires and impurity of the maker of food. That is why it is better for a *sādhaka* to prepare his food himself or get it prepared by a person of spiritual and holy nature. This type of food will be beneficial for a *sādhaka*. The *sādhaka* should not use market food. The truth is that the fruits sold in the market also fall prey to impurity. The fruits that reach you travel through the hands of many people and the vision of many people falls on those fruits. When a customer sees these fruits with an idea of buying them, the impurity of that customer enters the fruits through his eyes, because mind emerges in the form of *tejas* through the eyes. The desires of the customers come in fruits. In the same wishes, his impurity also remains to lie hidden. Therefore, it is very difficult to live with purity because everything is bought from the market these days. Accepting impurity of others is our compulsion.

When a *sādhaka* meets his friends, goes to the market, or goes to wander around any place, he brings impurity within himself and also gives his purity. The more impure a person is, the more impurity he provides to the *sādhaka*. The most impure people come under the category of violent, malicious, addictive, extremely lazy etc. Therefore, a *sādhaka* should not wander unnecessarily. He should not meet with people unnecessarily except in need only.

The *sādhaka* should not think that impurity comes only through an ordinary person. Impurity comes even from other *sādhakas*. Becoming a *sādhaka* does not mean that impurity is not left in him. I have seen that some *sādhakas* are more impure than ordinary people. Their impurity of a *sādhaka* will be reduced only when he will attain a very high state in *yoga*. When the *sādhakas* perform *dhyāna* collectively, impurity of a *sādhaka* comes into another very quickly. The impurity gets out very quickly from the body during *dhyāna*. It gets absorbed into the body of a *sādhaka* who is purer than the other is. The *valayas* of the *sādhakas* assimilate in each other at the time of practising *dhyāna* collectively or mix with each other. In this state, the *sādhaka* whose purity is higher

intakes more impurity, because the very *sūkṣhma* impure particles of *sādhakas* get absorbed in the *valaya* of other *sādhakas*. The *sādhaka* who will be more impure, his *valaya* will be equally impure. And the *sādhakas* who will be purer, his *valaya* will be similarly pure. When the *valayas* join together for some time, purity and impurity agglomerate with each other. A loss will have to be suffered by a *sādhaka* having more purity.

Now you might be thinking where this impurity comes from and where does it go. There is no need to say much about incoming of impurity, because there is an empire of impurity everywhere. Some individuals have many impurities due to their *karmāśhayas* and some others 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. If you want to stay pure, you have to go to forests, because the trees and plants give purity and accept impurities. Even if you go into the forest, it will be helpful to become pure, but as long as the *rajoguṇī* and *tamoguṇī vrittis* will remain in the *chitta*, impurity will remain intact in the *sādhaka*. As long as there are *vrittis* and *tamoguṇī Ahaṁkāra* left in the *chitta*, impurity will definitely be there. When the *Ahaṁkāra* of a *sādhaka* will become extremely subtle, at that time, he will become a *yogī* of a very sublime class. The bondage of birth and death won't affect him.

When the *Kuṇḍalinī* of a *sādhaka* is awakened and becomes *ūrdhva*, this impurity creates a hurdle in his path. The nature of *Kuṇḍalinī* is *chetana*. Therefore, it burns some quantity of impurity and increases an amount of *Sattvaguna*, because the place up to where *Kuṇḍalinī* rises, it burns the *Pr̥thvi-Tattva* and *Jala-Tattva* up to that place. It goes on dispersing *chaitanyatā* on those places. In this way, the *Kuṇḍalinī* goes on destroying impurity of *sādhakas* up to a certain extent.

I have already written that a *sādhaka* accepts more impurity than an ordinary person. Then you might be thinking that what does a *sādhaka* do with this impurity? How does a *sādhaka* become pure? When a *sādhaka* meditates, impurity is burnt by the *yogabala* and is thrown outside to some extent. However, an ordinary human being keeps on receiving impurities of others. This impurity mixes up with the *saṁchita karmas* by going at the lower surface of the *chitta*. Some part mixes with the *prārabdha karmas*. If you are often

living with cigarette smokers, you will also begin to desire to smoke. However, these activities do not affect the person of strong determination. If the impurity of cigarette smoke gets inside you, you will not be able to remove it.

The entire nature is made up of three *guṇas*. That is why *Tamoguṇa* is necessary. Impurity will remain intact due to *Tamoguṇa*, but it is better for everyone to avoid impurity as much as possible. Impure thoughts will arise due to impurity that will lead to the path of downfall. Pure thoughts will arise from purity, which will lead to the path of progress.

The person who is *tāntrika* and *māntrika* worships ghosts and *tāmasika* powers. Such people are called *tamoguṇī*. Their food is also *tāmasika*. There is an abundance of impurity in such type of people. A *sādhaka* should avoid such persons. The Supreme Goddesses of *tāmasika Śhakti* are *Chaṇḍī* and *Kālī*. It does not mean that the *sāttvika sādhakas* should not worship them (*Kālī Devī* and *Chaṇḍī Devī*). If a *sādhaka* wishes, he can worship them. These deities will endow you with *sāttvika* powers even though they are *tāmasika* powers because they are personifications of *Ādi-Śhakti*.

The impurity that the *sādhakas* gain daily should be burnt on a daily basis with their *yogabala*. They should not hold it in their body for several days, otherwise it will be harmful to them. Even our own impurity should be continuously attacked with the force of *mantras*. Use *yogabala* to purify the food before consuming it, otherwise impurity will not be dispelled. He should keep attacking impurity with his *yogabala* so that it continues to become weak. Yes, your *yogabala* will be spent to some extent. You should continue to earn *yogabala* through the practice. If you have less *yogabala*, then take guidance from your *guru*. Also read carefully the article on *yogabala*, you will definitely be benefitted.

Mantra-Japa

The chanting of *mantra* is a *Mantra Yoga* in itself. It is necessary for *sādhakas* to take help of *Mantra Yoga* to achieve heights in *sādhanā*. In *Mantra Yoga*, *mantras* have to be chanted. Power emerges out by the chanting of *mantras*. It also makes the surrounding area pure. The purity also gets enhanced inside a *sādhaka* by *japa* of *mantra*. The more the *japa* of *mantra* will be done, the more quickly he will get success in *sādhanā*. Before starting *japa* of a *mantra*, the proper method of reciting it should be learnt. The pronunciation of a *mantra* should be correct at the time of articulating 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 articulated properly, 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 the *mantra* is pronounced wrongly, it can also be harmful. I have seen at a number of places that the way to recite the *mantra* was not correct. *The mantra* was being recited collectively. The meaning of the *mantra* being recited was also very wrong. Those who were chanting *mantras* were not getting any benefit. I observed with my *divya-dr̥ṣhti* that *tāmasika* powers were getting the benefit of *mantras*. The *tāmasika* powers present there in a *sūkṣhma* form used to grab the *sūkṣhma* part of ingredients of *havana*. Due to wrong chanting of *mantra*, the meaning of *mantra* was different from its original meaning. *Tāmasika* power was emanating from that *mantra* instead of *sāttvika* power. The *tāmasika* powers present there were partaking that *tāmasika* power. But those who were chanting *mantras* were not aware of it, because they were ordinary men.

There are various ways for *mantra japa*: 1) reciting the *mantra* loudly; 2) reciting the *mantra* in a soft voice; 3) reciting the *mantra* within mind. Articulating *mantra* loudly is the first stage of *mantra*. The mind of a *sādhaka* begins to become focused with this way of *japa* and the surrounding environment also starts getting purified. But its result is less because the mind does not get concentrated much on it. The volume of the *mantra* should be such that it does not disturb others. Our *mantra japa* should not mean that we trouble others due to our *japa*. *Mantras* should be chanted in a slow voice. Its result is of medium

grade. In this chanting, only the lips move and the sound is heard only to the person who is chanting it. In this state, the mind of a *sādhaka* becomes more concentrated. Its result is also higher than in the first stage. There is no harm to anybody else. The best way to do *mantra japa* is that its *japa* continues in *antaḥkaraṇa*. The *sādhaka* attains this state lately. He should bring this state. It makes the mind perfectly concentrated. Its result is certain. There is no external movement in the *sādhaka*, rather he sits completely quiet. The *sādhaka* should *japa* in this way sequentially. If a *sādhaka* starts to perform *japa* by closing his eyes from the beginning itself, his mind will not be immediately concentrated because the nature of mind is fickle. Therefore, the practice should be done slowly and gradually. A rosary is used as a basis while doing the *mantra japa*. Using that, the *sādhaka* makes a goal that he has to do *japa* in so much quantity. But while doing *japa* within the mind, counting with the rosary cannot be done, as advancing the beads of the rosary stops, or it drops from the hand because mind begins to be concentrated. When the mind begins to become concentrated, one does not remember to further the beads of the rosary. As long as the rosary continues to move, you may consider that the mind has not become concentrated yet. Well, this action also happens even while doing *japa* in a slow voice. The mind also begins to become focused in that process. However, this action does not happen for a *sādhaka* who is doing *mantra japa* loudly, because the mind does not get focused. But the fruit of doing *mantra japa* is definitely obtained. Every *mantra* has its separate deity. It is imperative for a *sādhaka* to visualize the form of deity of that *mantra* while performing *mantra japa*. It will help to concentrate the mind.

Nowadays, some people say that there is no power in the *mantras*; we have chanted thousands and lakhs of *mantras* but did not bear fruit! Why was the fruit of doing *mantra japa* not obtained or why has the mind not become stable? If they try to find the reason behind it, they will surely be able to find the answer. The reason may also be that your pronunciation may not be correct while doing *mantra japa*. Your faith may also be weak. While performing the *mantra japa*, 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 mind and body is extremely necessary. It is hard to say how much effective the *mantra* recited by you will be, until you do not have

purity. If a proper benefit of *mantra* has to be taken, it is necessary for the *sādhaka* to remain pure. This is the only reason that nowadays people do not remain pure and blame the *mantra* that there is no power left in this *mantra* now. The truth is that the *mantras* have so much power in them that even today the deity of the *mantra* appears. However, it is necessary to have *divya-dr̥ṣhti* to envision that god. Because without *divya-dr̥ṣhti*, that deity will not be envisioned to you. The structure of body of the deity is composed of very fine particles, so the physical eyes can see them. The *mantra* that is spoken creates a vibration in the atmosphere. When the effect of a *mantra* becomes subtle through practice, that vibration reaches to the deity concerned due to vibration in the *Vāyu-Tattva*. When the impact of a *mantra* reaches the deity concerned, the deity is forced to appear before the *sādhaka*. It happens only when the *mantra* becomes *siddha*.

The sages and hermits of the ancient times were able to be successful in performing any task on the power of *mantra*, because they had extreme purity within themselves and they used to do *mantra japa* with complete determination, only then these *mantra* used to be *siddha* for them. If a *mantra* is recited in a proper way, then it will surely become *siddha* to you at some point of time. However, in order to make the *mantra siddha*, regulations and restraint have to be adhered and one has to keep patience. When you will 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 our path is *Sahaja Dhyāna Yoga*, then why is *mantra* being incorporated in it. The truth is that in any type of *yoga*, recourse to other paths of *yoga* has to be taken.

Seekers, it will be better to write a little bit more about the *mantra*. Because till now, I have written about those *sādhakas* who are new or who have not attained high status. Now about those *sādhakas* who have achieved a sublime stage and whose *Kuṇḍalinī* has become immobile by completing its full journey. Seekers, I chant *mantras* even today. I have done a lot of *mantra japa* during the period of my *sādhanā*, and even after the stabilization my *Kuṇḍalinī*, I continue to perform *mantra japa* till now. If required, I may even reduce the duration of my *samādhi*, but do not leave *mantra japa*. The truth is that *mantras* have a lot of power. The amount of *yogabala* that we attain in a whole year through the *samādhi* can be achieved within a short span of time by *mantra japa*. That is

why I have never been wanting regarding *yogabala* till today. While guiding any *sādhaka*, I make him act according to my will him. I use a lot of *yogabala* to perform this task. If I wish that a certain action should happen in the body of a *sādhaka*, it will inevitably happen. I mean to say that I do not lack *yogabala*. Because I have some *mantras siddha* from the previous births, I take advantage of them. I had come to know through the practice of *yoga* that these *mantras* were *siddha* to me from the previous births. I have perfected them in the present birth also. Seekers, I have suffered a lot to make these *mantra siddha*. The physical body also undergone a lot of hardships. Because, in order to achieve any goal, regulations and restraint have to be strictly followed.

In order to make the *Kuṇḍalinī* fierce, use *Śhakti Mantra* or *Kuṇḍalinī Mantra*. When your *Kuṇḍalinī* has come up to *Kanṭha Chakra*, then you should definitely use this *mantra*. It will make the *Kuṇḍalinī* more intense. Impurity will also be reduced and it will be helpful in opening the *Kanṭha Chakra*. After the opening of *Kanṭha Chakra* till the opening of *Brahmarandhra*, *mantra japa* is more beneficial. When you will perform *japa* of *Śhakti Mantra*, then *Kuṇḍalinī* will definitely try to become *ūrdhva*. *Mantra* will definitely help in getting the *Brahmarandhra* opened. Do *mantra japa* from half an hour to an hour. Speak the *mantra* loudly by sitting in an *āsana*. At this time, you should not perform *mantra japa* in mind. Close the room completely so that the sound does not get 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 *dhyāna*. *Kuṇḍalinī* will not become so much *ūrdhva* through the practice of *dhyāna* as much as it does by the influence of *mantra*. It does not mean that you stop meditating, rather keep it continued as earlier.

If your *Kuṇḍalinī* has become stabile and you want to increase *yogabala*, then do *japa* of *Śhakti Mantra* or *Om Mantra* methodically. Remember to chant the *mantra* loudly. If this technique is adopted in complete solitude, in the fields or in the forest then it is best. You should choose only a single *mantra*, different *mantras* should not be changed. If the *mantra* become *siddha* for you, you will not feel the deficiency of *yogabala* throughout life. You should continue to acquire knowledge with the help of *divya-dr̥ṣhti* or *jñāna* while performing *mantra japa*. If there is any error or mistake of any kind, then remove it

with the knowledge acquired through *Jñāna*. Ask about *Śhakti Mantra* from your *Guru* or ask it direct from the *Kuṇḍalinī Devī*. I am not writing that *mantra* here for some reason. Because the *sādhakas* of evil nature (*tāmasika*) can misuse this *mantra*. That is why, I do not think it is appropriate to write about that topic.

Valaya

A circular ring of light revolves around every living being. This annular light is called the *valaya*. This *valaya* moves around the gross body at a small distance. *Valaya* is composed of *sūkṣhma* particles of light that is why it cannot be visible with the gross eyes. This *valaya* protects the living beings that is why it is also called a protective shield. *Valaya* protects from external *sūkṣhma* impingements. This *valaya* exists not only in human beings, animals and insects etc. but also in all types of plants and vegetation. The *valaya* of every living being is not similar, rather it is based on quality, nature and actions. If the *Sattvaguna* is in dominance in living beings, then their *valaya* will be more bright and large in size. If a living being is of *tamoguṇī* nature, its *valaya* will be of small size and light blurred.

Other than humans, the *valaya* of other creatures is almost the same for all beings in their own species, because those species are just to endure the fruits of *karmas*. E.g. a similar type of *valaya* is found in all the lions; there may only be a slight difference. Similarly, cows, buffalos and birds have almost the same *valaya* in their species; there may just be a minor variance. But different humans do not have similar *valaya*. This is because they do new *karmas* and bear the *prārabdha* also. The *valaya* of a human is small or large, misty and radiant according to his *karmas*. If a human being is of cruel nature, evil and doer of lower grade actions, his *valaya* will be misty and small in size. *Valaya* tends to move in a circular manner, or it keeps rotating in an annulus. The *valaya* of a human being with such type of nature moves slowly. If a human being 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 being is a *bhakta* or *yogī*, then his *valaya* will be brighter and larger in size, its speed of rotation is very fast like a rotating disc. Such a *valaya* is extremely powerful.

When a human being falls sick, or there is some kind of injury 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 *sūkṣhma śharīra* of the person also gets affected. The gross body begins to suffer pain due to having the *sūkṣhma śharīra* affected, because

valaya exists in a *sūkṣhma* form, it protects the *sūkṣhma śharīra*. Therefore, the relation between *valaya* and the *sūkṣhma śharīra* always remains. If the *valaya* is dissipated by striking it, the *sūkṣhma śharīra* of that person will abandon the gross body, which will cause death. As soon as there is any attack on the *valaya*, the human body will feel pain at that time.

You would think that the gross body of human beings can be harmed in any way, but how can *sūkṣhma valaya* be harmed! It is clear that just as the gross attack is necessary to harm the gross body, similarly the *sūkṣhma valaya* can also be harmed by *sūkṣhma* powers. One who is a master of *sūkṣma* powers can do it. The master of *sūkṣma* powers are humans like *bhakta*, *yogī*, *tāntrika*, *māntrika* etc., but only evil-natured people harm someone. This will not be done by a *bhakta* or a *yogī* because holy men do not harm anyone, rather they may do welfare of others. *Tāntrikas* or *māntrikas* do this act because they are *tamoguṇī* worshipers. I am not referring to all the *tāntrikas* and *māntrikas*. However, it has been seen more often that such people with such *tamoguṇī* power harm others. Sometimes, such men also do so in 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 death.

If any person has been harmed in a *sūkṣhma* manner, then *sūkṣhma* power has to be used to compensate for this harm. Therefore, sometimes it is observed that humans are treated very well, even good doctors get perplexed by treating them, but the disease is not cured, while the saints or exorcists cure the disease just by their will or by using their *sūkṣhma* powers. The reason for this is that the human being has fallen sick somehow in a *sūkṣhma* form. If the *valaya* has been harmed and if it is cured, the disease or pain will automatically be cured. If a person is unwell at a *sūkṣhma* level, any *tāntrika* or *māntrika* etc. may have harmed him. Sometimes it is also possible that the inferior grade of *tamoguṇī* powers wanders in the atmosphere in an invisible form. The human being can also fall prey to them. These powers are of evil nature. To overcome such powers, the person should be powerful (master of *sūkṣhma* powers). Otherwise, the impact of these powers will not go away easily. If a great evil power is hounding a person, he may get rid

of it only by means of a great *yogī*, saint or *Tāntrika*, because 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 powers of evil nature make humans their targets just to fulfil their desires. They gain their desired things through human beings. These *tamoguṇī* powers influence the human *valaya*, by which his *valaya* begins to become dilapidated. In such a state, the human being falls sick or suffers from pain. This force always keeps maintaining a relationship with that person. When a person is relieved from such *tāmasika* evil *śhaktiyā*, the desire of evil forces is fulfilled or they have driven away by using power instead of fulfilling their desires. The *sādhaka* who is capable of seeing others' *valaya* can get a lot of information by watching the *valaya* of others that what is the nature of the person, what types of *karmas* he does and how much spiritual power is there inside him. This *valaya* benefits human beings because it is a lifesaving shield. Sometimes, human beings accept the evils of others through *valaya* causelessly. It is a rule of nature that when a person of good *valaya* reaches a person of bad and dirty *valaya* or comes close in any way, then the good and bad *valayas* are mixed up in each other. The light particles of bad *valaya* reach to the good *valaya*. Similarly, the particles of good *valaya* mix up in bad and dirty *valaya*. In this state, a person of good *valaya* has to suffer loss, because the bad and dirty *tamoguṇī* particles enter his body. These *tamoguṇī* particles affect his body, due to that reason *tamoguṇī* ideas start to grow inside him. In the same way, the good *sāttvika* particles enter the person of bad *valaya*. These *sāttvika* particles have bad effect on the *sūkṣhma śharīra*, then good ideas arise in him for some time. But due to abundance of *Tamoguṇa*, *sāttvika* particles are unable to affect much. In such a state, there is a loss to the person of good *valaya* and benefit to the person of bad *valaya*.

It is often said that we should accompany good people and not the bad ones. If you accompany good people, you will become good. If you will accompany vice people then you will become alike. That is why a *sādhaka* should accompany good people. Due to accompanying good and bad people, a difference of opinions begins to come due to the mixing up of *valayas*. If a *yogī* is accompanied for many days, there will surely begin a

change in man. The *valaya* of a *yogī* is very radiant and widespread. The effect of such *valaya* falls on the other soon. The place where *yogī* lives becomes extremely pure. That is why the mind is pleased much at such places. The environment of the area where a person of cruel and non-violent nature lives is dirty. There is no wish to stay at such a place.

There is one another property of this *valaya*. The particles of the *valaya* are shattered at the surface of the Earth and in the atmosphere in a minimal amount. Be it the particles of the *valaya* of a person of evil nature or the particles of a *yogī*. The *valaya* itself compensates the particles that are reduced in the *valaya*. The *sūkṣhma śharīra* originates particles. Therefore, the *valaya* particles do not get deficit. These new *valaya* particles continue to form and disperse through the current *karmas*. What effect will be there on a person of evil nature! He will regain *valaya* particles by doing evil *karmas*. However, in order to fulfil scattered particles, a *yogī* will have to sit for *yoga*, then the radiant particles will be generated. That is why a *yogī* mostly keeps sitting in *dhyāna*. Due to the scattering of *valaya* particles, his strength decreases in small quantities. This action always keeps going on. The *yogīs* must have known that when there was the time of their practice period, they were very powerful. However, after stabilization of *Kuṇḍalinī*, their power does not remain the same as before, because they begin to consider themselves complete in all respect, then they reduce their time to sit in *dhyāna* or stop completely. That is why their power does not remain the same as before. Moreover, the *valaya* particles continue to scatter as per laws of nature *and* even impurity also takes them over. Therefore, a *yogī* should always continue to practice *dhyāna* as before. Even though one may practice *dhyāna* for a bit, but it should not be stopped.

Due to this reason, the *yogīs* of primeval age used to live in solitude and did not come in contact with anybody. There is a description of the hermitage of sage *Kākabhuśhuṇḍī* at one place in *Rāmacharitamānasa*. Anyone who went to his hermitage, he used to chant *Rāma-Rāma* from a distant place from the hermitage. There was so much impact of purity in the hermitages of the past that even the violent animals were also used to forget the violence. Due to impact of *yoga*, so much of effect was there on *tamoguṇī vrittis* that

those *vrittis* used to be suppressed and dominance of *Sattvaguna* used to take place. Therefore, the living being used to become *sattvagunī* for some time.

Now, I am reminded of an incident by which I got information about the *valaya* of a *bhakta* and a *yogī*. This incident was probably in November-December 1995. I got into a conflict with extremely powerful *tamogunī* powers of the *Bhuvarloka*. I did not want to quarrel with them, yet the evil forces became adamant to fight. One night, I was sitting in *dhyāna*, at the same time, I was attacked terrifically. I cried up with pain. I felt as if the 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 the rogue attacking me?". At that very moment, *Prakṛti Devī* appeared. She said, "Yogī Son, calm down. These are extremely powerful powers of the *Bhuvarloka* who are attacking you. I will persuade them." Then I became calm and went into depth of *dhyāna*. In the morning, I went into my cottage. The cottage is built in a forest outside the village. I live in the cottage during the day time and meditate there. I was doing some work there. At the same time, some *tāmasika* powers began to think to attack me. I came to know about this fact through *Jñāna*. I sat for *dhyāna* at that very moment and began to watch the entire scene with the help of *jñāna*. Initially, I got frightened a bit. As soon as my ego arose, I understood that my *yogabala* could fall short because the *tamogunī* powers were numerous. Therefore, I thought of using the boon endowed by the *Kuṇḍalinī Devī*. However, it came to my mind immediately that this boon had been endowed for welfare. Therefore, I gave up the idea. Then I used the *Om mantra*. This *mantra* is *siddha* to me. In a single attack only, condition of those *tamogunī* powers began to worsen. Those *tāmasika* powers were using *Bīja Mantra* (special seed sounds which bestow huge power) of *Kālī Devī* and *Chandī Devī*. But the *Om mantra* was producing unlimited power due to it being *siddha* to me. In the meantime, I heard a voice, "Yogī, halt!". At that very moment, I closed my eyes and saw that this voice was of eleventh *Rudra*, *Bhagavāna Kālāgni*. Because of anger, a fire was emanating from his eyes, ears and mouth. I mentally bowed to him. He said, "Yogī Son, you calm down, I will punish them." In the meantime, *Bhagavāna Kālāgni* threw fire from his mouth. That fire came in the *Bhuvarlokaa* spinning like a circular disc and rushed towards those *tāmasika* powers.

Those *tāmasika* powers fled while chanting the *bīja mantras*. *Chaṇḍī Devī* 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 absorb in her mouth. Those *tāmasika* powers immersed in Her mouth. Then the circular fire thrown out of the mouth of *Bhagavāna Kālāgni* disappeared. Mother *Chaṇḍī* said — “*Yogī* Son, be fearless. These *tāmasika* powers will not look at you in future. Remember me when you are in need.”

Readers, this incident is not an *anubhava* during *dhyāna*, rather it happened in waking state. I asked *Bhagavāna Kālāgni*, “Lord, why did these powers behave in this manner with me unreasonably?” *Bhagavāna Kālāgni* said, “Son, the *yogī* is recognized by his *valaya* of how powerful he is. Your *valaya* has become very expanded due to your *yogabala*, so these evil powers had a misconception that a *yogī* cannot have such great power. Your power was recognized. Because of the boons you received, your *valaya* looks very large.” Readers, it is often seen that the *valaya* of ordinary people revolved at a distance of 2-3 feet in radius from the person. If a person is spiritual, the *valaya* keeps growing as per the ability. The *valaya* of *yogīs* is much larger. The exact size cannot be written, because it is more or less according to ability. At that time, my *valaya* used to have a radius of 40 feet. The *yogīs* whose *Brahmarandhra* has been opened, the diameter of their *valaya* goes up to 6-10 feet. The colour of the *valaya* of such *yogīs* is made up of dark blue particles. The *valaya* of a person who is of cruel nature is made up of a mixture of the particles of blurred light black colour. The *valaya* of a priest of good nature and a philanthropist is made up of the particles of light bright colour. The *valaya* of *bhaktas* etc. is made by particles of golden colour. The colour of *valaya* can be slightly different according to eligibility. My *valaya* was too large, because I used to do a lot of *dhyāna*, followed very much restraint and the most important point is that I used to do a lot of *prāṇāyāma*. *Udāna-vāyu* that dwells in the throat performs the act of making *ūrdhva*. I bring it downwards forcibly. In this state, the gross body suffers very much, but I do not care about it. I force *Udāna-vāyu* to come down and stop it at lower places. With it, not only the *nāḍīs* become pure, but I also knock the door of *siddhis*, i.e. it is very necessary to have control over the *prāṇa* to achieve these *siddhis*.

The more expansive the *valaya* of a *yogī* will be, 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 and on the surface of the Earth. There is a kind of magnetic power in the *valaya*. Due to which, it attracts the particles of others' *valaya* towards it. The particles of the *valaya* of others are mostly *tamoguṇī* and *rajoguṇī*. Due to these particles, it also affects the *karmāśhayas* of a *yogī* and *karmāśhayas* are formed on the *chitta* which are not of the *yogī*. They come because of the *valaya*. Therefore, a *yogī* should be cautious. The *karmāśhayas* that came in a short period of time are weak. These *karmāśhayas* should be thrown out by the power of *yogabala* or should be burnt using *yogabala*. The *yogīs* of the higher states come to know about this process of how to get rid of such *karmāśhayas*. Those *sādhakas* who do not know this, they should ask their *guru*.

I am writing a bit about this process. First look at your *karmas* through *divya-dṛṣṭi*, how much your *karma* is. Then if you feel an increase in your *karmas*, sit in *dhyāna* after making a *saṅkalpa*. Burn the *karmas* that came from outside by *yogabala* or use *siddha mantra* which emits power. You will see that the external *karmas* have been burnt or have expelled. You can also remove them by making a *saṅkalpa* like this — May the *karmas* go back to the place where they come from. Then recite *Om* loudly. Repeat *Om* three to four times. Those *karmas* will go away. Decide on your own by observing them. If you do not throw them out, they will be destroyed automatically in a state of *samādhi*.

This type of impurity is received not only by a *yogī* but also by every human being. But the *yogī* gets in a higher quantity. Some *karmas* go into each other through the *valaya* of every human being, because every human has to come in contact with each other. Like, at the time of journey, going to a friend or relative, at our own house or neighbours, in the office, in the market etc., the *valayas* of each other merge with each other. The *karmāśhayas* of ordinary humans unreasonably go into each other's bodies.

You might have seen that when a human being of *tamoguṇī* nature goes near a *sattvaguṇī* person, the *sattvaguṇī* man tells even knowing the person that this man is not of good nature. The reason for this is *valaya* itself. The *vrittis* of *sattvaguṇī* person inform him about the nature of the other human being when the *valaya* of each other comes in

contact. *Sattvagunī* man is pure while impurity is in abundance in a *tamogunī* person. It is immediately known as soon as purity mixes with impurity. The more refined and powerful the *valaya* of a human being will be, he can equally have much effect on others. Because the *sūkṣhma* power affects the *sūkṣhma śharīra*. That is why you must have seen that there is a special type of attraction in sages, *yogīs* 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 *tamogunī*. *Sattvaguṇa* and *Tamoguṇa* are opposed to each other.

If a patient keeps sitting quietly with a *yogī* and continues this for a few days, you will see that his disease will start to improve automatically. If you read the Bible, then you will come to know that disease of a patient used to be cure just by touching Jesus Christ or his clothes. Seekers, you must have seen that when you practice *dhyāna* before your *guru*, you will achieve good *dhyāna*. The *valaya* of your *guru* itself is the reason behind it. You achieve a deeper state of *dhyāna* due to the impact of the *valaya* of your *guru*. If your *valaya* is more comprehensive and powerful, the normal range of *tamogunī* powers will not even look at you, they will flee just by watching your *valaya*.

Dear seekers! If you want to strengthen your *valaya*, use *mantra japa*. *Mantras* are many, but I mention the *Om mantra*. You keep adhering restraint physically and subtly and do *mantra japa* at a specific and pure place. The sound of the *mantra* should emerge and the way to recite it should be correct. Keep in mind that the *Om mantra* should be chanted in a long voice. There will not be much difference in the beginning. However, after some, your *valaya* will begin to be bright and large. Much power can be achieved through *mantra japa*. The amount of *yogabala* achieved in *dhyāna* is lesser in comparison to that by *mantra japa*, this is my own experience. However, *dhyāna* has a different significance in its place. Here, the purpose of doing *mantra japa* is to achieve other goals; there is a difference between the goals of the two.

Jñāna Chakra

Jñāna Chakra exists inside every human being at the back of the *Ājñā Chakra* towards the inside. By the way, *divya-dr̥ṣhti* (third eye) also exists at this place. *Divya-dr̥ṣhti* is located inside slightly above the *Ājñā Chakra*, whereas *Jñāna Chakra* is a little inwards from *divya-dr̥ṣhti*. It looks like a circular wheel. There are many spokes in it. However, I cannot tell the exact number of these spokes. There is a cross-hole in the middle of it. As if the spokes are fixed in a chariot and there is a hole in the middle in which axle is attached, similar is the case with *Jñāna Chakra*. A *yogī* of *divya-dr̥ṣhti* can see *Jñāna Chakra* or a *sādhaka* can also see *Jñāna Chakra* during the period of his *sāadhanā*.

A *yogī* can know about anybody's spiritual competence by observing his *Jñāna Chakra*. I remembered an incident about *Jñāna Chakra*. I was describing the subtleties of *yoga* to *Trikāla*, at that time, the subject of *Jñāna Chakra* came in mind. I knew about the *Jñāna Chakra* but did not pay much attention to get more information about it. *Trikāla* asked, "Will you teach me about *Jñāna Chakra* completely"? At that time, I explained *Trikāla* a bit about the *Jñāna Chakra*, because I had an experience about it. I said, "Ask Swami *Śhivānanda* about *Jñāna Chakra*." Swami *Śhivānanda* used to live at Rishikesh. Even today, his hermitage in Rishikesh is in the name of Swami Sivananda Ashram. He left his physical body in the year 1963. Now he lives in *Tapaloka*. At that time, my contact with him was regular. As soon as I asked *Trikāla* to ask Swami *Śhivānanda* about *Jñāna Chakra*, his eyes were closed immediately. Swami *Śhivānanda* said, "Ask your *Guru* to acquire knowledge about *Jñāna Chakra* and tell it to you and tell me also what information has he got." When *Trikāla* narrated the whole thing to me, firstly I felt as if he is speaking in jest that tell me about *Jñāna Chakra*. How much love is there in these words! But considering it his command, I sat in *dhyāna*. I said to my *Jñāna* – "See, it's the time of my test, I should not fail." I got information about *Jñāna Chakra* within a few moments and told this information to Swami *Śhivānanda*. He said, "*Trikāla*, your *guru*'s information is correct."

For an ordinary man who is not interested in spirituality and development of intellect has not happened much, *Jñāna Chakra* remains stationary. The *Jñāna Chakra* of persons who

are *tamoguṇī*, who consume intoxicants and those who are cruel in nature also remains stagnant. Those persons who follow the path of spirituality, who do good deeds, their *Jñāna Chakra* keeps rotating around at its place according to their ability. The *Jñāna Chakra* of those who do *sāadhanā* also keeps moving fast or slow according to spiritual ability. The *Jñāna Chakra* of *yogīs* keeps rotating at its place at a very fast pace. *Jñāna Chakra* of people of highly developed intellect, such as doctors, engineers, scientifically and big statesman and those who use their brain too much, also keeps moving slowly according to their ability. But the *Jñāna Chakra* of those who follow the path of spirituality revolves at a rapid pace.

Now I am writing an experiment – There was a daughter of my friend who was 14-15 years old. He always insisted me to teach her a little bit about *yoga*. I made that girl sit before me for *dhyāna*. First, I saw her *Jñāna Chakra*, it was absolutely stable. The girl was sitting at a distance of about two meters from me. I did *śhaktipāta* on her *Jñāna Chakra* through my eyes. As soon as the blue rays came out from my eyes, they immersed in her *Jñāna Chakra*. There began a vibration in *Jñāna Chakra* and it started in slow motion with a jerk. Now the girl went in a deep state of *dhyāna*. After a few moments, I used *śhaktipāta* through eyes and enhanced the movement of *Jñāna Chakra*. The girl went in deep into *dhyāna*. *Śhaktipāta* used by me caused vibration in her body and *Bhastrikā* started. I chuckled because I wanted the same thing. I continued to enhance the speed of her *Jñāna Chakra* until 15-20 minutes, now the speed had been quite fast. *Prāṇa-vāyu* began to push *Kuṇḍalinī* and then *Kuṇḍalinī* opened its eyes. After a few moments, *Kuṇḍalinī* spewed its tail from its mouth and tried to become *ūrdhva*. In the meantime, I heard a voice from the space – “Do not use more *śhaktipāta* on this girl now. Its *sūkṣhma śharīra* is having trouble.” I stopped at once and asked the girl to break her *dhyāna*. However, she was in a deep state of *dhyāna*. Then her father made her wake up from *dhyāna* by shaking her body. She could be normal after some time. I also used to do this type of *Śhaktipata* on some other *sādhakas*. I used to do this so that I could gain knowledge by experimenting.

I had gained lots of knowledge about the *Jñāna Chakra*. But a *yogī* does not use it much in path of *Sahaja Dhyāna Yoga*. *Jñāna Chakra* looks very beautiful. I got some such

information that it is used by those who have *Parakāyā-Praveśha siddhi* and by the *Kriyā Yogīs* (the *yogīs* whose path focusses of certain outer and inner activities) etc. Some *yogīs* use to wander in the space with the help of their *sūkṣhma śharīra* by taking it outside from the gross body, thereafter their *sūkṣhma śharīra* comes back into the gross body. They cause their *sūkṣhma śharīra* to enter the hole located in the centre of *Jñāna Chakra* at the time of getting out from the gross body and pass through the same hole. When a *yogī* gets out, he gets from the gross body separated. Then the *yogī* comes back after wandering according to his will. In such a situation, if the gross body is not destroyed, it does not get destroyed automatically. A *yogī* can come back in his gross body after a long gap. The process of removal of the *sūkṣhma śharīra* is completed in *Śhavāsana* posture. After taking out the *sūkṣhma śharīra*, there remains a subtle relationship with the gross body. That is why the gross body does not get destroyed automatically. When the *sūkṣhma śharīra* comes back in the gross body, then it comes through the same hole (*Jñāna Chakra*). The way it came out, it comes back in the opposite way. I wrote about this process according to the knowledge given by *Jñāna*. It is not fully specialized by me. Yes, I had tried a few years ago and I am writing it briefly.

Some years ago I decided that I would also get the *Parakāyā-Praveśha siddhi*. The guide of this *siddhi* was not available to me. I was moving ahead with the help of my *Jñāna*, at that time this happened. You can read about it in my *anubhava* too. I was in a deep state of *dhyāna*, at the same time I saw *Jñāna Chakra* because I was making repeated *saṅkalpa* of *Jñāna Chakra*. The *Jñāna Chakra* appeared before me moving at a very fast pace. I began to watch *Jñāna Chakra* being vigilant. The size of *Jñāna Chakra* went on to grow larger. It came closer to me. As soon as I willed, I reached near the hole. The *Jñāna Chakra* was moving at a very fast pace. I kept focusing my vision only on the hole. I went into the hole like flying. I kept on walking in the hole for a few moments, then I felt that I had come in a very vast space and I was flying forward. At the same time, my path was obstructed further. *Bhagavāna Viṣṇu* stood before me in four-armed form. He was smiling. I said —“Lord, you are here!” *Bhagavāna Viṣṇu* said — “*Yogī*, this path is not for you. You have to be great, just go ahead on your path.” Then *Bhagavāna Viṣṇu* disappeared. I started returning; while coming back I entered the same hole in the centre

of *Jñāna Chakra* and began to come back in the hole automatically. Within a few moments, I found myself separated from the *Jñāna Chakra*. *Jñāna Chakra* went on to move away from me and disappeared in the space. From then onwards, I stopped thinking about *Parakāyā-Praveśha*.

When a *guru* or the guide performs *śhaktipāta* on the middle of forehead, then the *Jñāna Chakra* also gets affected. The effect on *Jñāna Chakra* has an impact on the entire body. A hypnotist focuses his vision on *Jñāna Chakra* or the brain to cast his influence, which also affects the physical body.

Some *sādhakas* may not have seen their *Jñāna Chakra*. If your spiritual practice is at a sublime stage, then try it, *Jñāna Chakra* will definitely be visible to you. If you still fail, use your *divya-dṛṣhti*. Then you will see that this *Jñāna Chakra* looks very beautiful. At that time, *Jñāna Chakra* will appear to be moving fast on its place. You can get more information about it before the *Kuṇḍalinī* becomes stable. After this, such scenes are less seen by *divya-dṛṣhti*, because the *sādhaka* happens to be in the *kāraṇa śharīra* at that time. His relationship mostly remains with the *kāraṇa jagata*. So it is better that after the opening of *Kanṭha Chakra* and before opening of *Brahmarandhra*, try to know about it.

Divya-Dṛṣhti

Divya-dṛṣhti is also called the third eye. This third eye is situated inside every human being. The place of this third eye is slightly above the *Ājñā Chakra*. In ordinary people, this eye always remains closed. Only a *yogī* and a *bhakta* or a practitioner of the spiritual path can open it. When a *sādhaka* gets this eye opened through *sāadhanā*, he becomes capable of perceiving the scenes related to *sūkṣhma* things and the *sūkṣhma jagata* according to his ability. As his abilities in *samādhi* progress, the power of *divya-dṛṣhti* also increases. At the peak of *Savikalpa Samādhi*, the *sādhaka* feels that he can communicate with the entire universe according to his will. This stage is the moment of extreme happiness for a *sādhaka*. He is able to see anyone's past and future. A power to acquire even secret information about anybody with the help of *divya-dṛṣhti* comes in him. In this state, the *sādhaka* begins to get great respect from society. But the *yogī* who has this *divya-dṛṣhti* should always use it for spiritual works and not for mundane activities. While using *divya-dṛṣhti*, the *yogabala* of a *yogī* is consumed to some extent. The *divya-dṛṣhti* functions on the basis of *yogabala* and the state of *sāadhanā*. *Divya-dṛṣhti* 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 the *Kanṭha Chakra* of the *sādhaka* gets opened, thereafter his *divya-dṛṣhti* opens. At that time, the *prāṇa-vāyu* is in the *Ājñā Chakra*. Then *divya-dṛṣhti* of the *sādhaka* begins to open. Sometimes, *divya-dṛṣhti* of a *sādhaka* gets opened when *Kuṇḍalinī* reaches the *Ājñā Chakra*. *Divya-dṛṣhti* begins to function even before the opening of *Ājñā Chakra* completely. By the way, *divya-dṛṣhti* (third eye) is located in the body in a vertical shape, but it is also visible to the *sādhakas* in a horizontal shape. This eye looks slightly bigger and brighter than the physical eyes. It looks very beautiful. When the *sādhaka* sees this eye, it seems as if an eye is opened and it is watching towards the *sādhaka*. Sometimes a *sādhaka* may see that an eye is slowly opening up, it is full of light from inside. A light is coming out from this eye. This light is bright and intense. *Divya-dṛṣhti* is attained on the opening of this eye. *Dūra-dṛṣhti* is also attained along with the

divya-dr̥ṣhti. Even subtle to subtler things can be seen by *divya-dr̥ṣhti*. It is possible to behold the *Saguṇa* form of *Brahman* or *Īśhvara* only through this vision. The *sādhaka* is able to see or understand very well the view of the *loka* where he roams during the state of *dhyāna*. The *sādhaka* can also take appropriate advantage of *divya-dr̥ṣhti* and *dūra-dr̥ṣhti* for his personal works. A *sādhaka* can also see many of his past lives as per his ability with the help of *divya-dr̥ṣhti*. He can even see the births of others. I have seen many of my past lives with the help of this *divya-dr̥ṣhti*. You can read about those births in my *anubhavas*. You can even establish contact with great *yogīs* with the help of this *divya-dr̥ṣhti* and can seek guidance from them. I found the *gurus* of my past two lives through *divya-dr̥ṣhti*. They are still practising *samādhi* in the *Tapaloka*.

Now it can also be argued that how can we get information about others? The answer to this is that whatever *karmas* a person does, the *karmāśhayas* of those *karmas* keep getting accumulated in the *chitta* in the form of *saṃskāras*. These *saṃskāras* can be of many lives in his *chitta*. The *saṃskāras* of *antaḥkaraṇa* could be seen with the help of *divya-dr̥ṣhti*. The scenes of past lives are to be seen through these *saṃskāras*. The more powerful the *sādhaka*'s *divya-dr̥ṣhti* is, the higher he is able to see. The *divya-dr̥ṣhti* of *sādhakas* whose *sāadhanā* is extremely intense and the body is also quite pure is very powerful. Those whose *sāadhanā* is slow-paced, their *divya-dr̥ṣhti* is less powerful or such *sādhakas* cannot take more advantages from their *divya-dr̥ṣhti* according to their wishes.

Divya-dr̥ṣhti of a *sādhaka* becomes very powerful at the time when *Kuṇḍalinī* reverses in direction after opening *Brahmarandhra*, then it goes towards the *Ājñā Chakra* from the gate of *Brahmarandhra*. When *Kuṇḍalinī* comes back to the *Ājñā Chakra*, at that time *divya-dr̥ṣhti* happens to be at its zenith. Then it remains in this state until *Kuṇḍalinī* gets stable. *Divya-dr̥ṣhti* does not function as earlier after stabilization of *Kuṇḍalinī*. By the way, the *mantra-japa* is also helpful in the opening of *divya-dr̥ṣhti*. If you perform *mantra japa* more and more, then *divya-dr̥ṣhti* can be opened a bit earlier from its scheduled time.

When the *Kuṇḍalinī* of a *yogī* merges in the form of *vāyu* after being stable, then the function of *divya-dr̥ṣhti* gets reduced. Then it is impossible to get the desired work from *divya-dr̥ṣhti* done. Now you must have been confused after hearing these words as to how

can it be possible. However, my statement is true. I have experienced that a *yogī* does not disclose that his *divya-dr̥ṣhti* is not working now. It does not mean that the *sūkṣhma* things are not visible to him when a *yogī* reaches on a sublime stage. Everything is perceivable to those who have attained the highest stage through their *Jñāna*. The scenes that are visible through *Jñāna*, they appear a little bit less clear than *divya-dr̥ṣhti*. It is seen as per our ability. At that time the *sādhaka* remains connected to the *kāraṇa jagata*. There are not many views in this state. Even *anubhavas* are also very rare in this stage, those too mostly come in *yoga-nidrā* (yogic sleep).

I have seen some such *yogīs* whose *divya-dr̥ṣhti* also stopped working and they cannot even see through *Jñāna*. The reason for this is that such *yogīs* stop practising *yoga*. They spend all of their time in mundane works or for the arrangement of hermitage etc. Such *yogīs* guide their disciples with their experiences and inferences at the time of giving guidance. I am writing on the basis of my own experience —Regardless of the practice a *yogī* may follow in the present age, but he can never become *trikāla-darśhī* completely. It is true that *yogī* is *trikāla-darśhī*. However, he is not able to see all the events of the future. The reason for this is that *Prakṛti Devī* does not completely reveal Her secrets to any *yogī*. Not only the *yogīs* of the present, but if you have a look at the character of the *yogīs* of ancient times, you will find that even they did not know the laws of Nature completely. When a *yogī* wants to acquire information, he asks his *antaḥkaraṇa* and gets the answer, because the *chitta* of a *yogī* has the *sattvaguṇa* dominant *vrittis*. The correct answer is received from the *sattvaguṇī vrittis*. A picture or image is formed through the *sattvaguṇī vrittis*. These *sattvaguṇī vrittis* are extremely powerful. The *vrittis* takes form according to the *saṅkalpa*. This action is possible only when the *rajoguṇī* and *tamoguṇī vrittis* are left nominal in the *chitta*. The *divya-dr̥ṣhti* of *sādhakas* opens up on its own during their period of practice. If the *guru* or the guide wishes, it can be opened even before a matured stage. But the *divya-dr̥ṣhti* opened in this way is not as much as powerful, as when it is opened in an evolved state itself.

I have come to know through my experiences that the *divya-dr̥ṣhti* of a *yogī* does not stop functioning by itself. There is a grace of *Prakṛti Devī* in it. The *yogīs* whose *divya-dr̥ṣhti* has stopped working, if the *divya-dr̥ṣhti* of such a *yogī* is observed during the state of

dhyāna, it will be found to be opened, but it does not function. That is what happens in the present *yuga*, what to do! A *yogī* can understand my point very well. The second reason is that *divya-dṛṣhti* of the *sūkṣhma śharīra* is opened. Further stages of *yogī* are related to the *kāraṇa śharīra*. The density of the *kāraṇa śharīra* and *kāraṇa jagata* is less than the density of the *sūkṣhma śharīra* and the *sūkṣhma jagata*. Due to decreased density, the *kāraṇa jagata* is subtler than the *sūkṣhma jagata*. That is why the *sūkṣhma śharīra* cannot take the view of the *kāraṇa śharīra* and *kāraṇa jagata*. A *yogī* of the highest state enters the *kāraṇa śharīra* during the state of *dhyāna* as soon as he closes his eyes, he does not even stay in the *sūkṣhma śharīra*. The *divya-dṛṣhti* of the *kāraṇa śharīra* of the present-day *yogīs* does not get opened. If *divya-dṛṣhti* of the *kāraṇa śharīra* is opened, then he becomes capable of perceiving even the subtle to subtler particles of this universe.

You may be wondering as to how it can be possible that *divya-dṛṣhti* exists in the *kāraṇa śharīra*. In order to perceive the objects of every density, the instruments are also different. Those instruments have their own limited capability. That is why it is necessary to open the gross eyes to watch gross world. Similarly, the ability to see the *sūkṣhma jagata* comes on the opening of *divya-dṛṣhti*. The *sūkṣhma jagata* is up to *Brahmaloka*. There is a *kāraṇa jagata* above it. The colour of that place is light blue and shiny. That is why bright white light and golden light is visible through *divya-dṛṣhti*. There are some scenes of blue light seen during the practice period. At that time, the *kāraṇa jagata* can be visible through *Jñāna* or *divya-dṛṣhti*.

The *sūkṣhma śharīra* can move up to a fixed density, then it cannot move further. It has to proceed further through the *kāraṇa śharīra*. I had seen at my own that my *sūkṣhma śharīra* halted in one place (in space). Then I got out of the *sūkṣhma śharīra* and went into infinite space above. When I came back, my *sūkṣhma śharīra* was standing in space. I entered the *sūkṣhma śharīra*. When I came back to the *sūkṣhma śharīra*, I saw that my *sthūla śharīra* was sitting in *dhyāna*. I entered my gross body. You can read it in my *anubhavas*. This *anubhava* probably came in July 1989. You will read similar experiences in my *anubhavas*. In one of my *anubhavas*, *Hiraṇyamaya-Puruṣha* was taking away my *sūkṣhma śharīra*. I was stable in the space much above the

Hiraṇyamaya-Puruṣa and laughing to see my body. This experience was probably from March-April, 1998.

The bodies of the gods of *Svargaloka* come under the *sūkṣhma śharīra*. When they also need to know something, they close their eyes and then they can be able to know. The *yogīs* or ascetics who are in the *sūkṣhma śharīra*, their *divya-dṛṣhti* is opened in the *kāraṇa śharīra*. They are capable to see any incident of the whole Universe because the creation of the entire Universe comes under the *kāraṇa jagata*. The *divya-dṛṣhti* of the *kāraṇa śharīra* is capable of perceiving even the subtler things because the structure of the *kāraṇa jagata* is composed of the subtler particles.

The *divya-dṛṣhti* of *Trikāla* (to whom I taught *yoga*) was opened to the *kāraṇa jagata* because he was a special type of person. He was capable of seeing even *Tapaloka* with the gross eyes. In order to see the view of *Tapaloka*, he did not need to close his eyes. He just used to become still for a moment and used to listen to the sound of *sūkṣhma lokas* in normal state (in an awakened state). He used to see even the bustling inside the gross body, movement of *prāṇa* and rising up of *Kuṇḍalinī*, the bacteria of water and the microorganisms of curd etc. with opened gross eyes. Even the hidden objects inside the Earth could not escape from *divya-dṛṣhti* of *Trikāla*. Once, he threw a glass of water while drinking it. He said, “I am drinking not water, but worms.” When I took him at Miraj (Maharashtra) to my *guru*, the *sādhakas* there were amazed to see him. I also prayed directly to *Īśhvara* to endow me with such a *divya-dṛṣhti* like *Trikāla*, but He refused. He said, “*Trikāla* is a special person, that is why he has attained *divya-dṛṣhti* from the *kāraṇa śharīra*.” After some time, *Trikāla* and I got a curse from *Kuṇḍalinī Devī*. *Trikāla* stopped doing *yoga*. I also had to face a lot of miseries. I endured the curse in one and a half to two years. At this time, I also cursed *Trikāla* for some reason. Now, he has become evil in nature and is engaged in sinful activities. At that time, *Trikāla* was eleven years old. Previously, he had become very egoistic due to having unlimited *yogabala* and power. That is why he had to suffer this downfall. I also used to get knowledge from *Trikāla*.

Seekers! *Divya-dṛṣhti* can be opened at the beginning of *sāadhanā* too by doing too much *śhaktipāta*. However, for this task, the *yogī* should be very powerful. I experimented with

three *sādhakas*. I opened their *divya-dr̥ṣhti* at the very beginning, but it was closed in a few days. I used to do such things for the sake of experiments. I have written about two *sādhakas* in my *anubhavas*, whose *divya-dr̥ṣhti* was opened at the initial stage. One of them was a girl from Jalagaon and the second one was a *sādhaka* from Meerut. The third one was my younger sister. Let me clarify this point that *divya-dr̥ṣhti* does not function equally in every *sādhaka*. The functioning of *divya-dr̥ṣhti* depends on his current practise that with how much restraint and rigour is the practitioner doing *sādhanā*. The *sādhanā* of previous births also has an effect on *divya-dr̥ṣhti*, how rigorous his practice has been in the earlier births and what was his final state in *sādhanā*, how much pure and sacred the *antaḥkaraṇa* of the *sādhaka* is, what is the quantity of *Tamoguṇa* etc. Similarly, there can be various reasons. The capability of *divya-dr̥ṣhti* depends on the severity of *sādhanā* and loyalty towards *guru* etc. The *antaḥkaraṇa* of a *sādhaka* begins to be pure with dedication towards *Guru* and *Brahman*, type of his behaviour in the world and thinking etc. I have seen that the *Brahmarandhra* of some *sādhakas* has opened, but their *divya-dr̥ṣhti* is not able to see anything. On the other hand, a *sādhaka* like me had the capability to see a lot with *divya-dr̥ṣhti* even after the opening of the *Kanṭha Chakra*. Such *sādhakas* are certainly able to hold the post of *gurus*. If *Kuṇḍalinī* of *sādhakas* is fierce in nature, *divya-dr̥ṣhti* of such *sādhakas* is extremely sharp. The intensity of *Kuṇḍalinī* affects *divya-dr̥ṣhti*. Only those *sādhakas* whose *divya-dr̥ṣhti* is very sharp should desire to hold the post of *guru*, i.e. such *sādhakas* should become *gurus* or guides, so that they can know about the *sādhaka* very well at the time of giving guidance and can provide appropriate guidance. Nowadays, *divya-dr̥ṣhti* of most of the *gurus* and guides is unable to see with clarity and minutely, because they do not practise rigorous *sādhanā*. They just sit on the post of *guru* making hundreds of disciples and some of the *gurus* have nothing to do with *divya-dr̥ṣhti*. Such incompetent *gurus* are in abundance nowadays. Some guides or *gurus* are also there whose *divya-dr̥ṣhti* performs the function of seeing very fast and clearly. Such *gurus* are nominal and they do not try to gather crowd.

Siddhis

A *sādhaka* surely gets *siddhis* during the period of *sādhanā*. The *siddhis* are located at a specific place or a particular state. When a *sādhaka* reaches the abode of these *siddhis* during *sādhanā*, the *siddhis* are waiting to welcome him. These *siddhis* try their best to trap the *sādhaka* in their allurements. They are always ready to get the works of the *sādhaka* done according to their power. They are capable of performing the action of a *sādhaka* within a wink. These *siddhis* are obedient to the *sādhaka*. However, in reality, these *siddhis* are deceiving you, so that you get stuck in their trap, cannot reach your goal and rather keep staying at the same place. But the objective of a *sādhaka* is Self-realisation, to attain perfection and to get rid of the cycle of birth of death repeatedly. Therefore, *sādhakas* should not get entangled in the affair of these deceptive *siddhis*. A true *guru* or spiritual guide always discourages his disciples from using *siddhis* or falling in their affair so that the *sādhaka* does not get misguided. The *sādhaka* who falls into the affair of these *siddhis*, he digresses in *yoga*. When these *siddhis* stop working, at that time, there is remorse in their minds. The *siddhi* that was always ready to serve you that goes by leaving you. You would also be standing at the place of digression in your *sādhanā*. In fact, these *siddhis* are dependent on the *yogabala* of your *sādhanā*. When you get into the meander of *siddhis*, then you will get fame in society. Many of the people will be waiting to obey your orders. At that time, you will stop doing *sādhanā* or you will have no time for *sādhanā*. There will come a time when you will start to fall from the point where you have reached because your practice will go on emaciating. *Siddhis* do not support you throughout life. They begin to become inactive after some time. Those who wander behind you, they will also leave you and go away. Then you will realise that all your hard earnings went in vain. Therefore, the *sādhakas* should be alert. You should not fall into the affair of these *siddhis*. It is not necessary that people know you due to these *siddhis*. You are practising *yoga* to attain God or to be a *Sthita-prajña*.

It is true that in this age, people believe in miracles, but a true *sādhaka* never demonstrates miracles. One who has attained God or has become *Sthita-prajña* will never

show miracles. Such a *sādhaka* has nothing to do with miracles. He needs no glory, but the divine bliss. The *sādhaka* knows that gross 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, they keep the ignorant and naïve people confused. Just by attaining one or two *siddhis*, they began to cheat ignorant and naïve people on the name of God. Such miraculous people are served a lot. However, those who are real *bhaktas* or *yogīs*, society disrespect them because they do not show miracles.

Some people attain different kinds of *siddhis* just to earn name and fame. They get many of the *tāmasika siddhis* of lower grade. Those who specialize in such types of *tāmasika siddhis* always do unsocial works. Sometimes, they hurt others because the nature of such persons becomes *tāmasika*. Such persons of *tāmasika siddhis* often engaged in *pāpa karmas*. They have to suffer the consequences of *pāpa karmas* after death. The worshipers of ghosts and spirits go to their *loka* (*Bhuvārloka*) after death, thereafter take birth in the same species. They have to suffer from dire state for a long time. In *Bhagavad-Gītā*, *Bhagavāna Kṛṣṇa* says to *Arjuna*, “In whichever form people worship me, I meet them in the same form.”

It is not necessary that the person who has *siddhis* has a relationship with spirituality. It is true that *siddhis* are attained in *yoga* at a particular stage, but these *siddhis* are ordinary. A few miracles can be shown with these *siddhis*. Besides this, these *siddhis* can be used in terms of philanthropy. The more you will use these *siddhis*, the faster they will work. It means that as much as you will use them, they will be much active. If you do not use these *siddhis*, they become almost silent. If you will use these *siddhis* for philanthropy, even then your practice will be affected. Because you will get more attention from people and will get less time for *sāadhanā*. So it is better to stay away from them, use most of your time for *sāadhanā*. When a *sādhaka* get these *siddhis*, he surely gets their benefit. The fragrance of *siddhis* does not remain hidden, rather it spreads. This is the time when it is better for the *sādhaka* to live with restraint, because selfish people of the society will glorify you.

Some people follow a special type of *sāadhanā* just for the sake of *siddhis*. They have nothing to do with God-realisation or becoming *Sthita-prajña*. They attain *siddhis* just to achieve glory and fame. Some lower grade people attain *siddhis* only for doing the wrong things. Some *tāmasika siddhis* are very powerful. When such persons use these *siddhis*, it seems as if they are God on earth. However, everything happens due to *siddhis*, they have no role in it. Rather, they follow a special kind of practice just to keep control over the *siddhi*.

When the practice of a *sādhaka* is going on *Kanṭha Chakra*, then some *siddhis* are received here. It does not take much time for the *sādhakas* to reach the *Kanṭha Chakra*, because *prāṇa* rises up soon with the help of the spinal column and then it comes in the *Kanṭha Chakra*. However, these *siddhis* are not received immediately. All the *sādhakas* know that many years have to be spent in *Kanṭha Chakra*. When the *sāadhanā* of a *sādhaka* is good, the body also becomes pure. While practising *sāadhanā* in this *chakra*, *Kuṇḍalinī* of *sādhakas* begins to rise up (*ūrdhva*) after being awakened during practice. At that time, *sādhaka* gets the *dūra-darśhana dūra-śhravaṇa siddhi* (ability to see and hear incidents happening far away). When a *sādhaka* gets this *siddhi*, he gets the vision of far away place 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 clear and loud. The sound of the place that you are listening may even be slow, but you will hear the same sound loudly and clearly. The distance either it is more or less does not have any importance 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 sounds of that place too. For example, if you desire to know what your friend is doing right now, it will be seen as soon as you close the eyes. Wherever your friend will be present, the sound of that place will be heard. You can even know the secret information about anyone at any time. But the *sādhaka* 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 *sādhaka* gets such information, he gets more enchanted towards these *siddhis*. Because he becomes so curious to know what our known persons are doing at this time, what is happening at that place etc. You will get information within a wink.

Then most of the attention of the *sādhaka* goes towards *siddhi*. Therefore, he should have patience. It is good not to pay much attention to these *siddhis*. You have still to cover a long way in *yoga*.

If you want to get rid of these *siddhis*, you should make *saṅkalpa* again and again during the state of *dhyāna*. Still, these *siddhis* are not easy to get rid of, rather will decrease slowly and gradually. These *siddhis* should not be used on our own. When your *sāadhanā* will progress further, their impact will be reduced. These *siddhis* are not of the same power for every *sādhaka*. Their efficacy depends on the *sāadhanā* of the *sādhaka*. If the *sāadhanā* of the *sādhaka* is intense, these *siddhis* will work very powerfully. If the *sādhaka* is doing mild *sāadhanā*, then these *siddhis* will function less as compared to the case of rigorous *sāadhanā*.

I am remembering that I got a lot of information through these *siddhis*. These *siddhis* had made me perplexed. I had also used these *siddhis* when needed. The *siddhis* were very powerful due to my intense *sāadhanā*. I am writing experience here; this information was taken from these *siddhis*. One day I told my father in the morning that a war has started between America and Iraq. At the time when I saw the war, it was 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 Iraqi begin to see clearly because of the artificial light generated in the space because there was night at that time. The sky reverberated 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 from my house with great comfort. Then I saw one or two scenes of that place because the scenes of war were looking good to me. I have never seen such a war before. In the same way, I saw many events in the world with this *siddhi*. The same events were found to be heard from BBC News (Radio), London later on. 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 have no desire to use them.

After this, the *sādhaka* receives *Vāchā-siddhi* (ability to bring to fruition whatever is spoken) here itself. This *siddhi* is attained only when purity begins to come in mind and body of the *sādhaka*. The *sādhanā* of the *sādhaka* also goes up to four to five hours and he also practises a lot of *prāṇāyāma*. The *sādhaka* becomes dedicated towards *sādhanā* and God. In addition, being truthful is also necessary. The *siddhi* functions according to the *sādhanā* of the *sādhaka*. In this situation, if the *sādhaka* observes silence, then it is much better, the *siddhi* will function even better. The *sādhaka* should speak only when needed, because power is depleted when we speak or talk. To conserve this power, it is better to speak to the minimal. If there is intenseness in the *sādhanā* of *sādhaka*, then small tasks can be done by using *Vāchā-siddhi*. Such a *sādhaka* can also eradicate the obstacles of ghosts, spirits and other hurdles by using *siddhi*. He can also cure small diseases. The *sādhanā* of new *sādhakas* can also be assisted. But all this should be done with the utmost feeling of love. While performing such tasks, there should not be any mental conflict or ego.

By the way, these *siddhis* are most powerful when the *sādhaka* reaches a sublime state. On achieving a high state, this *siddhi* becomes very powerful, because the *saṅkalpa śakti* of the *sādhaka* also gets enhanced. In this state, the *sādhaka* has the power to endow with boon or to 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 *sādhaka* that he should impart spiritual benefits to others if needed. But he should not use it for worldly gains even by mistake, otherwise there is a downfall in *sādhanā*. If there is a decline in purity and *sādhanā* of the *sādhaka* even after attaining a high position, then this *siddhi* will become weak. I did two or three major works from this *siddhi*. I have written one of my experiments in my *anubhavas*. I did this experiment when I used to do *sādhanā* in the Miraj hermitage.

The *sādhaka* is also blessed by *Riddhi-Siddhi* at this place (in *Kanṭha Chakra*). These *siddhis* are sometimes seen by the *sādhaka* standing along with *Bhagavāna Gaṇeśha* side-by-side. Sometimes, they are seen even without *Bhagavāna Gaṇeśha*. The *sādhaka* is offered the temptation of splendour etc. by these *siddhis*. But the *sādhaka* must be

cautious. He needs *sādhana*, not glory. *Riddhi-siddhis* are not visible to the *sādhaka* for many days. After some time, they stop to be seen.

The significance of *divya-dr̥ṣhti* in *yoga* is very high. For more information on this topic, read the chapter of *divya-dr̥ṣhti*. The view of philosophers is that *divya-dr̥ṣhti* is a *sūkṣhma* gland of the *nāḍīs*. The functioning of this gland begins to bring knowledge about the past and the future. According to *yoga*, this gland is visible to the *yogīs* in the form of an eye. In the *Mahābhārata* period, this *divya-dr̥ṣhti* was bestowed upon two persons. It was bestowed to *Saṅjaya* by the grace of the great saint *Vedavyās*. Secondly, it was provided to *Arjuna* with the blessing of *Bhagavāna Śhrī Kṛṣṇa*. However, both of these people used it in different ways. *Arjuna* used this *divya-dr̥ṣhti* to see *Virāta* form of God (a massive form of *Bhagavāna Śhrī Kṛṣṇa*). At that time, only *Arjuna* was able to see this form of *Bhagavāna*, other warriors could not see Him, as the structure of *Virāta* form is made up of very subtle substances. However, *Saṅjaya* had used *dūra-dr̥ṣhti* because he had to narrate the whole story of the battlefield to *Dhritrashtra*. *Saṅjaya* was watching gross substances. *Arjuna* observed the structure of the subtle substances; there was a big difference in both of these two. When *divya-dr̥ṣhti* is attained, then the *dūra-dr̥ṣhti* is also attained with it. *Saṅjaya* had used *dūra-dr̥ṣhti*. Now the question arises, whether the *dūra-dr̥ṣhti* of a *sādhaka* can be opened before the ripe time. I will write on the basis of my experience — if a *yogī* is having excessive *yogabala*, *divya-dr̥ṣhti* can definitely be opened. If *divya-dr̥ṣhti* of a new *sādhaka* is opened before lifting up of *Kuṇḍalinī*, the *sādhaka* can perceive the vision of getting the *Kuṇḍalinī ūrdhva* clearly and good *anubhavas* are also seen to him. But *divya-dr̥ṣhti* will stop to work automatically after two to four days. I used this experiment with three new *sādhakas*; they got good *anubhavas*.

Nowadays, some people show-off overtly. They remain under the ground for a few hours or few days. In fact, such demonstrators are not *yogīs*, but worldly people consider them as *yogī* mistakenly. Such demonstrations have nothing to do with *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 in such a state, that person has nothing to do with *samādhi*. He is just befooling innocent people. The public cannot

understand its reality. The truth is that such people predetermine that for how many hours they have to go beneath the ground. A pit is dug accordingly, so that appropriate amount of oxygen gets filled in the pit, because it is scientific that how much cubic feet oxygen any person takes in an hour. He digs pit as much deep accordingly and enters it. The pit is covered properly. The person is taken out of the pit before the oxygen finishes. In such a situation, patience is very much needed. It is practised for several months. After getting matured in this art, they begin to organize shows by gathering crowd. It is a wrong way to earn money. Such persons have nothing to do with spirituality. The description of eight *siddhis* is found in the *Patañjali Yogasūtra*. I do not have the knowledge about *Aṇimā*, *Laghimā*, *Garimā*, *Mahimā* etc. It is found written that these *siddhis* were specialized to *Bhagavāna Bajaranga-Balī*. By the way, most *siddha Puruṣhas* are located in the highest areas of Himalayas these days.

In June 1993, I decided that I would definitely acquire information about *Parakāyā-Praveśha siddhi* (a power to leave one's own body and enter into another dead body to make it alive for some time). I attained a little bit of knowledge by doing rigorous *sādhana*. You can read in my *anubhavas*. I used to enter a *nāḍī* during the state of *dhyāna*. The *nāḍī* was blocked ahead. After entering several times, I changed my way. I knew that the *nāḍī* will give way to me sometime or the other. However, later on I got out through the *Jñāna Chakra*, but *Bhagavāna Viṣṇu* stopped my way and He elucidated that this path is not for me. For *Ākāśha-gamana siddhi* (ability to move up from ground without any vehicle or propulsion), it is necessary to have a control over the *Udāna-vāyu*. This is an initial stage. *Udāna-vāyu* can be used after getting the *Kuṇḍalinī* stabilized. For this, every *kumbhaka* must be at least three minutes of duration. After quite a long time, you won't even feel the touch of air. You will feel that you are not in the body. In such a situation, your gross body has to suffer a lot. I wrote about these *siddhis* on the basis of my own spiritual practice.

Kuṇḍalinī

Some people do not have complete knowledge of *Kuṇḍalinī*. That is why they cannot understand its importance. Some people have the thinking that *Kuṇḍalinī* of saints is awakened. I would like to tell you that it not necessary that *Kuṇḍalinī* of such outward-appearing saints and sages, who are visible to you, is awakened. *Kuṇḍalinī* of only those persons who follow the path of *yoga* gets awakened. The truth is that *Kuṇḍalinī* of people who follows the path of *yoga* awakens in a matured state. Therefore, the number of people whose *Kuṇḍalinī* is awakened is very less. Some people use to say that what is the need for me to awaken my *Kuṇḍalinī*, I am a *bhakta* of God. If someone is really a *bhakta*, then it is good, but one does not become a *bhakta* just by worshiping or reading spiritual books. The feeling of dedication and self-surrender is also necessary. The *Kuṇḍalinī* of some good *bhaktas* also gets awakened, but does not rise much upwards.

Some people say that *Kuṇḍalinī* is a useless thing because when it awakens, troubles of the *sādhakas* get enhanced, the temperature of the body increases and he suffers from fever which has to be treated by a doctor. Do not know what type of distorted versions they keep using. I have heard these words from those who give guidance of *yoga*. They became guides of *yoga* and talk about *Kuṇḍalinī* in such a way. I would like to say to such great men that first you should gain complete knowledge about *yoga* and understand it minutely and it is very necessary to have practical knowledge of *yoga* at your own level. When *Kuṇḍalinī* becomes stable, then move on to proceed for guidance. Do not become a guide just by reading books alone, attaining mastery in exercising is not called *yoga*. Do not make new seekers of *yoga* confused by imparting wrong education to him. Your own *Kuṇḍalinī* is not awakened, that is why you do not know its importance.

An incident came in 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 that they have many branches in Delhi where *yoga* was taught. I went to the organizer of this institution. I introduced myself as a *sādhaka* and told some of my *anubhavas*. He was surprised to hear about my *anubhavas*. Then he said to me, “You do not fall in the meander of *Kuṇḍalinī*.” Then he uttered a lot of improper words about *Kuṇḍalinī* and

asked me to join his classes. I returned with a sad heart. I began to think that it is such a big institution, they have several branches and what will they teach me while they are not aware of *yoga*. I have seen some renowned *saṃnyāsīs* who say that *Kuṇḍalinī Śhakti* has been awakened in their body and they can also make other people visualize *Kuṇḍalinī Śhakti*, but in fact, they cannot do anything. They are just cheating people.

There are some authors who have no experience of *Kuṇḍalinī* because they could not awaken their own *Kuṇḍalinī*, but have written pretty long articles on *Kuṇḍalinī Śhakti* and sell them in the market by publishing them. However, able *sādhakas* understand that the writer is not a practitioner of *yoga*. Such writers do write about the *siddhis* also, even though they haven't attained that *siddhi*. I would like to write once again that those *sādhakas* or curious people have a misconception about *Kuṇḍalinī* should remove this misconception from their mind. Because *Kuṇḍalinī* is not an ordinary power, rather she is *Ādi-Śhakti*. A *sādhaka* achieves completeness through it. *Kuṇḍalinī* itself is the mother of the entire Universe. That is why it is the real mother of all of us. Only the mother can introduce a son to his father or can make him recognize his father. Our ultimate father is *Brahman*.

Kuṇḍalinī is a synonym of *Ādi-Śhakti*, a form of power is pervades in every single particle in a seamlessly. She pervades all the fourteen *lokas* of the universe in the form of power, that is why she is called the Goddess and ruler of all worlds. *Bhagavāna Brahmā*, *Bhagavāna Śhaṅkara* and *Bhagavāna Viṣṇu* have gained power with the potential of *Kuṇḍalinī* Herself. This *Kuṇḍalinī Śhakti* resides with *Brahmā* as *Gāyatrī*, with *Viṣṇu* in *Viṣṇuloka* as *Lakṣmī*, on the *Kailasha* as *Pārvatī* and the *Goloka* as *Rādhā* with *Bhagavāna Kṛṣṇa*.

According to the creation of *Prakṛti*, both the lumps of the Universe and the body are similar. The lump of universe is larger and the lump of body is smaller. These two lumps remain connected to each other. Therefore, the divine powers that remain present in the lump of the universe, the same powers remain present in the lump of the body. *Kuṇḍalinī Śhakti*, which is omnipresent in the universe, is situated in a human body in the *Mūlādhāra Chakra*. The place of *Nirguṇa Brahman* is believed to be in *Sahasrāra Chakra* in the human body. This *Kuṇḍalinī Śhakti* remains coiled making three and a half

circles around the *Śhiva-liṅga* in *Mūlādhāra Chakra*. *Kuṇḍalinī* keeps pressing its tail in her mouth. As that power remains present in a human body in the form of a coil, it has been named as *Kuṇḍalinī*.

In a human body, *Kuṇḍalinī* remains dormant in a subtle state. It has to be awakened with the practice of *yoga*. When the practice of a *sādhaka* comes in a mature state, then a *guru* or guide makes the *Kuṇḍalinī ūrdhva* by awakening it. *Kuṇḍalinī* of ordinary people always remains in a dormant state. That is why a human being cannot use the power of *Kuṇḍalinī* in his life. Just as if a person is given the treasure of diamonds and the door of the treasure is closed from outside, if that person goes on to say to others that I am begging because I am as poor as a beggar, then whose fault is there in it. Worldly people behave in the same manner. 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 he cannot find happiness in this gross world and then he keeps moving in the cycle of birth and death. That is why a person should awaken the power lying dormant within himself. This *Śhakti* will make you feel the eternal bliss after practising *yoga* and will also get you rid of the bondage of birth and death.

Ādi-Śhakti Kuṇḍalinī is the source of all the sources. That is why every human should take advantage of *Kuṇḍalinī*. It is also the right of every human being. In order to awake it, you must follow the rules of *yoga* and there is a need to practice meditation under the direction of a *guru* so that the gross body can become pure. It is very necessary to purify the *nāḍīs* in order to get it awakened. To get *Kuṇḍalinī* awakened one has to follow the practice of *yoga* for many years. Sometimes, the *sādhaka* has to wait for the next birth for awakening of *Kuṇḍalinī*. However, those whose *antaḥkaraṇa* is pure, who has a longing to attain God, whose present *karmas* are good and are loyal to *yoga* and to *Guru*, the *Kuṇḍalinī* of such *sādhakas* get awakened quickly. It cannot be said as to when the *Kuṇḍalinī* of a particular *sādhaka* will awaken; it depends on the ability of the *sādhaka*.

When the mind of the *sādhaka* begins to be concentrated during the state of *dhyāna*, then jerks of *prāṇa* begin to push *Kuṇḍalinī*. When all the three *bandhas* happen automatically to the *sādhaka*, then the pressure of *prāṇa* is on the *Mūlādhāra Chakra* at that time. Due

to pressure of *prāṇa* on the *Mūlādhāra Chakra*, *prāṇa* pushes *Kuṇḍalinī* and due to jerks of *prāṇa*, *Kuṇḍalinī* begins to open her eyes. At that time, *Kuṇḍalinī* opens and closes her eyes. However, due to continuous pushes of *prāṇa*, *Kuṇḍalinī* opens her eyes completely. Even after opening the eyes, *Kuṇḍalinī* keeps pressing its tail in the mouth quite calmly as before. If *Uḍḍiyāna Bandha* starts happening automatically to the *sādhaka* during the state of *dhyāna*, it should be understood that *Kuṇḍalinī* has opened Her eyes. In such a state, the *Mūla Bandha* also starts being applied automatically. When the practice of a *sādhaka* progresses gradually and mind goes deeper, then the pressure and jerks of *prāṇa* apply more on *Kuṇḍalinī*. In that stage, *Kuṇḍalinī* starts to spit its tail from the mouth. There comes a time when *Kuṇḍalinī* spits out its tail from the mouth completely.

When the *guru* thinks the *sādhaka* to be in a matured state in practice or considers that the time for making the *Kuṇḍalinī ūrdhva* has come, at that time the *guru* makes the *Kuṇḍalinī* of the *sādhaka ūrdhva* by applying *śhaktipāta*. *Kuṇḍalinī* stands up by raising its hood and unfolding its coil a bit from the *Śhiva-liṅga*. In this state, *Kuṇḍalinī* makes hisses vehemently. As if a serpent is awakened from a sleeping state, then it gets angry. In the same way, *Kuṇḍalinī* also makes hisses angrily. In the beginning, *Kuṇḍalinī* gets a little bit *ūrdhva*, then it gets *ūrdhva* gradually according to the practice of the *sādhaka*. Making the *Kuṇḍalinī ūrdhva* does not mean that it will reach up to the *Kanṭha Chakra* at one go, but it stands by raising its hood equivalent to the *Śhiva-liṅga* in the beginning. Then it keeps getting *ūrdhva* according to the practice of *yoga*.

There is a *Śhiva-liṅga* in the middle of the *Mūlādhāra Chakra* in the triangle. It keeps clinging around this *Śhiva-liṅga*. The *Suṣhumnā Nāḍī* moves upwards from the middle of the triangle and inside the spinal column. *Idā Nāḍī* exists on the left side of this *Suṣhumnā nāḍī*, it also goes upwards from the left side of the triangle. *Piṅgalā Nāḍī* exists on the right side of *Suṣhumnā Nāḍī*. It emerges from the right side of the triangle and moves towards the upside. Movement of *prāṇa-vāyu* happens in these *Idā* and *Piṅgalā nāḍīs*. That is why both of these *nāḍīs* have been called the carriers of power. The orifice of *Suṣhumnā Nāḍī* remains closed in a normal state in the centre of both of these *nāḍīs*. This *Kuṇḍalinī Śhakti* enters this *Suṣhumnā nāḍī* and becomes *ūrdhva* from inside it. *Sādhakas* get good *anubhavas* at the time when *Kuṇḍalinī* becomes *ūrdhva*.

When the jolts of *prāṇa* fall on *Kuṇḍalinī* during the state of *dhyāna*, it opens its eyes. At that time, *Bhastrikā* of the *sādhaka* begins to run automatically. The reason for running of *Bhastrikā* is *Kuṇḍalinī* itself. The *nāḍīs* becomes pure by running of *Bhastrikā*. *Kuṇḍalinī* itself gets this work done by the *sādhaka* during the state of *dhyāna*. Even when *Kuṇḍalinī* rises (*ūrdhva*), the *Bhastrikā* of the *sādhaka* runs to some extent. In such a state, the *sādhaka* should practice more and more *prāṇāyāma*.

When *Kuṇḍalinī* rises being awakened, its form appears as if a serpent is enveloped in *kumkum* (a kind of scented saffron). It moves forward by emerging out flames of fire from its mouth. As *Kuṇḍalinī* awakens, it begins to eat the *Pr̥thvi-Tattva*. It seems as if someone got food after a prolonged period of time and started eating it voraciously being impatience. At that time, it eats whatever food it gets. In the same way, the *Parmeshwari Kuṇḍalinī*, awakened after a prolonged period, begins to eat the *Pr̥thvi-Tattva* of the *sādhaka*'s body. The *jaḍata* of the *sādhaka*'s body begins to be destroyed. No laziness remains in the his body. His body becomes agile. He finishes any task faster than before. Due to lack of *jaḍata* and laziness, duration of sleep also reduces. The place where *Kuṇḍalinī* eats or destroys *jaḍata*, it goes on to spread *chaitanyatā* on that place. Because *Kuṇḍalinī* itself is an epitome of consciousness, it is highly opposed to *jaḍata*. That is why, first of all, it attacks *jaḍata* and it moves ahead eating and destroying it and spreads *chaitanyatā* according to its nature.

When Goddess *Kuṇḍalinī* has eaten the *Pr̥thvi-Tattva*, then its next food is the *Jala-Tattva*. It starts drinking the *Jala-Tattva* of the body of a *sādhaka*. Due to reduction in *Jala-Tattva*, heat starts to increase in the body. In this stage, the *sādhanā* of the *sādhaka* also begins to progress, which generates heat. When *Kuṇḍalinī* becomes fierce by rising upwards slowly, it drinks or dries the *Jala-Tattva* similarly. The gross body of a *sādhaka* starts to become lean, but glow of the body and the lustre of the face grows. The water present in the intestine in the stomach begins to get dry. If *Kuṇḍalinī* of the *sādhaka* is fierce, then the intestine begins to be wounded due to heat in the stomach. Then there may be slight bleeding at the time of defecation. Due to this, the *sādhaka* suffers from excessive pain. At that time, the *sādhaka* should drink more and more water, while the water in the body keeps on drying. At that time, the *sādhaka* has to endure the problem of

heating. The body of the *sādhaka* becomes very thin, but there is no lack of power inside his body, rather agility increases more than before. The *sādhaka* also feels less hunger due to heat in the body. But this condition comes a little ahead.

When the *Kuṇḍalinī* becomes *ūrdhva* after being awakened, then it spreads *chaitanyatā* in the *nāḍīs* and *snayu-mandal* located in the *Mūlādhāra Chakra* by destroying *jaḍata* present in this *chakra*. Due to this, the *Mūlādhāra Chakra* becomes *chaitanyamaya*. *Mūlādhāra Chakra* is dominated by *jaḍata*. In this *chakra*, the amount of *jaḍata* is found in higher amount. When the *Kuṇḍalinī* rises upwards after spreading *chaitanyatā*, it reaches the *Svādhiṣṭhāna Chakra*. *Svādhiṣṭhāna Chakra* is located at the place of reproductive organs. When *Kuṇḍalinī* comes to this place, the sexual desire of the *sādhaka* becomes very intense. In this state, the lust becomes so high which may not have ever been so intense before. Some *sādhakas* may think why is there so much perversion related to sexual thoughts now when it was not there before. Seekers! You should not get panic in such a state, rather you should have patience. *Kuṇḍalinī* itself will destroy the lust that has arisen. Here, the *sādhakas* should think that they are being tested regarding their *sāadhanā*. *Anubhavas* may also occur during the state of *dhyāna*. If *anubhavas* related to lust come during the state of *dhyāna*, they should be observed being neutral. No perverted thoughts should come in mind. If perversion comes in mind, it may also lead to downfall in the meditative state. Due to this downfall, you have to suffer a loss in *sāadhanā* for a few days. In this state itself, *Kuṇḍalinī Devī* itself may appear before you in the form of a beautiful woman in a sensual posture. Therefore, the *sādhaka* needs to be vigilant. The sexual desire of every human being is activated through this *chakra*. Therefore, when *Kuṇḍalinī* reaches this *chakra*, lust also becomes fierce. However, *Kuṇḍalinī* starts consuming the *Jala-Tattva* while going on to destroy the sexual appetite. There is an excessiveness of *Jala-Tattva* in this *chakra*. When it absorbs the *Jala-Tattva*, then it spreads its *chaitanyatā* in this *chakra*, this *chakra* also becomes *chaitanyamaya*. Then the lust of the *sādhaka* remains in a very subtle form. After this, the *Kuṇḍalinī* slowly rises till the *Nābhi Chakra*.

When *Kuṇḍalinī* reaches the *Nābhi Chakra*, at this time the *sādhaka* has to bear much heat. *Kuṇḍalinī* itself spits out flames of fire and the place of *jaṭharāgni* is in the navel

itself. This *jaṭharāgni* performs the function of digesting the food and keeps the entire body warmth. The navel itself is the junction of *nāḍīs*. It fills *chaitanyatā* by destroying the *jaḍata* of these *nāḍīs* and ignites the *jaṭharāgni* completely. Due to this, only fire is spread out in the stomach of the *sādhaka*. The whole body of the *sādhaka* begins to remain warm. This time, the *sādhaka* feels much hungry. He does not understand that whatever he eats, how it has been consumed so fast. The *sādhaka* does not go for defecation even for two days, the entire food gets consumed. At this time, the water of the stomach intestines starts drying. If the *sādhaka* feels wound in the intestines, he should take clarified butter by mixing it with milk. It will provide relief the wounds. There is an excessiveness of *Agni-Tattva* in this *chakra*. Moreover, *Kuṇḍalinī* also emerges only fire, then the *sādhaka* necessarily feels much heat. It proceeds upwards while spreading *chaitanyatā* in the *Nābhi Chakra* and reaches to the *Hṛdaya Chakra* moving ahead.

When *Kuṇḍalinī* reaches the *Hṛdaya Chakra* rising upwards with the support of *Suṣhumnā*, at that time it appears as if there is burning in the heart. Only the fire has been spread out around the heart. Sometimes it appears as if the heart will be burn completely or the *sādhakas* with fierce *Kuṇḍalinī* sometimes feels that it is tearing out the heart. This feeling of tearing does not feel to all the *sādhakas*, the reason for this is that one route of *Kuṇḍalinī* goes direct to *Hṛdaya* from the *Nābhi Chakra*. This route is also called the fourth route. *Kuṇḍalinī* reaches direct to *Hṛdaya* by this route. It also burns the *karmāśhayas* present in the *chitta* to some extent and also begins to absorb the *vāyu* present in *Hṛdaya*. Then it returns to the *Nābhi Chakra* and reaches the *Hṛdaya Chakra* with the support of the spinal column. Then it enters the *Hṛdaya Chakra* directly after coming back from the *Nābhi Chakra*. This action goes on for a few days. Then, it proceeds further from the *Hṛdaya Chakra* with the support of *Suṣhumnā*. When it proceeds further from the *Hṛdaya Chakra*, then *Kuṇḍalinī* does not come direct to the *Hṛdaya Chakra*. *Kuṇḍalinī* of all the *sādhakas* does not come on the fourth route. Those who are *yogīs* from past births, their *Kuṇḍalinī* goes on the fourth path. When the *Kuṇḍalinī* goes on this path, it brings a lot of benefit to the *sādhaka*, because *saṃskāras* are burnt to some extent. Even many of the *yogīs* do not know that this is also a path of

Kuṇḍalinī. I will write about it ahead. When the *sādhaka*'s *Kuṇḍalinī* comes to the *Hṛdaya Chakra*, he gets good and divine *anubhavas*. *Kuṇḍalinī* proceeds further according to the *sādhanā* of the *sādhaka* while destroying the impurity and *jaḍata* of the *Hṛdaya Chakra* and by impregnating *chaitnayata* in it and reaches the *Kanṭha Chakra* after a few days.

The *Kanṭha Chakra* is a *chakra* that takes a lot of time to open. Many *sādhakas* are unable to open this *chakra* because their practice is not so intense. By the way, it takes many years to open this *chakra* even by those who follow intense *sādhanā*. When *Kuṇḍalinī* reaches the *Kanṭha Chakra*, it does not find the way to go out from this place and even the way there is very narrow. A gland keeps blocking this path. This gland is a knot of *nāḍīs*. Unless this gland will be opened, *Kuṇḍalinī* cannot move forward. A *sādhaka* should remain very pure in this stage. He should do more and more *sādhanā*. *Prāṇāyāma* is very important to open this gland, so the *sādhaka* should also practice a lot of *prāṇāyāma*. Those *sādhakas* whose *Kuṇḍalinī* is fierce, feel it well that *Kuṇḍalinī* is pushing in our throat and is trying to go upwards. When a *sādhaka*'s practice is well and purity also increases in his body, this knot starts opening. While unfolding, it appears as if the nerves are breaking or the *Kuṇḍalinī* is tearing the knot. When this knot is about to unfold completely, the neck begins to pain. However, when the gland opens after a few days of practice, *prāṇa* moves upwards. *Kuṇḍalinī* cannot go up immediately because the path ahead is narrower. That is why it makes the path wide by pushing it repeatedly. It widens the path of *Kanṭha Chakra* so much, that there is a convenience for *Kuṇḍalinī* to go up. *Kuṇḍalinī* climbs up slowly and gradually from the *Kanṭha Chakra*. Now, in order to cover the path above, the *sādhaka* has to observe regulations and restraint rigidly and even practice has to be made rigorous. *Kuṇḍalinī* reaches up to the *Kanṭha Chakra* very easily with the support of *Suṣumnā*, but the path ahead has to be made on its own.

Kuṇḍalinī takes a lot of time to reach the *Brahmarandhra* from *Kanṭha Chakra*. *Kuṇḍalinī* has to pass through three routes to reach up to *Brahmarandhra* from *Kanṭha Chakra*. That is why it said that there are three routes of *Kuṇḍalinī*: eastern route, western route and straight route.

Eastern route: This route comprises of coming to *Ājñā Chakra* from the front of *Kanṭha Chakra* and reaching up to the gate of *Brahmarandhra* from slightly above the *Ājñā Chakra* by moving in a circular path. As this route is towards the mouth, so it is called the eastern route.

Western route: This route comes up to *Brahmarandhra* via the backward region of the head from the *Kanṭha Chakra*, crossing the middle of *laghu-mastiṣhka* in a circular path. This route is known as the western route because this route comes from the backward region of the head.

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

All these routes reach up to the *Brahmarandhra*. *Kuṇḍalinī* continues to come and go on these three routes respectively. *Prāṇa-vāyu* gets divided into two parts after opening up of *Kanṭha Chakra*. Half part of *prāṇa* comes on *Ājñā Chakra* immediately, while the other half part comes on the western route, i.e. the *laghu-mastiṣhka* from the *Kanṭha Chakra*. In this situation, the path that goes from inside the *laghu-mastiṣhka* remains closed, that is why *prāṇa* remains blocked at this place. Firstly, the *Kuṇḍalinī* starts trying to open this route i.e. the western route. The structure of *laghu-mastiṣhka* is like a cauliflower. When the *Kuṇḍalinī* makes its way into the *laghu-mastiṣhka*, the *sādhaka* with fierce nature of *Kuṇḍalinī* faces trouble, because it penetrates into the *laghu-mastiṣhka*. When it enters there, it moves forward by destroying the impurities of that area. The *sādhakas* feel as if it is moving ahead tearing off the flesh of cerebellum as well as burning the flesh around. The *sūkṣhma laghu-mashtishka* is embedded in the gross cerebellum. That is why such feeling occurs. While making its way into *laghu-mastiṣhka*, *Kuṇḍalinī* also comes on eastern route as well as on the straight route. Therefore, it covers all three routes respectively. First, it opens the route of *laghu-mastiṣhka* then comes on the eastern route and then begins to open *Ājñā Chakra* on the forehead. When *Kuṇḍalinī* reaches *Ājñā Chakra*, the *divya-dṛṣhti* of the *sādhaka* opens, or it may open earlier too. When the *Kuṇḍalinī* reaches *Ājñā Chakra*, the *divya-dṛṣhti* becomes

extremely magnificent. At this time, the capability of the *divya-dr̥ṣhti*, which has become very sharp due to *Kuṇḍalinī*, to perceive enhances a lot.

At the time when *Kuṇḍalinī* comes to the *Ājñā Chakra*, the gross eyes also start appearing extremely lustrous *and* an intense burning irritation begins to happen in the eyes and eyelids. It seems as if ants are biting in the eyelids. The eyes cannot be to open in the stunning sunlight, due to massive inflammation in them, or the eyes face a problem. The eyes are pulled inwards during the state of *dhyāna*. It appears as if the eyes will go backward and the eyelids begin to roll. It also seems that eyesight will also be lost, but it does not happen. The *sādhaka* begins to feel much restlessness in this state. In this state, a tremendous power comes in the *sādhakas* whose *Kuṇḍalinī* is fierce in nature. A *sādhaka* can also harm others. When the *Ājñā Chakra* gets opened, *Kuṇḍalinī* reaches the *Brahmarandhra* gate via straight route. When *laghu-mastiṣhka* gets opens, half of the *prāṇa-vāyu* reaches the entrance of *Brahmarandhra* via eastern route from *Ājñā Chakra* and another half of *prāṇa-vāyu* comes to the gate of *Brahmarandhra* via western route. Both the diverged *Prāṇas* get together again with each other. *Kuṇḍalinī* makes the area of *laghu-mastiṣhka* and *Ājñā Chakra chaitanyamaya* by destroying the *jaḍata* of that place and spreading *chaitanyatā*.

When *Kuṇḍalinī* opens the straight route, the drops of nectar, trickling from the *Brahmarandhra* fall upon the navel directly and make the digestive fire present in the navel region calm down. At the time when these drops dribble, there is a clear feeling of the trickling of these drops in the throat. Its taste is very sweet. It seems as if the drops of honey are trickling and its taste persists for a day or two. These drops are known as the ‘Drops of Nectar’ in the language of *yoga*. The *sādhakas* who apply *khechari mudrā* taste these drops at the tip of the tongue. It overcomes hunger and thirst. When the *Kanṭha Chakra* of the *sādhaka* has opened, *Kuṇḍalinī* starts to open all the three routes. At the same time, a *kriyā* occurs to the practitioner during meditation. His head presses the body downward, while the lower part of the shoulders presses upward. The neck shrinks at all due to pressure on both sides because the pressure falls on the neck from both sides (pressure of head and body). The lower part of the head stuck to the shoulders. The pressure of head sometimes increases so much that the head starts vibrating. At the same

time, *Uḍḍiyāna Bandha* is applied as well as *Mūla Bandha* is exerted with full force. The reason for this *kriyā* is that the air in the head comes downwards and the air in the bottom goes into the head. The activity of *Udāna-vāyu* goes on in the neck and head, so *Udāna-vāyu* comes down in some quantity.

Now, *Kuṇḍalinī* continues to touch her mouth at the gate of *Brahmarandhra* through the straight route. At the same time, *prāṇa* also keeps halting at the *Brahmarandhra*. *Prāṇa-vāyu* 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 and this layer is thin but very hard. That is why *prāṇa* cannot open this gate. When the *sādhaka* is in a meditative state, at that time *Kuṇḍalinī* pushes at the *Brahmarandhra* gate with its mouth. The fiercer the *Kuṇḍalinī* is, the harder it will push upon the *Brahmarandhra* gate. The *sādhaka* feels as if a hot bodkin is piercing the gate of *Brahmarandhra*; it is, in fact, *Kuṇḍalinī* itself. In this state, external *kumbhaka* happens to the *sādhaka* a lot and this *kumbhaka* is very long. Sometimes the external *kumbhaka* becomes so long that the *sādhaka* starts feeling uneasiness. It seems that the breath will not come back, but then the breath comes in and then the internal *kumbhaka* happens to the *sādhaka*. This *kumbhaka* occurs so strongly that the *sādhaka* cannot breathe out. Just these external and internal *kumbakas* keep exerting. In this state, the *sādhaka* has to suffer a lot. This action is done by the *Kuṇḍalinī* itself. This action brings fierceness in the *Kuṇḍalinī* and it strikes the gate of *Brahmarandhra* forcefully.

When *Kuṇḍalinī* tries to open the *Brahmarandhra* gate, at the same time the roaring of clouds is heard. It appears that there is a terrifying roaring of clouds happening in the sky, just as the roaring occurs in the rainy season. This type of roaring is also called as *Meghnāda*. This roaring is the tenth *nāda* amongst the ten *nādas*. Such a roaring is heard due to the friction of *Vāyu-Tattva* in *Akaśha-Tattva*. This action is done by the *Kuṇḍalinī*. This state is the last boundary of *tanmātrās*. The stage of a *sādhaka* comes under *ahamkāra* after the opening of the *Brahmarandhra* gate. That is why, while opening the gate of *Brahmarandhra*, a terrifying roaring is heard, then the *sādhaka* gets the vision of *vritti* of *sāttvika ahamkāra* in different forms. These *vrittis* are extremely powerful, that is why a light like millions of suns is visible to the practitioner on the opening of

Brahmarandhra gate. For this reason, a fireball or a ball like a rising Sun is visible to a *sādhaka* before opening up of *Brahmarandhra*.

The *sādhakas* whose *Kuṇḍalinī* is very fierce, they bow forward during meditation in this state. Their head starts to touch the floor because the *Kuṇḍalinī* has so much momentum that the body of the *sādhaka* bends forward and the forehead puts pressure on the floor. The region of *Mūlādhāra* begins to rise upwards. All this action takes place due to *Kuṇḍalinī*. Seekers! My *Kuṇḍalinī* was very fierce, so I have much information about the fierce nature of *Kuṇḍalinī*. Among the other *sādhakas* I have guided, the *Kuṇḍalinī* of some *sādhakas* has become stable after completing its full journey. Now I write a few words about *Kuṇḍalinī* with a moderate and calm nature. Those *sādhakas* whose *Kuṇḍalinī* comes under moderate category fall backward at the time of opening up of *Brahmarandhra* or bend backward. The *sādhakas* whose *Kuṇḍalinī* is of calm nature remains sitting straight silently, but their *Brahmarandhra* takes a lot of time to open.

When the *Brahmarandhra* of a *sādhaka* opens, a terrible roaring of clouds is heard to him. It appears as if the eardrums are bursting. At the same time, it appears as if the clouds have burst. It also feels that *Kuṇḍalinī* has pierced the gate of *Brahmarandhra*. The fireball that was visible explodes. It appears as if crores of suns have burst. A bright light has spread all around the universe. The *sādhaka* finds himself in the same bright light (which was dazzling). It seems that crores of Sun shone together. At the same time, another activity happens to the *sādhaka*. When the *Kuṇḍalinī* has opened the gate of *Brahmarandhra*, the *prāṇa* halted at the *Brahmarandhra* gate goes inside it. As soon as *prāṇa* goes inside, the *sādhaka* becomes unconscious for some time, i.e. he does not remain in his senses and rolls on another side on his *āsana*. I remember myself; I fainted for a long time. You read my *anubhavas* in this regard that how my *Brahmarandhra* was opened.

When the *Brahmarandhra* has opened, at that time *prāṇa* goes inside the *Brahmarandhra* during meditation, at that time the *sādhaka* has a tickling in the upper part of his head. Initially, the *prāṇa* does not stay for a long time in the *Brahmarandhra*; it comes down after some time. As the practice progresses, *prāṇa* begins to stay longer in the *Brahmarandhra*. When the *prāṇa* of a *sādhaka* comes in the *Brahmarandhra*, in that

state the *sādhaka* attains *Nirvikalpa Samādhi*. After the opening of *Kanṭha Chakra* and before *Brahmarandhra*, the *sādhaka* attains *Savikalpa Samādhi*.

At this time, *Kuṇḍalinī* always uses the direct route. *Kuṇḍalinī* remains erect upright from *Mūlādhāra* to *Brahmarandhra*. It does not enter inside the *Brahmarandhra*, rather it puts its mouth inside the *Brahmarandhra* a bit after opening up of *Brahmarandhra*. *Kuṇḍalinī* does not stay at the *Brahmarandhra* gate for a long time, now it moves towards the *Ājñā Chakra* from the *Brahmarandhra* gate. It takes the eastern route from the *Brahmarandhra*. It is known as the reversion of *Kuṇḍalinī* in the language of *yoga*. Then, it comes to *Ājñā Chakra* via *divya-dṛṣṭi*. When *Kuṇḍalinī* reverses and comes to the *Ājñā Chakra*, at that time it seems that the gross eyes are burning. *Kuṇḍalinī* 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 *Ājñā Chakra* by making its head down. At this time, *Kuṇḍalinī* does not use the eastern route, rather it begins to munch the palate, making its new path downwards from the *Ājñā Chakra*. When *Kuṇḍalinī* nibbles the palate, the *sādhakas* feel it during meditation. After cutting the palate, *Kuṇḍalinī* starts coming downwards towards *Hṛdaya*, then it begins to absorb the *vāyu* present in *Hṛdaya* after coming there. When it absorbs the *vāyu*, the *sādhaka* feels slight uneasiness during meditation and there is intense heartburn. However, this action has far-reaching benefits to the *sādhaka*. The moment the *Kuṇḍalinī* absorbs the *vāyu* in *Hṛdaya*, at that time the rising up of *vrittis* subsides. The intense burning sensation that occurs burns many *saṃskāras* of the *sādhaka* to ashes. As the practice of the *sādhaka* progresses, the *Kuṇḍalinī* begins to stabilize. There comes a time when *Kuṇḍalinī* becomes stable and then it does not return to the *Mūlādhāra*. After stabilization of *Kuṇḍalinī*, it leaves its form of *Agni-Tattva* and merges in *Vāyu-Tattva* in the body of the *sādhaka*. The body of the *sādhaka* becomes radiant and bright because *Kuṇḍalinī* remains pervaded in the form of *vāyu* in the *sādhaka*'s body.

Some *sādhakas* asked how much *sādhanā* should we do, or in how many days our *Kuṇḍalinī* would become awakened. In response to this question, I can say that there is no fixed time for the awakening of *Kuṇḍalinī*. It depends on the *sādhanā* of the *sādhaka*. When the *sādhanā* of a *sādhaka* will be in a mature state, his *guru* will make his

Kuṇḍalinī ūrdhva. However, for this, rigorous practice of meditation, *prāṇāyāma* and observance of discipline and restraint are necessary for the *sādhaka*. *Kuṇḍalinī* is the mother of the entire universe and not only of the *sādhaka*. This mother *Kuṇḍalinī* can introduce us to our real father. Only the mother of child knows who the father of that child is. Therefore, when *Kuṇḍalinī* awakens, it gets *ūrdhva* and introduces us to our father Supreme Lord in the abode of *Nirguṇa Brahman* located in the *Sahasrāra Chakra*. It proves that we cannot have the awareness of *Nirguṇa Brahman* without *Kuṇḍalinī*.

While the *sādhaka* should always observe celibacy, it has particular significance in the awakening of the *Kuṇḍalinī Śhakti*. Non-observance of celibacy will obstruct the *Kuṇḍalinī*'s elevation process and the mind of the celibate will also remain disturbed. Celibacy does not mean just physical sensuality, but mind and speech also have to be restrained. The practice of celibacy in itself is essential as well as difficult for a *sādhaka*. A *sādhaka* should also pay special attention to food during his period of spiritual practice. *Sāttvika* food is essential because food brings a lot of impurities inside the *sādhaka*. This impurity acts as a barrier to the *Kuṇḍalinī*. It is equally important for the food to be nutritious as well as *sāttvika*, so that the gross body of a *sādhaka* does not become weak. A *sādhaka* should also observe silence.

When the *Kuṇḍalinī* of a *sādhaka* is about to activate or awakens, at that time the *sādhaka* starts having all the three *bandhas* during meditation. Application of all the three *bandhas* helps *Kuṇḍalinī* in getting *ūrdhva* or in awakening. At the time of the awakening of the *Kuṇḍalinī*, the *sādhaka* has various *anubhavas* of different types. If the *sādhaka* does not have any *anubhava* during awakening of the *Kuṇḍalinī*, then *anubhavas* may occur at the time of the rising of *Kuṇḍalinī*. I am writing some such *anubhavas*.

1. A three and a half coiled snake is visible on the *Śhiva-līṅga*, which may be either black or yellow. Sometimes a vibrant red-coloured snake is visible. Sometimes, this *Śhiva-līṅga* is visible in a blurry light and sometimes in the space. Sometimes a snake is visible around the *Śhiva-līṅga* with its tail pressed in its mouth.

2. It will appear in meditation that a yellow snake (but thicker than a normal snake) is looking at us, making a coil with raising its hood. The hood of a yellow snake can be very

close to you or even far away. This snake looks very beautiful than ordinary snakes. Sometimes this serpent also appears to be hissing.

3. A lightening will appear to you flashing in the sky, which will disappear instantly, just like the lightning flashes and disappears amongst the clouds in the rainy season. However, this sky is immaculate and blue in colour. There are no clouds in the sky, neither the Sun nor the moon and even there are no stars. The *sādhaka* may not have seen such type of sky before; it is very attractive.

4. *Kuṇḍalinī* is *Ādi-Śhakti*, so it is visible to *sādhakas* as a beautiful woman. It has worn a red-coloured *sārī*. This *sārī* has bright stars on it. A beautiful crown is worn on the head. There are gems also in the crown and beautiful ornaments are worn all over the body. This woman is so beautiful that the *sādhaka* will immediately say that such beautiful women are not present on Earth. Sometimes it looks like an ordinary woman, yet looks very beautiful. Her teeth are as bright as pearls. Sometimes it is visible standing in the space and sometimes it appears inside a ring of light. Seekers! Once or twice I saw her in a green *sārī* also.

5. A black or yellow snake will be looking at you, making a coil by raising its hood. There will be a gem on its hood, which is very illuminating. A light has spread by that gem.

6. When *Kuṇḍalinī* awakens, sometimes it is visible as a small girl to some *sādhakas*. It seems as if a beautiful girl of 8-10 years old is smiling or laughing in the space wearing a blouse and skirt. There would be a bright light spread around her, sometimes there is no light. It is not *bhūtākāśha* (the physical sky), but *chittākāśha* (sky of the *chitta*). That is why the sun, moon and stars etc. are not visible in it.

7. When the *sādhaka*'s own form is standing before him in a feminine form and at the same time, the body of that feminine form is wearing a red or green bright *sārī* with stars and jewellery etc., with a crown on the head and that body is like a beautiful woman, who is blessing you and is smiling or laughing, then you should understand that your *Kuṇḍalinī* has begun to become *ūrdhva*. At that time, you will be surprised; you will be standing and your own another beautiful body will be standing before you in a feminine

form. The appearance of that woman will be unique, beautiful and lustrous. The power of your body itself is visible taking on your own form.

8. If a snake appears on any reservoir or stagnant water making a coil and by raising its hood, it should be understood that your *Kuṇḍalinī* has begun to rise or will soon become *ūrdhva*. Sometimes this snake is visible hissing in the water.

9. When the time comes for the *Kuṇḍalinī* to become *ūrdhva*, there begins an intense burning sensation in the *Mūlādhāra*. After some time, it appears as if ants are biting or the place up to where *Kuṇḍalinī* rises, then at the time of rising of *Kuṇḍalinī*, it appears as if the ants are going upwards by biting. This experience of ants biting is due to impurity. *Kuṇḍalinī* moves forward by burning the impurities. That is why a sensation of ants biting is felt to the *sādhaka* in the gross body.

10. Those *sādhakas* whose body is pure and *Kuṇḍalinī* is also fierce in nature, they feel that a hot iron rod is going upwards, by tearing and burning flesh. Such type of *Kuṇḍalinī* causes an excruciating feeling to the gross body of the *sādhaka* because *Kuṇḍalinī* fills the place up to where it rises above with a fire like thing and it appears that the veins are being cut with the blade. Such type of *Kuṇḍalinī* starts to become *ūrdhva* even in a normal state after the meditation is over and then comes back to the *Mūlādhāra*. Those *sādhakas* who have such type of *Kuṇḍalinī* are certainly very powerful in *yoga*. It is better to make such *sādhakas* sit on the post of *Guru*.

11. Sometimes, *Kuṇḍalinī* is seen being *ūrdhva* to the *sādhaka* during meditation. While climbing up, it appears as a thin line going upwards like an electric line. Sometimes it appears that a serpent is climbing upwards in a circular way at a fast pace. This *anubhava* is rare for *sādhakas*.

12. Sometimes an enormous doorway made with gold appear in the space. This door is extremely huge and a slight light comes out of it. The design of this door is wonderful. Sometimes a beautiful throne is visible in the space. It is entirely made of gold. You will understand by watching it that this throne is definitely of the divine world. Sometimes a beautiful palace built of gold will appear in the space, the entire palace is made of gold and gleaming metal. A beautiful woman will be visible to you wearing red *sārī* above this

palace or at the door. Sometimes, women will call you. You may also go inside the palace, or your experience will end up at this moment. If you are able to go inside the palace, it is very good; you will definitely get special blessings of *Kuṇḍalinī* in future. Only the vision of throne or door is concerned with awakening of *Kuṇḍalinī*. Sometimes a beautiful 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 *sāṛī* on the entrance of the door, or a golden or yellow serpent will be seen on the entrance. Seekers! All these scenes are wonderful. The view inside the palace will be very beautiful. This palace is not ordinary; the whole universe has immersed in it. If you read my *anubhavas*, you will definitely be delighted.

13. Seekers! When the sound of *Om* starts emerging out automatically during meditation, it should be understood that this sound is coming out with the grace of *Kuṇḍalinī*. *Kuṇḍalinī* has woken up or is starting to rise. The sound of *Om* is in a grave echoing voice. It is very enchanting in listening. Sometimes the sound of *Om* also comes out of the *sādhaka*'s mouth. At that time, another person can listen to it.

After becoming *ūrdhva*, *Kuṇḍalinī* will rise as per the capability of the *sādhaka*. It takes many years for *Kuṇḍalinī* to reach up to *Brahmarandhra*. *Kuṇḍalinī* of extremely fierce nature reaches the *Brahmarandhra* quickly. *Kuṇḍalinī* does not always remain arise during meditation, rather it rises for some time and then comes back to the *Mūlādhāra Chakra*. If the *sādhaka* continues meditating for a long time, *Kuṇḍalinī* can descend or ascend several times because the upward movement and returning of the *Kuṇḍalinī* to *Mūlādhāra Chakra* depends on the stability of mind and *kumbhaka*. If the duration of *kumbhaka* is longer, *Kuṇḍalinī* will rise upwards because the pressure of *prāṇa-vāyu* falls on *Mūlādhāra* through *kumbhaka*. *Kuṇḍalinī* starts to become *ūrdhva* due to pressure of *prāṇa*. *Prāṇāyāma* and *āsana* are also helpful in awakening of *Kuṇḍalinī* that I have described earlier.

Those *sādhakas* whose *Kuṇḍalinī* has started rising upwards should take care that they should not take any work from *Kuṇḍalinī* because the power of *saṅkalpa* increases significantly in the *sādhaka* when *Kuṇḍalinī* becomes *ūrdhva*. If any kind of benefit is taken from *Kuṇḍalinī*, your *sādhanā* will be obstructed. So do not make such a mistake at

all. A *sādhaka* should perform *Śhaktipata* only when his *Kuṇḍalinī* has become motionless and then complete knowledge about *yoga* has been gained. If you perform *śhaktipata* or take any other advantage during the period of *sāadhanā* or rising of *Kuṇḍalinī*, it will bring a direct effect on your *Kuṇḍalinī*.

When *Kuṇḍalinī* lifts upwards in the body of a *sādhaka*, it is not necessary that it is visible to him again and again, that it is rising upward. *Kuṇḍalinī* is not always seen to anyone while rising up, rather it is felt. Some *sādhakas* may not have the feeling of rising of *Kuṇḍalinī* in the beginning. When the practice of such *sādhakas* progresses, the sensation of *Kuṇḍalinī* happens after a long period because then the *Kuṇḍalinī* becomes slightly warmer. Then the *sādhaka* comes to know that his *Kuṇḍalinī* is becoming *ūrdhva*, but some *sādhakas* begin to have pain as soon as their *Kuṇḍalinī* climbs up; they feel that something like a hot iron rod is climbing upwards. While climbing, it goes on to burn the flesh of that area. A kind of fire spreads in the *nāḍīs* of that area. There is much inflammation in the nerves. It seems that the nerves are being broken or are being cut with a blade.

Sādhakas have different experiences on the awakening and rising of *Kuṇḍalinī* because *Kuṇḍalinī* of all the *sādhakas* does not have the same nature. Although there are no categories of *Kuṇḍalinī*, but the kind of experience I have had, I learnt about many *sādhakas* who had different experiences of *Kuṇḍalinī*. Therefore, to make it more clear, *Kuṇḍalinī* has been divided into three categories: 1. *Kuṇḍalinī* with a fierce nature, 2. *Kuṇḍalinī* with moderate nature, and 3. *Kuṇḍalinī* with a calm nature.

Kuṇḍalinī of fierce nature is very rare in *sādhakas*. When *Kuṇḍalinī* becomes *ūrdhva*, the *sādhaka* comes to know very well that his *Kuṇḍalinī* is getting *ūrdhva* because it is very warm. While rising, it appears that the *Kuṇḍalinī* is rising upward while spitting fire from its mouth. The *sādhaka* feels trouble from the very beginning. At the time of the rising of *Kuṇḍalinī*, it seems that part of the flesh around the spinal cord is burning. The place up to where it rises, the nerves of that area gets filled with like fire and there begins a heat felt in the body. The *sāadhanā* of these types of *sādhakas* is very intense. They are earnest to achieve their goals. *Kuṇḍalinī* starts to purify the body quickly due to being fierce in nature. It helps a lot in opening of *chakras* and the exorbitance of *Sattvaguna* starts

increasing quickly. If another *sādhaka* does *sādhanā* near such a *sādhaka*, his *sādhanā* will also start progressing rapidly. The *sādhakas* whose *Kuṇḍalinī* is fierce in nature has also a lot of *yogabala*. Such a *sādhaka* will surely get success in the area wherever he uses his power, but such *sādhakas* should use their power only in the spiritual realm. The *sādhaka* should not exert their power in mundane tasks at all. Such *sādhakas* have certainly been practising from previous births. It is a law of Nature that the *sādhanā* of past lives has an effect on current *sādhanā*. Then the entire effect of *sādhanā* of past lives comes completely at a very high state. That is why the *sādhaka* achieves his goal soon. Such type of *sādhaka* has a great ability to cast *śhaktipata* and he can even guide other *sādhakas*. He can remove the obstacles occurred in the practice of *yoga* and is able to lift the *Kuṇḍalinī* of *sādhakas*. Let me tell one more thing to *sādhakas* that uplifting of *Kuṇḍalinī* does not require much *śhaktipata*. The important thing is that the *sādhaka* should not have any kind of undesirable *kriyās* after rising of *Kuṇḍalinī*. If any undue *kriyās* are happening, it is the responsibility of the guide that he should not let the *sādhaka* have any wrong *kriyā*, rather make him quite stable so that he may concentrate his mind during *dhyāna*. Such *sādhakas* are ideally suited to hold the post of *Guru*.

Sādhakas whose *Kuṇḍalinī* is moderate in nature are many. Such *sādhakas* can perform *śhaktipata* on others, but that is only workable *Śhaktipata*. When the *Kuṇḍalinī* of such *sādhakas* rises, they also feel that their *Kuṇḍalinī* is rising, but it is not very warm. It just appears that warm *Kuṇḍalinī* is going up. Such *sādhakas* do not feel troubled by *Kuṇḍalinī*, as it is less powerful. While rising, it seems as if a lot of ants are biting. They take many years to achieve their goal, or it depends on the practice of *sādhakas* as to how much time *Kuṇḍalinī* will take to get stable. The *yogabala* of such *sādhakas* will be lesser than that of those whose *Kuṇḍalinī* is fierce in nature. When the *sādhakas* of the moderate nature of *Kuṇḍalinī* are in a higher state, they face trouble due to *Kuṇḍalinī*, as their body becomes pure at that time, then the *Kuṇḍalinī* starts getting hotter. Practising meditation during the summer days will definitely cause trouble. If it is deemed necessary, such *sādhakas* may be made to sit on the post of *Guru* or take the position of *Guru*. However, keep in mind that it is good to keep limited disciple only. Do not keep increasing the number of disciples, otherwise proper guidance will not be possible.

Further, he should always keep practising *samādhi* so that there is no shortage of *yogabala*; otherwise *yogabala* will wane and *śhaktipata* will stop to have its effect.

Some *sādhakas* have *Kuṇḍalinī* of calm nature. *Chandra-nāḍī* has much influence on this type of *Kuṇḍalinī*. It is generally said that initially such *sādhakas* do not have a feeling of rising of *Kuṇḍalinī* or it is felt after many days that *Kuṇḍalinī* is rising. When *Kuṇḍalinī* keeps rising during the state of *dhyāna* for a long time, then it starts getting hot slowly. At that time, the *sādhaka* realises that his *Kuṇḍalinī* is *ūrdhva*. It takes many years for the *Kanṭha Chakra* of such *sādhakas* to open. I cannot tell how many years will a *Kuṇḍalinī* of calm nature take to complete its journey. I just know that such a *Kuṇḍalinī* definitely takes many years to complete its full journey. Such *sādhakas* also have less *yogabala* in them due to which their *śhaktipata* is weak. I will only say that it is better for such *sādhakas* not to accept the post of *guru* even on anyone's insistence, yet it is up to him or her what he or she wishes to do. Their *divya-dr̥ṣhti* will also be less powerful.

Let me write once again that *Kuṇḍalinī* does not have separate categories, but according to the sensation of the *sādhakas* and in terms of understanding, it has been divided into three categories. Now it can be argued that when there are no categories of *Kuṇḍalinī*, then why do the disciples of the same *guru* have different experiences of *Kuṇḍalinī* and why are there differences in the power of *Kuṇḍalinī*. The reason for this is that the *sādhakas* with the fierce nature of *Kuṇḍalinī* have definitely been practising *yoga* for many births, i.e. they are higher-class *yogīs* from previous births. Their *Kuṇḍalinī* is fierce due to the influence of the practice of past lives. That is why such *sādhakas* are definitely powerful. The *karmas* of such *sādhakas* also remain in lesser amount. The *sādhakas* with moderate nature of *Kuṇḍalinī* have also done *sādhanā* in their previous births and they are *yogīs* from past lives, who have started practising *yoga* just a few births ago. The *karmas* of such *sādhakas* are remaining in sufficient amount and they will have to take some more births to practise *yoga*. Their *Kuṇḍalinī* is moderate in nature due to the effect of past lives. It is certain that the *sādhakas* with the calm nature of *Kuṇḍalinī* have been *yogīs* from the past lives, but it cannot be said that how much *yoga* they have practised. It is possible that their *Kuṇḍalinī* may not have been become *ūrdhva* in past lives, or it may have been *ūrdhva* only up to few *chakras*. It is also possible that their

Kuṇḍalinī became *ūrdhva* in the present birth itself for the first time. All this can be determined by seeing the previous birth of such a *sādhaka*.

When the *sādhakas* with different nature of *Kuṇḍalinī* leave the gross body and go to upper *lokas*, their state is different there also. The *sādhakas* whose *Kuṇḍalinī* is fierce are entitled to go in the upper half part of *Tapaloka* after death; they get a place according to their ability. A *sādhaka* who has moderate nature of *Kuṇḍalinī* gets a place in the lower half part of *Tapaloka* or in the upper part of the *Janaloka*. A *sādhaka* whose *Kuṇḍalinī* calm in nature may not perhaps get *Tapaloka*, he will have to be satisfied only with *Janaloka*. Those *sādhakas* whose *Kuṇḍalinī* could not rise completely, or became *ūrdhva* slightly, or they left the *sthūla śharīra* due to premature death, they will get a position in the *loka* according to the eligibility of previous or present birth.

Those *sādhakas* whose *Kuṇḍalinī* is moderate and calm in nature, should keep their bodies very pure. A lot of *prāṇāyāma* should be practised. They should also take recourse to *mantra japa* and continue doing *sādhanā*, then the nature of their *Kuṇḍalinī* can surely change. Those *sādhakas* whose purpose is only to practice *yoga* can bring a change in the nature of their *Kuṇḍalinī* by doing rigorous practice, but the householders cannot get much time and are not able to maintain too much purity, so they should not get desperate. They should pay special attention to their *karmas*, they will definitely get befitted. The *Kuṇḍalinī* of some household *sādhakas* 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 free. Ever since I came on the path of *yoga*, I fully engaged in its practice and did not look backward. As long as the gross body is alive, I will continue to follow the path of *yoga*.

When the *sādhanā* of a *sādhaka* is in a matured state, at that time his *guru* himself lifts his *Kuṇḍalinī*. Well, the *gurus* adopt their own methods to raise the *Kuṇḍalinī*. There are various ways like touching, casting *dṛṣṭipat* with eyes and making *saṅkalpa* etc. The *guru* adopts the method as per his convenience. If the *guru* or guide is powerful in *yogabala*, he can lift the *Kuṇḍalinī* of a *sādhaka* very comfortably in the beginning. *Kuṇḍalinī* will start to rise, but such a *sādhaka* should follow a lot of spiritual practice, else *Kuṇḍalinī* will go into a dormant state as before. Some guides have the opinion that *Kuṇḍalinī* cannot be raised at all in the beginning. I would like to say to such guides that

you are lacking in either knowledge or *yogabala*. I have raised the *Kuṇḍalinī* of many *sādhakas* at the beginning of their *sādhanā*. If the *sādhaka* has no intense desire to practice *yoga*, his *Kuṇḍalinī* should not be lifted. If enough practice to raise the *Kuṇḍalinī* is lacking, it will go into dormancy. Similarly, the *sādhaka* whose *Kuṇḍalinī* has been lifted in a matured state and if the practice is reduced or stopped after few days for some reasons, then there is a fear of going the *Kuṇḍalinī* into a dormancy. My implication is that the *sādhaka* whose *Kuṇḍalinī* has been made *ūrdhva*, should continue to do the rigorous *sādhanā* for some time so that the *Kuṇḍalinī* may not go into a dormant state.

When the *Kuṇḍalinī* of a *sādhaka* is lifted in a mature state, the person doing so does not have to apply much *śhaktipata*. Regardless of the way by which the *Kuṇḍalinī* is lifted, that is why it is possible to lift the *Kuṇḍalinī* in a mature state of *sādhanā* by *saṅkalpa*. If *Kuṇḍalinī* is raised using *saṅkalpa* at the beginning of *sādhanā*, then *saṅkalpa* has definitely to be made more than once. Then the *sādhaka* may face undue *kriyās*. These *kriyās* should also be stopped so that the mind of the *sādhaka* may become focused. Some guides are unable to stop these activities due to a lack of *yogabala*. The *sādhanā* of the disciples of such guides proceeds at a slower pace due to obstructions. Due to such *kriyās*, there is not only hindrance in *sādhanā*, but also the *sādhaka* has to face physical problems. These *kriyās* happen due to impurity. Therefore, the *sādhaka* should follow all the rules of purity. *Prāṇāyāma* is prominent amongst all of them.

Chanting of *Śhakti Mantra* helps the *Kuṇḍalinī* in awakening quickly and becoming *ūrdhva*, but *japa* of *Śhakti Mantra* should be done correctly to get proper benefits. Ask your *guru* or guide for this *mantra*. I am not writing *Śhakti Mantra* here for some reason. Chanting should be continued until the *Kuṇḍalinī* becomes stable. If the *Śhakti Mantra* is chanted after the stabilization of *Kuṇḍalinī*, this *mantra* itself will provide *yogabala* to the *sādhaka*. A *yogī* should use this *mantra* throughout his life.

If the *Kuṇḍalinī* is lifted prematurely by doing *śhaktipata*, the *sādhaka* will not be able to perceive that action of the *Kuṇḍalinī* when she opens her eyes and begins to spit out its tail from the mouth because *Kuṇḍalinī* starts to rise quickly due to the effect of *śhaktipata*. Only those *sādhakas* whose *Kuṇḍalinī* is fierce in nature are able to perceive this action. If it is not made *ūrdhva*, the *sādhaka* can clearly see this action of *Kuṇḍalinī*

in meditation. The *sāadhanā* of such *sādhakas* is very intense. If the *sādhaka* wants to get more information about *Kuṇḍalinī*, he should not get his *Kuṇḍalinī ūrdhva* by using *Śhaktipata*. If you make it *ūrdhva* on the basis of your own *sāadhanā*, then surely you will have more experiences of *Kuṇḍalinī*. This process is suitable for those whose *sāadhanā* is rigorous, but those who practice less should not involve in this mess.

If the *Kuṇḍalinī* of a *sādhaka* has been uplifted in the beginning of *sāadhanā*, then do not force it too much to become *ūrdhva*, so that the *Kuṇḍalinī* may proceed further while doing all its work. If you are going on to make the *Kuṇḍalinī* of someone *ūrdhva* just for the sake of advancement of his spiritual practice, it can cause trouble to the *sādhaka* because *Kuṇḍalinī* can go up to the *Kanṭha Chakra* with the effect of your *yogabala*. By the way, I also know that every guide is not able to perform this task. Only the spiritual guides who has immense *yogabala* and experience are able to do so. When the process of raising the *Kuṇḍalinī* is to be done, at first the impurity of the *sādhaka* should be reduced. One more important thing is that just as a *guru* is, so are the disciples. If the level of a *guru* is great or higher, most of his disciples will also become great and of high class. If the *guru*'s level is not high, most of his disciples would not be of a higher class because the *guru* himself does not know how to elevate a *sādhaka* to a higher state. It is directly concerned with *Kuṇḍalinī*. You must be thinking how can it happen by *Kuṇḍalinī*. More or less knowledge is gained on the *yogabala* of *Kuṇḍalinī* itself and the *sādhaka* gets *anubhavas* due to the influence of *Kuṇḍalinī* and the *divya-dr̥ṣhti* becomes powerful.

The more fierce the *Kuṇḍalinī* of a person is, the higher will be his *yogabala*. The calmer the *Kuṇḍalinī* of a *sādhaka* is, the lesser will be his *yogabala*. The *yogabala* of a *sādhaka* depends on *Kuṇḍalinī*. The *sādhaka* whose *Kuṇḍalinī* is fierce in nature, his *yogabala* will increase greatly in a little *sāadhanā*. The *sādhakas* whose *Kuṇḍalinī* have moderate and calm nature will not be able to compete with the *sādhaka* who has fierce *Kuṇḍalinī*, even after sitting in meditation for a long time. I have experienced in my lifetime that *sādhakas* with fierce nature of *Kuṇḍalinī* always have more *yogabala*. There is a special way of measuring the *yogabala* of a *sādhaka*. This can be done only with the help of *divya-dr̥ṣhti*. It is not appropriate to write this method here because the *divya-dr̥ṣhti* does not work for a very long time. Read the topic of *divya-dr̥ṣhti* for more information.

Seekers! It can be known before getting the *Kuṇḍalinī ūrdhva* that whose *Kuṇḍalinī* will be fierce, moderate or calm in nature. Only *yogīs* can gain this information, a new *sādhaka* cannot do so. In order to gain such type of information, the past lives of the *sādhaka* will have to be seen as to for how many lives and what kind of spiritual practice he has been doing, i.e. whether his *sādhanā* was intense or ordinary. When such type of useful information is received, it will not take long to decide what kind of nature will be there of his *Kuṇḍalinī*. Secondly, there is one more way, but it is harder. From which *loka* has such a *sādhaka* been born, what level of *samādhi* he has attained in that *loka* and how many *karmas* he had at the time of birth. This method is very complicated. Watching past lives is easier than the second way. Do this process only when a disciple has to be prepared for the position of a *guru* or you have a special affection for him and he has to be made superior to other *sādhakas*.

If the nature of *Kuṇḍalinī* of a *sādhaka* has to be changed, then tell him some secret methods before making it *ūrdhva*, which will begin to bring a change in the nature of *Kuṇḍalinī*. If those methods are adopted during the rising of *Kuṇḍalinī* in the period of *sādhanā*, there is a complete hope of success. Nothing can be done after the period of *sādhanā* is over, i.e. after stabilization of the *Kuṇḍalinī*, because the existence of *Kuṇḍalinī* then dissolves in the form of *vāyu* and *Kuṇḍalinī* does not remain the same in the body of the *sādhaka* like before. It is not possible for every *sādhaka* to bring a change in the nature of *Kuṇḍalinī* because a rigorous *sādhanā* has to be followed along with adopting the methods. Then, it will change from calm to moderate in nature and from moderate to fierce. The *sādhaka* having fierce nature of *Kuṇḍalinī* does not need to adopt any method because his *Kuṇḍalinī* will remain powerful due to the effects of past lives. The *sādhaka* with fierce *Kuṇḍalinī* does not have to take many births in future because such *sādhaka* has very rare *karmāśhayas*.

Now the problems of many *sādhakas* should have been resolved. The *sādhakas* often ask how to know about the calm, moderate and fierce nature of *Kuṇḍalinī* and whether the calm, moderate and fierce nature of *Kuṇḍalinī* is in the control of a *sādhaka* or not, as the nature of *Kuṇḍalinī* is concerned with past lives. Now, I am writing a bit about *Bhastrikā* because at the time of awakening or rising of *Kuṇḍalinī*, the *sādhaka* starts having

Bhastrikā Prāṇāyāma automatically. When *Bhastrikā* begins to run automatically, the *sādhaka* cannot stop this action because it is being done by *Kuṇḍalinī* and the *sūkṣhma śharīra* also gets affected. *Kuṇḍalinī* remains in the form of a serpent in the human body and when it awakes, it hisses according to its nature. This *Kuṇḍalinī Śhakti* is *Sattvik*. It is opposed to *jaḍata* and impurity. Therefore, in order to reduce the *jaḍata* and impurity of a *sādhaka*'s body, it goes on to burn it by hissing and spreads *chaitanyatā* in that place. Impurity also starts coming out due to the impact of *Kuṇḍalinī*. You must have seen that *Bhastrikā* of some *sādhaka* runs at a fast pace during meditation, of someone is slow and *Bhastrikā* of some *sādhaka* does not run at all. Sometimes, *Bhastrikā* of some *sādhaka* runs so fast that only half of it can be completed. There are some reasons for this as well. It shows the impurity, *karmas* and nature of *Kuṇḍalinī* of the *sādhaka*.

A *sādhaka* whose *Kuṇḍalinī* is very fierce in nature; mostly his *karmāśhayas* will also be less. If the *karmāśhayas* are less, the amount of impurity will also be lesser. In this state, due to the intensity of *Kuṇḍalinī*, impurity and *karmas* cannot show their effect, then the impurity gets quickly suppressed. The amount of impurity reduces with a little bit of *Bhastrikā* and even impurity begins to burn. Sometimes the impurity reduces so much that it cannot be able to block the route of *Kuṇḍalinī* for a long time. In this state, *Kuṇḍalinī* begins to become *ūrdhva* very quickly. *Karmāśhayas* also begin to burn while rising of *Kuṇḍalinī*. The *sādhaka* moves towards perfection due to already decreasing of *karma*. If the *Kuṇḍalinī* is fierce in nature and the *karmāśhayas* are too much for some reason, then impurities will be of the moderate category. When the *Kuṇḍalinī* becomes *ūrdhva*, *karmāśhayas* and impurity block the path ahead. Hence, *Bhastrikā* runs very fast (in a terrible form). Breath gets out completely. It seems that a serpent is hissing loudly with a deep breath. It happens because *Kuṇḍalinī* engages in paving the path ahead due to its intensity and tries to move forward. The more the *Kuṇḍalinī* tries to move ahead, the more the *karmāśhayas* and impurities block the path ahead with the same force. That is why *Bhastrikā* assumes a terrible form. In this state, the *sādhaka* feels a little bit of pain because the body feels tiredness. Such *sādhakas* definitely become powerful *yogīs* in future. They cannot be estranged from their path of *yoga* in any way.

If the *Kuṇḍalinī* of any *sādhaka* is extremely fierce in nature and *karmāśhayas* are only nominal, then *Bhastrikā* will not run, or *Bhastrikā prāṇāyāma* happens two or four times with great vigour. The *Kuṇḍalinī* of such a *sādhaka* becomes stable very soon after completing its full journey. Such a *sādhaka* comes on *Bhūloka* after a long time. His own *karma* is not too much to force him to come to *Bhūloka*. There are also some *karmāśhayas* that has been received through *valaya* during childhood, which is not much effective.

If the *karmāśhayas* of a *sādhaka* having moderate nature of *Kuṇḍalinī* are higher in quantity, the impurity will also be more. There remains a pressure on the *Kuṇḍalinī* due to *karmāśhayas* and then *Bhastrikā* runs less. If the *sādhaka* sits in *dhyāna* for a long time, *Kuṇḍalinī* gets strength through meditation. At that time, the *Kuṇḍalinī* starts to remove impurities due to which *Bhastrikā* starts. If the *sādhaka* keeps his *sthūla śharīra* extremely pure, *Bhastrikā* will run fast within a while due to purity because the *nāḍī* becomes pure due to purity.

Those *sādhakas* whose *Kuṇḍalinī* is calm in nature have many *karmāśhayas*. Such *sādhakas* have a load of *karmāśhayas* on them. Therefore, *Bhastrikā* will run at a slower pace or will run occasionally. It will take many years for such *sādhakas* to stabilize their *Kuṇḍalinī*. Such *sādhakas* should maintain more purity. If such a *sādhaka* is interested in devotion or is emotional, *Bhastrikā* can run much fast. Such *sādhakas* should adopt the method of making the *Kuṇḍalinī* fierce; otherwise, they will have to wait a long time for the *Kuṇḍalinī* to become stable.

Now you may say that *Kuṇḍalinī* herself is the form of *Śhakti*, it is *chetana*, then how do *karmāśhayas* and impurity block her path! Why doesn't *Kuṇḍalinī* burn the *karmāśhayas* and impurities? Seekers! *Karma* and impurity are themselves form of *Śhakti* because they have originated from *Prakṛti*. Therefore, the power of *karma* and impurity exceeds than that of *Kuṇḍalinī* because presence of the filth of *tamoguṇī karmas* is too much on the *chitta* of a *sādhaka*. *Kuṇḍalinī* is not able to get support to become fierce due to low quantity of *sattvaguṇī karmas*. *Sattvaguṇa* supports *Kuṇḍalinī* and *Tamoguṇa* is opposed to *Kuṇḍalinī*. At that time, *Kuṇḍalinī* is able to pave her path only after observance of a rigorous practice by the *sādhaka*, due to which *Bhastrikā* becomes very fast during

dhyāna. *Kuṇḍalinī* always becomes powerful according to the *sādhana* of a *sādhaka* because the reign of impurity (*Tamoguṇa*) is going on everywhere in the body as well as on the Earth nowadays. When the *karmas* and impurity decrease in the body of a *sādhaka*, *Kuṇḍalinī* moves further at rapid pace by burning *karmas* and impurity. Therefore, a *sādhaka* should take full care of purity so that impurity may be minimized in the body.

Seekers! *Kuṇḍalinī* does not always become *ūrdhva* from within the *Suṣumnā nāḍī*; rather it becomes *ūrdhva* with the support of other *nāḍīs* also. *Kuṇḍalinī* uses four routes while becoming *ūrdhva*. It uses three routes to reach *Brahmarandhra* from *Kanṭha Chakra*. *Kuṇḍalinī* reaches in the *Hṛdaya* direct from the *Nābhi Chakra* with the help of a *nāḍī*, through the fourth route. At this time, it leaves the route of *Suṣumnā*. *Kuṇḍalinī* reaches direct into *Hṛdaya* and shows its effect on the place of *chitta* where *karmāśhayas* are present. When the mouth of *Kuṇḍalinī* goes near the *karmāśhayas*, it begins to spit out its *Sattva-Śakti* in that place. In this process, some dirty *saṃskāras* and impurities start burning. In this state, the *Kuṇḍalinī* does not stay in *Hṛdaya* for a long time. Then it comes back into the *Nābhi Chakra*. After some time, *Kuṇḍalinī* again reaches the *Hṛdaya* after going to this path and comes back after finishing its work. *Kuṇḍalinī* can be made *ūrdhva* on this path within few moments. The guide has to decide it.

Dear seekers, you may not have read that *Kuṇḍalinī* also has the fourth route. Many of the *yogīs* do not even know that *Kuṇḍalinī* uses four routes while rising. This route is very difficult and dangerous. A clumsy guide should not use this route. Those who are experienced should use this route. The more the *Kuṇḍalinī* of a *sādhaka* goes on this path, the more it will benefit him. The *sādhaka* who has a heap of *karmas* inside him, the guide should choose to take the *Kuṇḍalinī* via this path as much as possible so that the *Kuṇḍalinī* may destroy some amount of *karmas* and impurities. It will help the *sādhaka* to progress in the path of *yoga*. It is better not to disturb significant *saṃskāras* because such events are substantial. It is necessary for a *sādhaka* to suffer pain in order to become a good practitioner. The more trouble a *sādhaka* will face, the more he will become a great *yogī*. Therefore, you must have seen that great *yogīs* suffer a lot and only then, they are able to become great.

The guide should observe through *Jñāna* about the disciple. Then take the *Kuṇḍalinī* from this path to *Hṛdaya* and should make a *saṅkalpa* for *Kuṇḍalinī* to bring the *sāttvika saṁskāras* on the upper surface so that the *sādhaka* may continue to engage in the path *yoga* with the effect of *sāttvika saṁskāras* because some *sādhakas* give up this path for some reason or other during the period of their *sādhanā*. Every kind of *karmas* keep lying among *saṁchita karmas* in a dormant state. If *sāttvika karmas* come to the upper surface of *chitta* or *prārabdha*, it will aid the *sādhaka* to move on this path. I have come to know through *Jñāna* that the *Kuṇḍalinī* of some *sādhaka* comes back after going on the fourth path by finishing its work and the guide does not have to do anything.

The *Kuṇḍalinī* returns and comes in *Hṛdaya* after opening up of the *Brahmarandhra*. All the three types of *Kuṇḍalinī* take more or less time differently to come up to the *Hṛdaya* from the *Brahmarandhra* and there is also a little bit change in the route. I remember an incident. This incident is probably of January 1996. Once, *Bhagavāna Patañjali* had said to me that if you ever want to ask me about *yoga*, you must ask. By the way, he had told us many times about *yoga*. Once I became curious to ask about *Kuṇḍalinī*. I asked through *Trikāla*. At that time, he was in *samādhi* and his body was transparent. I asked, “O Lord! Why are you visible to me in a transparent form, why aren’t you visible clearly?” He smiled and replied, “*Yogī*, when a *yogī* is in an extremely higher state, he keeps himself engulfed in *Brahman* and remains a *samādhi*. Immersion in *Brahman* does not mean that he has been completely dissolved in *Brahman*. He keeps holding an extremely subtle transparent body. He is not visible to an ordinary *yogī* even with the help of *divya-dṛṣhti*. When a *yogī* makes *saṅkalpa* and when that *saṅkalpa* reaches me, then I show myself to him through his *divya-dṛṣhti*. The same thing is happening to you at this moment. Get the remaining information from your *Jñāna*. You will get the information why I am visible transparently. *Yogī*, what were you about to ask about *Kuṇḍalinī*?” I said, “Lord, please tell me how the three types of *Kuṇḍalinī* go on different paths.” *Bhagavāna Patañjali* said, “*Yogī*, you already know about the three types of routes and about fierce, medium and calm nature of *Kuṇḍalinī*. The *Kuṇḍalinī* of all the three natures follows the same kind of path until the *Brahmarandhra* opens. After the

opening of the *Brahmarandhra*, the *Kuṇḍalinī* begins to reverse back; it has a difference in it.”

“The *sādhakas* whose *Kuṇḍalinī* is fierce in nature devote much time to spiritual practice. Their *sthūla śharīra* also remains purer. There is also a lot of heat in the body due to the fierce nature of *Kuṇḍalinī*. Due to purity and heat, *Kuṇḍalinī* comes back from the *Brahmarandhra* to the *Ājñā Chakra* quickly. It begins to come down via eastern route from *Ājñā Chakra*. It comes to the *Hṛdaya* by making its own route from the upper part of the palate. At the time of returning, it does not come back via *Kanṭha Chakra*, but returns from one side of *Kanṭha Chakra*. It does not stop anywhere due to intense practice.”

“This is also the path of the *Kuṇḍalinī* of moderate nature, but it runs slower than that of fierce *Kuṇḍalinī*. It takes much time to move forward on its path. When it comes back to the *Kanṭha Chakra*, it stops here. At that time, the *sādhaka* has to follow the intense practice. Then, on achieving proper practice, the *Kuṇḍalinī* moves forward towards *Hṛdaya* and come to the *Hṛdaya*. This is the main difference between the fierce and moderate nature of *Kuṇḍalinī*. The fierce *Kuṇḍalinī* does not stop anywhere. The *Kuṇḍalinī* of moderate nature stops for a long time in the *Kanṭha Chakra*, then moves downward and then enters the *Hṛdaya*. After coming to the *Hṛdaya*, it takes much time to stabilize than that of fierce nature of *Kuṇḍalinī*.”

“It definitely takes many years for the *sādhakas* with calm nature of *Kuṇḍalinī* to become stable from *Brahmarandhra* to *Hṛdaya* because the *Kuṇḍalinī* with a calm nature moves ahead very slowly. It has to travel a very long way from *Brahmarandhra* to *Hṛdaya*. The *Kuṇḍalinī* of calm nature stops downwards in the *Kanṭha Chakra* coming from the eastward route like the *Kuṇḍalinī* of fierce and moderate nature after opening up of *Brahmarandhra*. Then the *sādhaka* has to practice for a long time. When sufficient practice is achieved, the *Kuṇḍalinī* moves towards the western route, while it has already opened the western route. It moves upwards via the western route. Once again, it reaches the gate of *Brahmarandhra*. Then it starts to come down by making its hood right downwards from the gate of *Brahmarandhra* via the direct route (it had risen via this route earlier) and then comes into the throat. This time it does not go towards the *Ājñā*

Chakra, it enters the *Hṛdaya* after stopping a bit in the throat. That is why *Kuṇḍalinī* of calm nature takes a lot of time to become stable. It has to move all-around in the head, only then the *Kuṇḍalinī* is able to finish its complete work because the small brain is also a significant place. Due to its calm nature, *chaitanyatā* can be emitted in a small amount by the *Kuṇḍalinī*, then it has to go back to the small brain again. Think small brain like a *Chakra*. It controls the whole of the body. Therefore, it is mandatory to make the small brain fully conscious. However, it is a law of nature also.” *Bhagavāna Patañjali* showed the routes of all the three types of *Kuṇḍalinī* in his own head. After that, my connection with *Bhagavāna Patañjali* disconnected. He got immersed in *samādhi*.

I have heard from some *sādhakas* and guides who are real *yogīs* – “Awakening *Kuṇḍalinī* is not a child’s play. After awakening, *Kuṇḍalinī* may start climbing some other way or may take the wrong way. It will begin to cause pain to the *sādhaka* or he may even die.” One such skilled guide said so. I do not think it appropriate to write his name at this place. A disciple of another *guru* came to me and said, “You ascend my *Kuṇḍalinī* on the right path because I have a great pain due to the *Kuṇḍalinī*.” Then that guide caused the *sādhaka* to sit before him for meditation. The guide told the *sādhaka*, “Your *Kuṇḍalinī* has entangled in the throat after taking a wrong route and it is not able to find the path ahead. First, get your *Kuṇḍalinī* back to *Mūlādhāra* from your *guru*. Then I will make it on the right path.” The *sādhaka* went back. His *guru* could not return his *Kuṇḍalinī*. After some time it became known that the *sādhaka* has been died due to pain.”

When that thing was being told to me, I did not understand why all that was being told. Is it a threat that I should never raise *Kuṇḍalinī*? Or is it tried to confuse me from my path? At that time, I was not so witless in *yoga* that I could be made confused. Yes, I was very irritated to hear those words why I was being explained wrong things. What do such guides want to prove, that *Kuṇḍalinī* cannot move on its path correctly? It is a matter of such a great ignorance that I was being told that *Kuṇḍalinī*, who Herself is an epitome of power and wisdom, can go on a wrong path also. Perhaps such guides consider themselves more knowledgeable than *Kuṇḍalinī Śhakti*. It is true that *yoga* requires guidance. It is not possible without guidance. The guidance is for the *sādhaka* and not for the *Kuṇḍalinī*. *Kuṇḍalinī* Herself knows Her own path, there is no need to tell Her. Such

guides keep confusing new *sādhakas* by narrating them concocted stories so that such a guide is considered more worthy, but such guides are ridiculed later on. As far as I am concerned, I have never asked a single word about guidance from my *guru*. I ask my *Jñāna* for all sorts of guidance or if necessary, I asked the *yogīs* of the higher realms. When a *yogī* himself is in a mature 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 wrong things about *yoga*.

Some *sādhakas* concentrate on the *Mūlādhāra* only to awaken their *Kuṇḍalinī*. They take the help of *āsanas* and *prāṇāyāma* and think that their *Kuṇḍalinī* is awakening and entering the *Suṣumnā Naḍī*. Gradually, when the practice of a *sādhaka* becomes good and will power becomes stronger, in that state the *Kuṇḍalinī* can awake and rise upward.

Kuṇḍalinī can also be awakened by *mantra japa*. In order to awake *Kuṇḍalinī*, a lot of *mantra-japa* 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 to them how to speak the *mantra* and will give them even more guidance that is necessary for *yoga*. There are many ways to wake up *Kuṇḍalinī*. I have explained some methods.

The *Kuṇḍalinī* of some *sādhakas* becomes *ūrdhva* on its own. However, such *sādhakas* are very few in numbers, whose *Kuṇḍalinī* arises on its own. Such *sādhakas* are certainly very powerful and become great. The *karmas* of such *sādhakas* are very few or nominal. Seekers! You will be surprised to know that even after stabilization of *Kuṇḍalinī*, the capabilities (of *yogabala* and knowledge) in the *yogīs* are different. Sometimes, the abilities of *yogīs* become known at the time of guidance. No *yogī* should be proud of his ability. Some *yogīs* keep themselves concealed, despite being highly able and powerful.

Dear readers, let me tell you briefly that *Kuṇḍalinī* becomes awakened not only of *yogīs* but also of singers. The *Kuṇḍalinī* of only those singers awakes who use to do rigorously practice of classical singing. While singing, when incantation comes out of their mouth, at that time the *Kuṇḍalinī* also begins to rise a bit according to the practice of singing. Such singers do not know that their *Kuṇḍalinī* has awakened. The *Kuṇḍalinī* of singers does not mostly rise. The *Kuṇḍalinī* of legendary singer Tansen was awakened in the

past. The *Kuṇḍalinī* of South India singer Kumar Gandharva was also awakened. I have seen during *dhyāna* that *Kuṇḍalinī* of some singers of present time is awakened.

Samādhi

Samādhi is the last step of *yoga*. *Samādhi* is achieved only after opening up of *Kanṭha Chakra* of a *sādhaka*. When the *sāadhanā* of some *sādhakas* is going in the *Kanṭha Chakra*, they think that they enter the state of *samādhi*, but it is their misconception. When *dhyāna* itself appears in the meditated object and leaves its form, then it is called *samādhi*. *Samādhi* is of two types: 1. *Savikalpa Samādhi*, 2. *Nirvikalpa Samādhi*. *Savikalpa Samādhi* happens when the *sāadhanā* is going on above the *Kanṭha Chakra* and before the opening of the *Brahmarandhra*. *Nirvikalpa Samādhi* takes place after opening of the *Brahmarandhra*. Thereafter, the *sādhaka* always continues to practice *Nirvikalpa Samādhi*.

In *Savikalpa Samādhi*, the *mana* remains focused only on the targeted object. In this state, *mana* does not keep attachment with other sensual desires, so it stays only on the targeted object. Non-attachment with other sensual desires is concentration of *mana*. The targeted object for most of the practitioners is God Himself. That is why the vision of God and the scenes concerning the same are visible to the *sādhaka* and he gets knowledge about God or the targeted object. At this time, the *divya-dr̥ṣṭi* itself performs the function of seeing. Similarly, if the concentration is increased or *samādhi* is practised more, then wisdom is to be achieved. The reality of *Prakṛti* becomes known after attaining wisdom. All this that is visible is actually a *sāttvika vritti* of the *chitta* itself.

In the beginning, the duration of *samādhi* is one or one-and-a-half hour. Thereafter, this duration increases gradually as the practice progresses more accordingly. Now it depends on the practice of a *yogī* how long he stays in the *samādhi*. The more the *sādhaka* will remain in *samādhi*, the more will be the increase in concentration. *Samskāras* remain suppressed due to an increase in concentration. Sometimes *saṃskāras* also begin to be visible when concentration is disturbed. When the *sādhaka* is in this state, detachment begins to increase quite rapidly.

Sometimes, it also happens in *samādhi* that an object that has never seen before is also visible. The words that have never heard before are also heard. The *sādhaka* thinks that I have never seen a thing like this before, then why it is being visible. Even that word or

sentence has never heard, then why it is being heard now. The reason behind this is our body as well as the *indriyas* are gross, while the transactions of our life also remain in the gross world in the waking state. On the other hand, our targeted object is extremely subtle. The *indriyas* become introverted from being extroverted at the time of *samādhi* (towards *sūkṣhma*). That is why; firstly, the *yogī* has the vision related to the gross world. That is why strange scenes are visible. The *sūkṣhma* things become visible on their own with an increase in concentration. It happens because when concentration begins to increase, *Sattvaguna* begins to increase and *Tamoguna* starts decreasing. A slight illumination starts appearing in *samādhi* as *Sattvaguna* increases. It brings about the *sākṣhatkāra* of *sūkṣhma* subjects. In this state, the *yogī* gets connected to the *sūkṣhma jagata* and due to having relationship with the *sūkṣhma jagata*, visions of the *sūkṣhma jagata* and knowledge regarding it begins to occur. In this state, the *yogī* feels much happiness. As soon as he sits in meditation, *anubhavas* of *sūkṣhma lokas* begins to come along with the vision of *siddha puruṣhas* and he even gets an opportunity to interact with them. In this state, the *divya-dṛṣhti* plays an important role.

The *yogī* becomes capable of telling about the *sūkṣhma jagata* and past and future becomes visible to him. Sometimes, a scary shadow or image is visible to a *yogī* in the state of *samādhi*. The reason for this is that at that time, *tāmasika saṃskāras* are visible. Such figures appear in a hazy light. The hazy light is caused by *Tamoguna*. When the shadow or image of the *sāttvika saṃskāra* is visible, it is seen in the light. At that time, there are sometimes the visions of pious souls. Guidance or sermon is also received from them. If the *sādhakas* ask some spiritual questions from such pious souls, they definitely answer them.

There is a special kind of connectivity from *sūkṣhma bhūtas* to *tanmātrās*. All the *sūkṣhma lokas* come under it. Here bliss is felt due to primacy of *Sattvaguna*. Another important thing is that in this state, the *sāttvika saṃskāras* that are lying on the lower surface inside the *chitta* in a dormant state, the *saṃchita karmas*, come on the upper surface being awakened. Due to this reason, good scenes are visible. Sometimes, the *sādhaka* sees himself amidst a bright lustre. At that time, the *sādhaka* begins to think that I am a god or have been before. Such activities takes place due to an exorbitance of

Sattvaguṇa. You should consider that it is just imaginary. It is the *mana* itself in the form of *sāttvika vritti*. There are many types of *anubhavas* in this stage, all of which cannot be described. I have explained it because sometimes the *sādhaka* starts considering himself as an incarnation of God. O seekers! Do not make such a mistake, otherwise your downfall is certain. First, achieve pure wisdom by destroying the *saṃskāras* of *chitta*. On attainment of pure wisdom, you will come to know everything about who you are. All this is a product of imaginary *sāttvika vritti*.

On attaining an exorbitance of *Sattvaguṇa*, the seer, seen and sight become almost stable, because at this time, the behaviour of *antaḥkaraṇa* is truthful and pure. In this stage, the vision of *yogīs* and deities occurs. The *sādhaka* remains occupied with his *iṣṭa*. The fact is that the seer, seen and sight remain separate in this state. The *sāttvika vritti* of the *chitta* of the *sādhaka* takes the form of his *iṣṭa*. In this state, the *chitta* remains concentrated, but is not constrained. There is only a little bit of feeling towards God or one's targeted object. There is a feeling of bliss due to *Sattvaguṇa*. *Ahaṃkāra* remains present in a subtle form that acts as a support to the *chitta*.

The *sādhaka* sometimes feels a sudden fragrance during meditation. It seems as if an aroma of different types of flowers or a particular flower is coming. Sometimes, the *sādhaka* feels a sweet taste or the taste of a delicious fruit automatically. 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. Sometimes some words are heard. It appears that these words are emanating in the sky inherently or someone is reciting loudly. I remember the same stage of mine. These words were also heard to me in *samādhi*. Sometimes these words had heard to me even while doing some gross work. Then I used to become surprised. It appeared as if someone had said it in the ears. Once, I told my *guru* that such words were heard to me. She said, "This is a state of *yoga* in which such words are heard." Seekers! All such experiences happen because of the five *tanmātrās*. When the *sāadhanā* of a *sādhaka* progresses more, the *sākṣhatkāra* of *tanmātrās* takes place going beyond the *sūkṣhma bhūtas*. The *sākṣhatkāra* of whichever subjects which takes place in a state of *samādhi*; they become merged in their original source. First of all, the *sākṣhatkāra* of *sthūla bhūtas* takes place in *samādhi*, then *sthūla bhūtas* merge in

sūkṣhma bhūtas. Then after *sākṣhatkāra* of *sūkṣhma bhūtas*, they merge in *tanmātrās*. When the *sākṣhatkāra* of *tanmātrās* takes place, the *tanmātrās* gradually merge into *ahaṁkāra*. When the *sākṣhatkāra* of *ahaṁkāra* occurs, it merges into *triguṇātmaka* (composed of three *guṇas*) *chitta*.

Seekers! When a practitioner progresses further enjoying the pleasures of *tanmātrās* in *samādhi*, then *Rajoguṇa* and *Tamoguṇa* begin to weaken. There comes an abundance of *Sattvaguṇa*. Now, the visions do not come here as before. In this state, the *sādhaka* experiences bliss. Sometimes the *sādhaka* 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 enjoying’, i.e. the *yogī* himself appears to be alone. This action is of the *sattvaguṇī ahaṁkāra*. When the *sādhaka* does not have many *anubhavas* in this state, a *vritti* arises in his *antaḥkaraṇa*, ‘I am,’ or sometimes it is heard in the space, “I am *Brahman*.” In fact, the space that appears or is visible is the *chitta* of the *sādhaka* himself. The sound arises in the *chitta*, “I myself am *Brahman*.”

In this case, if a *sādhaka* asks any question from the same holy sound, the answer will surely come. If the *sādhaka* gets an answer, there should be no doubt about it. When it is necessary to take an answer, then before sitting on meditation, make a *saṅkalpa* of the same question in the mind, the answer will surely come. The *sādhaka* should take care that never try to obtain answers to unnecessary questions or unnecessary information, nor to obtain information about gross subjects because in this stage everything is possible to be seen according to the ability with the help of *divya-drṣhti*. The *sādhaka* has to move forward on the path of *yoga*, he should be concerned about *yoga* only. One should relish the bliss on sitting in *samādhi*.

Some *sādhakas* will think that we have heard or read that *ahaṁkāra* is a bad thing. That is why everyone says that the *ahaṁkāra* should be abandoned. I am writing here that there is a feeling of joy in *ahaṁkāra*. The *ahaṁkāra* you are all talking about is the *tamoguṇī ahaṁkāra*. *Tamoguṇī ahaṁkāra* is very dangerous. It always takes us on the way to downfall. Here the *tamoguṇī ahaṁkāra* is reduced to a much weakened state through *samādhi*. Now the *sattvaguṇī ahaṁkāra* remains predominantly and *tamoguṇī ahaṁkāra* has been suppressed. Only the operation of *Sattvaguṇa* runs. *Sattvaguṇī*

ahaṃkāra remains in a joyous form, then the *sādhaka* begins to believe himself joyful. I cannot describe this bliss in words. There is no influence of *tanmātrās* here.

Here the *sākṣhatkāra* of *ahaṃkāra* takes place. *Ahaṃkāra* is not like other sensual desires because here the *sūkṣhma indriyas* and the *tanmātrās* have merged themselves into *ahaṃkāra*. In this state, there remains an excess of *Sattvaguṇa*. There is only bliss in *Sattvaguṇa*. That is why a feeling of *ahaṃkāra* occurs through the *vritti* of *chitta*. If the *sādhaka* has to become a *yogī* of a higher class, he should practice sitting in *samādhi* as much as possible in this state, so that he can sit comfortably for 2-3 hours. Apart from the practice of *samādhi*, a few other things should also be kept in mind. The amount of food should be reduced and it should be nutritious and healthy. Banana, milk, curd and fruits etc. should also be consumed. If the *Kuṇḍalinī* is extremely fierce, you should add some ghee in the milk, so that the heat of *Kuṇḍalinī* may not cause injury to the intestines. More attention should be paid to *prāṇāyāma* and it should be practised about five times a day so that the *nāḍīs* become absolutely pure. When the *Kuṇḍalinī* starts trying to open the *Brahmarandhra*, *mantras* should also be chanted so that the *Kuṇḍalinī* becomes more fierce. The effect of *mantras* helps in opening of the *Brahmarandhra*.

After the opening of the *Brahmarandhra*, the *sādhaka* attains *Nirvikalpa Samādhi*. *Brahmarandhra* is the gate of *Nirguṇa Brahman*. In this state, the *prāṇa* of a *yogī* remains inside the *Brahmarandhra*. No thoughts of any kind arise here, because the formation of *triputi* ceases in *Nirvikalpa Samādhi*. No option of any kind remains there. The stream of seer, sight and seen that was flowing in *Savikalpa Samādhi* stops flowing, i.e. a stream of name, form (meaning) and knowledge was flowing. That is why the vision of targeted object was happening. In *Nirvikalpa Samādhi*, the stream of name and knowledge merges into meaning (form). The *vritti* of the *sādhaka* remains present in the form of meaning, so who should see what. Sometimes the *sādhaka* finds himself in a very bright dazzling light, but it is not the actual state of the *sādhaka*, because there are *saṃskāras* remaining in the *chitta* which are having *Rajoguṇa* and *Tamoguṇa* mixed. Unless the *sādhaka* destroys these remaining *saṃskāras*, he cannot be established in the pure conscious Self. Dear seekers! Who has really become established in Self, I do not know. I have written this thing only based on the information as given by *Jñāna*.

It is often said that so and so *yogī* has been immersed in *Brahman*, but it does not happen, because his existence remains in the *sūkṣhma lokas*. Thereafter, he takes birth after a certain time. It is also said that a *yogī* who is beyond desires or whose all wishes have been fulfilled and longs for only *Ātmā*, he attains *Brahman*. My opinion is that how will one attain *Nirguṇa Brahman*! So long as *Ṛtambharā-prajñā* does not manifest in the *sādhaka*, ignorance cannot be annihilated completely from his *chitta* because *Ṛtambharā-prajñā* is contrary to ignorance. It keeps destroying ignorance slowly according to practice gradually and keeps filling that place with wisdom. In such a state, the *sādhaka* also gets the vision of the reality of *tattvas*. After the *sāksatkāra* of these five *tattvas*, the *sādhaka* has to practice for years, only then one gets established in his Self. Immersion in *Brahman* is possible only after this. When a *yogī* practises *dhyāna* in the *Brahmarandhra*, he forgets everything. He does not even become aware of time that since how long he has been sitting in *samādhi*. Even after four hours of sitting in *samādhi*, he feels that he has just sat on meditation after breaking of *samādhi*. It so happens because the *prāṇa* and *mana* of the *sādhaka* remain present inside the *Brahmarandhra* simultaneously and the meditative *vritti* of the *sādhaka* remains present in the form of meaning. The flow of knowledge merges into meditative *vritti* in the form of meaning. Therefore, the awareness of time etc. does not remain there.

Now the question can be raised whether a *sādhaka* practising *Nirvikalpa Samādhi* gets *mokṣha*. Answer – No, it cannot be attained because the *saṃskāras* are still left in the *chitta* and these *saṃskāras* are mixed with *Rajoguṇa* and *Tamoguṇa*. Therefore, one has to return to the previous state. As long as the *yogī* does destroy his *saṃskāras* completely, until then the attainment of *kaivalya* is not possible. The remaining *karmaśhayas* of a *yogī* in this state are mostly misery-causing. The *yogī* has to suffer from miseries in his outward life. He definitely has to bear the fruits of these *karmaśhayas*.

In the beginning, *Nirvikalpa Samādhi* happens for a little time, then the time of *samādhi* increases with an increase in practice. Initially, due to the remaining *saṃskāras*, *Nirvikalpa Samādhi* cannot occur for long. However, when the *sādhaka* increases the duration of *samādhi* by practising it repeatedly, then slowly and gradually the remaining *saṃskāras* begin to become suppressed. The duration of *samādhi* also begins to increase

due to practice. The second reason is also that in the beginning, *prāṇa* does not stay for a long time in the *Brahmarandhra*, it returns downwards. As long as the *prāṇa* remains stable in the *Brahmarandhra*, *Nirvikalpa Samādhi* occurs. *Prāṇa-vāyu* begins to stay in the *Brahmarandhra* slowly and gradually with the practice. The duration of *samādhi* keeps on increasing accordingly. *Tamoguṇa* begins to get impaired through detachment and with the passage of time; the *yogī* begins to annihilate *tamoguṇī saṃskāras* by enduring them.

Kuṇḍalinī begins to return after opening the gate of *Brahmarandhra*. When it comes back, it makes its new route while coming. When *Kuṇḍalinī* comes to *Hṛdaya*, it burns some of the remaining *saṃskāras* to ashes present in the *chitta* and transforms itself to having a form of *vāyu-tattva* after becoming stable. On the other side, as the practice of the *yogī* progresses, the rest of the *saṃskāras* begin to be weaken and get suppressed. In this condition, one gets a glimpse of a light like flame. It is actually a *sāttvika vritti* of *chitta*, which takes the form of a flame. Some *yogīs* consider it the actual *Ātmā*. They probably do not notice that there are still *saṃskāras* left in the *chitta*. Therefore, the *sādhaka* has not yet been situated in *Ātmā*. When I talked to some *yogīs*, then after expressing this stage as their goal, they showed that they have achieved *Ātma-sākṣhatkāra*. They told that they have become complete and free from the cycle of birth and death. I would like to say to such *yogīs* that there is still a long way to cover. Therefore, continue to practice *samādhi* until your *chitta* does not get situated in *Prakṛti*.

When *Nirvikalpa Samādhi* is practised for a long time, there comes a time for the *yogī* that there is *Ṛtambharā-Prajñā* appears on his *chitta*. Due to this, all the *saṃskāras* mixed with *Rajoguṇa* and *Tamoguṇa* get destroyed and then the composition of *chitta* becomes transparent and it becomes absolutely clean. Now the reign of only *Sattvagūṇa* remains in the *chitta*, then the *saṃskāras* of the *sādhaka* do not stay on the *chitta*. In this state, the craving of a *yogī* is completely finished. No lust of any kind remains in him. When the *sādhaka* has no desire and craving of any kind, *karmāśhayas* cannot be formed on the *chitta*. This process takes place in such a way that when a *yogī* acts, its *saṃskāras* are formed on the *chitta*. At the same moment, *chitta* provides the true knowledge about that *samskāra*. Due to having real *jñāna*, no impression of those *saṃskāras* remains on

the *chitta*. *Samṣkāras* cannot stay on the *chitta*, i.e. they get destroyed. This stage of a *yogī* is referred to as “A *yogī* is beyond the world even though he lives in it.”

I have already written that the rest of the *saṃskāras* remain suppressed in *samādhi*. These *saṃskāras* become very strong when the *samādhi* dissolves. The *yogī* forbears these powerful *saṃskāras* in gross life, which have to be endured in outer life. They cannot be destroyed through *samādhi*. They are very misery-causing. Seekers! When I endured these *saṃskāras*, I suffered a lot of distress. The affliction was so unbearable that once or twice, I felt that I should probably commit suicide. I knew my entire future through *Jñāna*, then how could I commit suicide! After all, these *karmas* belong to me, even if they are of numerous births. Why should I blame others? Now I am beyond all these, happy and blissful. Even my name is Anand and I experience bliss in gross life too. Society used to laugh at my miserable condition. I used to feel pity for society. They do not know what they are doing. Well, it is good, they (society) are happy to do their work and I am happy with my work so, both are happy. May God keep all happy.

What I have written about *samādhi* that there is a feeling of bliss in *samādhi* or there is a feeling of *samādhi*, it cannot be described in words, rather just a matter of experience. Only a practising *sādhaka* can feel it. Some *siddhis* are also attained by the *sādhaka* at the time of *Savikalpa Samādhi*. I have not described them. Yes, I had attained *siddhis*, I had also taken some advantage from them, but I snapped my link with them on persuasion by *Jñāna*. A *yogī* gets entangled in the affair of *siddhis* because they are so enchanting. I described *samādhi* in a few words, but it takes many births for a *yogī* to complete the *samādhi* from beginning to end. *Yoga* does not get completed in a single birth. Until a *yogī* destroys all his *karmāśhayas* present on his *chitta*, he has to take birth repeatedly and practice *yoga*. A *yogī* who dies while practising *samādhi* gets the previous state of *yoga* early in the next birth due to *saṃskāras* of prior birth and then starts practising *samādhi*. This sequence continues until he completes practising *yoga*. A practitioner of *samādhi* continues to practice in the *sūkṣhma lokas* according to his ability even after his death.

Seekers! Some *yogīs* live even beyond the fourteen *lokas*. Such *yogīs* keep their bodies very subtle and transparent. They are not visible quickly even with the *divya-dr̥ṣhti* of a

yogī. They are visible only when *saṅkalpa* is made for them. Such *yogīs* are of exceptionally high class. Mostly such *yogīs* are of the time immemorial and their *samādhi* is also very long.

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

The *karmāśhayas* that are left at the time of the practising *Nirvikalpa Samādhi* are misery-causing. These *karmāśhayas* are never destroyed by *yogabala*, but have to be endured by the *sādhaka* to destroy them. When the *sādhaka* forbears these *karmāśhayas*, then the *sākṣhatkāra* of *avidyā*, *tamoguṇī ahaṁkāra*, *sattvaguṇī ahaṁkāra* and *Māyā* takes place in *samādhi*. Then *Ṛtambharā-prajñā* emanates after *sākṣhatkāra* of all these. At the time of *Ṛtambharā-prajñā*, *Tamoguṇa* remains only nominal on the *chitta*. *Rajoguṇa* remains only in such a quantity that it can perform the action of differentiation between *Ātmā* and *chitta*. The knowledge of the difference between *Ātmā* and *chitta* is done by *viveka*. In this state, the *kāraṇa śharīra* starts becoming introverted. *Sattvaguṇa* spreads over the *chitta* entirely, due to which the *chitta* starts appearing very clear. When the *sākṣhatkāra* of the difference between *Ātmā* and the *chitta* occurs, the feeling of ‘who am I, what am I’ gets satiated because he sees all the deviations in the *chitta* itself. He begins to feel himself *apariṇāmī Ātmā*, epitome of knowledge, different from the *chitta*. Only such a *yogī* deserves enlightenment of the true knowledge of Self.

As long as the knowledge of the difference between the *Ātmā* and the *chitta* remains firm in the *chitta* of a *yogī*, his tendency remains towards *kaivalya*. But when a laxity begins to come in the knowledge (of the difference between the *Ātmā* and the mind), then the *vruttis* of *vyutthāna* (engagement in worldly matters) become generated. Because of these *vruttis*, a *yogī* thinks – “This is mine, I am happy, I am sad.” It is because the wisdom has not yet been matured. I have already written that in *Nirvikalpa Samādhi*, there is neither any vision nor any thought. All of these *sākṣhatkāra* (of the difference of *ahaṁkāra*, *Ātmā* and *chitta*) occur after a long time after practising *samādhi*.

As the practice of *samādhi* progresses, the *chitta* becomes oriented towards *kaivalya*. All the three stop their external *pariṇāma* for some time. *Chitta* gets situated in *Ātmā*. It is called *Nirbīja Samādhi* (the ultimate type of *samādhi* in which there are no fruits of previous actions remaining in the *chitta*). Then *Para-Vairāgya* (real detachment) emanates in the *yogī*. Due to actual detachment, the *yogī* renounces mundane things grossly as well as subtly because his *chitta* becomes devoid of cravings. There is nothing left to be known for a *yogī*.

Jñāna

Once the concentration of mind is achieved through the practice of *yoga*, *jñāna* begins to arise. This *jñāna* keeps on increasing gradually as per practice. Ultimately, this *jñāna* brings a supreme state to a *yogī*. The knowledge of ordinary human beings is not real knowledge because all living beings are clung in the trap of *Māyā*. True wisdom cannot be attained without breaking the trap of *Māyā*. *Yoga* is the only way to get true wisdom by breaking the noose of *Māyā*. Mundane knowledge without *Yoga* is just ignorance. It gives only a feeling of happiness and sorrow. It does not help to walk on the path of liberation. Without *yoga*, knowledge about *Brahman* is not possible to be achieved just by having ordinary nominal knowledge. When the *tamoguṇī* and *rajoguṇī vrittis* are destroyed by the practice of *yoga*, a *yogī* begins to attain wisdom.

Having true knowledge about a substance is called *jñāna*. There is no blend of *avidyā* and *Māyā* in *jñāna* because true knowledge of any substance is not possible due to *avidyā*. When *avidyā* gets eliminated from any substance, the true nature of that substance becomes clear. Only the feeling of ego shows the inseparation of *Ātmā* and *chitta*, whereas something that makes the knowledge about the separateness of *Ātmā* and *chitta* clear is known as *jñāna*. *Jñāna* is contrary to *avidyā* and *Māyā*. When a *yogī* attains *jñāna*, there is no lust of any kind left inside him because he begins to become aware of transitory nature of *jaḍa* (inanimate) *Prakṛti*.

On attainment of *jñāna*, ego of doership does not remain, i.e. the false ego of doing or being such as “I am doing some work”, “I am very sad today” and “Now I am very happy” etc. goes away. *Jñāna* is a *vritti* of the pure *chitta*. This *jñāna* is the ultimate *sāttvika vritti* of the *chitta*. In this state, the *sādhaka* has a state of genuine detachment.

On the attainment of *jñāna*, the *sādhaka* comes to know very well, “I am not the body”, “I am not the *indriyas*,” “I am not the *mana*,” and “I am not the *buddhi*” and “I am not even the *chitta*”, rather *chitta* is different from me. This is real knowledge. There is said to be one another knowledge that we gain from reading the scriptures or is gained by hearing sermons. Such knowledge is not true *jñāna* because such a knowledge cannot destroy *avidyā*. *Rajoguṇī* and *tamoguṇī vrittis* continue to arise inside the *sādhaka*

because the *rajoguṇī* and *tamoguṇī saṃskāras* remain present in his *antaḥkaraṇa*. However, the *jñāna* that is attained in the highest state of *samādhi* annihilates *avidyā*. The sense of doership goes away. It washes away the dirt of *Rajoguṇa* and *Tamoguṇa*. Utter purity enshrines in the *chitta*. Due to reflection from *Ātmā*, there appear to be *chaitanyatā* in the *chitta* and all agonies are completely destroyed.

Buddhi is said to be the abode of wisdom, but this *jñāna* destroys the *tamoguṇī ahaṃkāra* and the *buddhi* which has originated from *Ahaṃkāra* merges into *Ahaṃkāra* over here. It implies that this *jñāna* is beyond the *buddhi* and is the witness of all the *pariṇāmas* in the *chitta* and starts experiencing *apariṇāmī* Self. The *sādhaka* who has reached this state is truly deserves to preach the knowledge of Self because he has realised the Self through the practice of *yoga*. Only such a *yogī* can understand knowledge about *Ātmā* well.

A person who has not experienced *Ātmā* through the practice of *yoga*, what can he preach about the *Ātmā* because he himself has not experienced the Self. A *sādhaka* who has not achieved something, how can he have the real knowledge of that object? One does not become knowledgeable just by reading spiritual books and learning from *Upaniṣhads*.

When a *sādhaka* experiences bliss being situated in *samādhi*, at that time he begins attaining *jñāna*. As the practice of *samādhi* progresses, the attainment of *jñāna* also progresses accordingly because *Rajoguṇa* and *Tamoguṇa* start to decline. Along with that, *avidyā* also starts to weaken and the predominance of *Sattvaguṇa* starts increasing.

A *Sthita-prajña sādhaka* becomes introverted in *Ānandamaya Kośha*, i.e. the *mahākāraṇa śharīra* due to the effect of *Sattvaguṇa* and experiences the bliss of the Self by the illumination of *jñāna*. Ordinary human beings perform mundane activities due to the influence of *Rajoguṇa* and *Tamoguṇa*. However, a *sādhaka* who has become situated in *jñāna*, devoid of meum, ego and attachment, keeps on working with a sense of duty selflessly. In this state, *saṃskāras* are not formed in the *chitta* of a *sādhaka*.

Chitta appears to be illuminated to the *sādhaka*. In fact, this illumination is not of *chitta*, rather it is a reflection of the *Ātmā*. The *chitta* is *jaḍa Prakṛti* and is therefore not self-illuminating. Due to a feeling of I in the *chitta*, the difference between *Ātmā* and the *Chitta* is not known. The person gets attachment and malice, selfish deeds and desires of

their fruits, birth-death and age and experiences happiness and sorrow. The originator of all of these is *avidyā*. This *avidyā* remains present in *tamoguṇī ahaṁkāra* in the form of a seed. When the *sādhaka* attains *jñāna*, the knowledge of the difference between *triguṇātmaka chitta* and *Ātmā*, the epitome of consciousness, becomes known. On attainment of the knowledge of this difference, *avidyā*, along with its family of miseries, becomes introverted and merges in its original source. The *sāttvika vritti* in the form of *jñāna* is the highest *sāttvika vritti* of the *chitta*. Just as the appearance visible in the mirror is not actual form, in the same way, the *sākṣhatkāra* of *Ātmā* in the *Chitta* is not the true form of *Ātmā*. That is why, a *yogī* should remove attachment even from this *vritti* having the form of *jñāna*.

When the *sādhaka* attains *jñāna* and remains situated in it through rigorous practice, then real *vairāgya* arises. Without real *vairāgya*, riddance of all sorrows is not possible. Due to not being constantly established in *jñāna*, the *vrittis* of *vyutthāna* continue to arise intermittently. These *vrittis* are mixed with *Rajoguṇa* and *Tamoguṇa* and the *sādhaka* continues to feel happiness and sorrows. After attaining *jñāna*, the *sādhaka* becomes aware of the difference between seer and the seen. He comes to know that the body, *indriyas*, *mana*, *buddhi*, *ahaṁkāra* and *chitta* are different from him.

A human being also gains knowledge from schooling, sermons from *guru* and by reading the scriptures. However, it is not the real *jñāna* because such a knowledge is unable to free from *avidyā* (distorted knowledge which does not liberate from bondages). *Rajoguṇī* and *tamoguṇī vrittis* continue to emerge in the *chitta*. The *vrittis* of *Rajoguṇa* and *Tamoguṇa* remain intact even after having the knowledge gained through reading and listening to books. When *jñāna* is attained in the supreme state of *samādhi*, at that time, there remains a complete predominance of *Sattvaguna* in the *chitta*. *Rajoguṇa* and *Tamoguṇa* remain nominal. Both of these *guṇas* also support *Sattvaguna*, it is also called *Tattva-jñāna*. In a state of enlightenment, *chitta* becomes devoid of the defilement of *Rajoguṇa* and *Tamoguṇa* and from the ego of doership. All kinds of miseries get completely destroyed by the continuous flow of pure *jñāna* of the *chitta*. Then the *chitta* becomes incapable of causing any bondage to the *jīva*.

After the complete annihilation of the filth of impurity from the *chitta* of a *sādhaka* and due to non-generation of mundane knowledge, *jñāna* of sublime state arises. From the *jñāna* of this state, a state of liberating the *chitta* of the *sādhaka* from its activities is achieved. When the practice of the *sādhaka* progresses further, the state of liberating from the *chitta* is attained. The *sādhaka* then attains the state of being situated in the Self. In the state of the *chitta* being freed from its actions, the *sādhaka* gains the following knowledge: 1. Everything that was to be known has been known, i.e. the entire view of *triguṇātmaka* nature is *pariṇāmī* and due to being consequential, it is unreal and full of miseries; 2. Whatever was to be separated has been separated, i.e. the knowledge of the difference between *Ātmā* and *chitta* has been attained, now nothing is left to be separated; 3. The *sākṣhatkāra* of everything that was to be known has been done (*indriyas*, *tanmātrās*, *Ahaṁkāra* etc.), now nothing is left to be known; 4. Whatever was to be done has been done, now nothing remains worth doing, i.e. everything has been done with the help of *jñāna*; 5. The *chitta* has enjoyed all kinds of *vrittis* present inside it, there is nothing left now; 6. All the three *guṇas* are getting absorbed in their root cause after accomplishing their purpose. 7. The state of being situated in the Self (*Ātmā*) beyond the *guṇas* is being achieved.

When the flow of the *vritti* of *jñāna* starts flowing ceaselessly, i.e. it becomes mature, then the *vrittis* of *vyutthāna* does not arise. It leads to *Nirbīja Samādhi*, which is also known as being situated in the Self. Dear seekers, I am writing based on my personal experience. In order to become fully mature in *jñāna*, relax (reduce) your rigorous practice for some time. Until you don't come in worldliness a bit, how will you know whether your *jñāna* (*Tattva-jñāna*) has become matured or not? But inner involvement in mundane substances should end due to real *vairāgya*. Come a bit in the gross world, test yourself whether you have any attachment with some gross substance. If there is a subtle attachment inside the mind with any gross matter, there is still a lack of maturity.

Jñāna is the ultimate, highest *vritti* of the *chitta*. The origination of this *vritti* has taken place from the three *guṇas*. This *vritti* is not a *vritti* of *karmāśhaya*, it manifests at the time of origin of the *jīva*. The *sādhaka* who has got the knowledge of the difference between *Ātmā* and the *chitta* by attaining *jñāna*, only he deserves to preach about *Ātmā*.

How can a person, who has not known *Ātmā*, deserve to preach about *Ātmā*? Realisation of the Self cannot be obtained from spiritual books and scriptures.

Mokṣha

Mokṣha means getting rid of something. To get rid means to become free from the bondage of birth and death. It means to get rid of the mundane bondages, so that one may attain the same earlier divine form again. Let me tell you one thing that there is a slight difference of opinion amongst the great men about *mokṣha*, which will be written ahead. In order to attain *mokṣha*, a person has to adopt one of the paths of *yoga* as per his/her choice. The practice is mandatory after adherence to strict rules and restraints. Ignorance cannot be destroyed without practise and the *sādhaka* should aspire to attain *mokṣha*. A *sādhaka* of *Bhakti Yoga* needs to take refuge in his *iṣṭa* to attain *mokṣha*. Ignorance gets destroyed at higher state of *yoga*, which restrains perversions in the *sādhaka* such as attachment, malice and infatuation. The leftover *saṃskāras* are also destroyed, then no *saṃskāras* remain in the *chitta*. Once the *saṃskāras* are annihilated, the *saṃskāras* of new *karmas* are not formed. When all the *saṃskāras* of a *sādhaka* are destroyed, he attains *mokṣha*.

On the destruction of all the *saṃskāras*, new ones cannot be formed because the ignorance of the *yogī* gets destroyed. The *saṃskāras* of only those *karmas* are formed which are performed under ignorance. No *saṃskāras* are formed for a *sādhaka* having non-dual feeling. After complete annihilation of ignorance, *Tattva-jñāna* is attained. All the worldly sorrows also come to an end by *Tattva-jñāna*. In this way, the *sādhaka* come to know of the true nature of *Prakṛti*. Bondage, *mokṣha* and rebirth are all plays of *Prakṛti*. By the way, *Prakṛti* itself exists everywhere in a subtle form. When a *sādhaka* has gained all the information about *Prakṛti*, then *Prakṛti* does not inhibit him because he has recognized its real nature. That is why it is said that *karmas* done with selfish desires lead to rebirth repeatedly and there is a fruit of the mixture of pleasure and pain in it. Such *karmas* have the bondage of *indriyas* and the experience of pleasure and pain is done by *mana* and *indriyas*, due to which a person gets bored with worldly life. *Mana* and *indriyas* become separated from each other by doing *karma* in a selfless way, which leads to the knowledge of Self.

According to the principle of *Advaita* (a philosophy focussing of oneness of *jīva* and *Brahman*), attaining feeling of oneness with *Brahman* itself is *mokṣha* because in that state, there is no difference between knower, known and knowledge. I remember that I read somewhere in *Jñāneshvarī*, written by the great saint *Jñāneshvara*, “Achievement of the feeling of oneness itself is immersion in *Brahman*.”

According to scriptures, there are four types of *mokṣha*:-

1. *Salokya* 2. *Sannidhya* 3. *Sarupya* and 4. *Sāyujya*.

Salokya Mukti A *yogī* lives in the abode of *Īśhvara* in this type of *mukti*.

Sannidhya Mukti In this type of *mukti*, a *yogī* lives near *Īśhvara*.

Sarupya Mukti In this type of *mukti*, a *yogī* takes the form of *Īśhvara* being divine.

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

In the first three types of *mukti*, *jīvātmā* has to live in the *loka* of *Īśhvara* for a long time. After eternity, the *yogī* immerses within *Īśhvara* or *Brahman*. *Bhakta* immerses in *Īśhvara* (*Saguṇa Brahman*) and the *yogī* in *Nirguṇa Brahman*. All these three types of *yogīs* keep doing *sādhana* (*samādhi*) in their own way. *Sayujya mokṣha* itself is truly real *mokṣha*, in which even the existence of a *sādhaka* is finished. A devotional *yogī* gets absorbed in his *iṣṭha* (*Īśhvara*) due to being *Saguṇa* worshiper.

Now it can also be argued that everyone gets *mokṣha* at the time of the *Pralaya* (utter annihilation of entire universe) because there comes a time when *Prakṛti* gets immersed in *Īśhvara*. At that time, all *jīvātmās* with good and bad *karmas* are unified, it is true. However, such action occurs after infinite time. Therefore, every human should aspire to attain *Īśhvara* or *mokṣha*. In order to achieve this goal, one should make efforts accordingly, only then it will be achieved. By the way, according to the *Purāṇas*, there are many types of *pralayas* in *Sanātana Dharma*. One type of *pralaya* happens after every four *yugas*. It is said that at that time, water gets flooded everywhere on the Earth. The Earth becomes devoid of living beings. Similarly, after a certain period of time, the higher *sūkṣhma lokas* also get destroyed along with the Earth.

Seekers! We all know that one day or the other, the whole universe gets destroyed at the time of *pralaya*. All types of living creatures become extinct in this *pralaya*. If a person thinks that I will get *mokṣha* at that point in time, then why should I try to get *mokṣha*? Seekers, in this regard I would only say that it is not appropriate for any human to think like this, rather it's sheer ignorance. This is because when the entire creation gets completely destroyed due to *pralaya*, *Prakṛti* corrugates the whole creation in itself in the form of seed. Therefore, the *karmāśhayas* of all living beings also remain present inside the *Prakṛti* in the form of seed. When creation begins again, *jīvātmās* have to take birth to endure the remaining *karmāśhayas*. Therefore, *jīvātmā* does not get emancipation even after *pralaya*. It is mandatory for the *jīvātmā* to take birth until it does not finish its *karmāśhayas* completely. That is why creation is inevitable after *pralaya*. As long as *jīvātmā* does not end up its *karmāśhayas* associated with *avidyā*, it will continue to achieve birth and death.

Mokṣha and bondage are actually acts of *Prakṛti* itself. *Ātmā* neither gets bound in bondages nor attains *mokṣha*. The nature of *Ātmā* is solitary and untouched. All the *karmas* are performed by the *guṇas* of *Prakṛti*. Being fascinated by *tamoguṇī ahaṁkāra*, *jīvātmā* believes, "I am the door". That is why attachment comes in him (*jīvātmā*). The *sādhaka* who has attained *Tattva-jñāna* does not become attached. He (*Tattva-jñānī*) knows that all the acts are being performed by the *guṇas* of *Prakṛti*. There is bondage due to ignorance (*avidyā*) and *mokṣha* due to *jñāna*. All the righteousness and unrighteousness or whatever mundane activities are going on are religions of the *chitta* because they all relate to it. *Pariṇāma* occurs in the *chitta*. *Ātmā* has nothing to do with all these actions because it is *aparīṇāmī*. Therefore, the fruits of *karmas*, bondages, *mokṣha* and the world, all relate to the *chitta*. *Ātmā* remains the same in bondages, *mokṣha* and in all kinds of worldly pursuits.

Now you will think why the soul is said to have attained *mokṣha*, the soul takes birth due to bondage, why is it not asked for the *chitta*! The reason for all this is *chitta* itself. There is a difference in *chitta*. The state of the *chitta* at the time of *avidyā* (ignorance) is different from the state of *chitta* at the time of *jñāna* (*Tattva-jñāna*). *Ātmā* is the seer of the *chitta*. Because of not understanding the difference between *Ātmā* and *chitta* under

the influence of *avidyā* (ignorance), the states of *chitta* are considered to be the states of *Ātmā*. That is why *Ātmā* is attributed to be having different states. In reality, *Prakṛti* binds itself and frees itself as well.

In waking state, a human being performs worldly activities associated with *rajoguṇī* and *tamoguṇī vrittis*, but the *sādhaka* who is established in *Tattva-jñāna* performs all the actions considering them as renunciation or duty given by God selflessly without any attachment. That is why *saṁskāras* of *karmas* do not get formed in his *chitta*. Those *sādhakas* who have attained a state of being situated in the Self (*Ātmā*) are of two types – (1) Those whose *karmas* are only to become free of all enjoyments and (2) Those whose *karmas* are for abstention of enjoyment as well as for the welfare of all the living beings, obeying the command of *Īśhvara*. Similarly, emancipation or liberation is also of two types – (1) In the liberation of first type of *yogīs*, all the three *guṇas* that make up the *chitta* dissolve in their original source (*Ātmā*). It is called *kaivalya mokṣha*. (2) The second type of *yogī* remains present in the *loka* of *Īśhvara* along with his *sāttvika chitta*. Whenever he is needed according to the laws of *Īśhvara*, he takes birth on Earth for the welfare of all beings and for the dignity of *dharma* and then he returns to his *loka* after accomplishing his tasks.

When a *sādhaka* merges *tamoguṇī ahaṁkāra*, *avidyā* and *Māyā* in their original source by his practice and the remaining *saṁskāras* of the *chitta* are also endured, then *chitta* becomes pure like a crystal gem. Then the *saṁskāras* of the *karmas* performed by the *sādhaka* do not get formed on his *chitta*. At that time, the *sādhaka* attains *jñāna*. Upon the attainment of *jñāna*, the *sādhaka* becomes aware of the difference between *Ātmā* and the *chitta*. Therefore, he comes to know that all the actions are performed by the *guṇas* of *Prakṛti*. So long as *jñāna* does not become mature, the *vrittis* of *vyutthāna* (*rajoguṇī* and *tamoguṇī vrittis*) continue to arise. Once *jñāna* becomes mature, the *vrittis* of *vyutthāna* stop to arise. In this state, selfish *karmas* and their sensual desires are destroyed from root. Due to freeing of *chitta* from the sheaths of all types of impurities, the illuminated *chitta* expands infinitely, in front of which the substance to be known remains minimal, because the illumination of *jñāna* increases so much that nothing worth is rest to be

known. The subjects becomes very little and knowledge becomes infinite. All the worldly things become insignificant in his view.

When a *sādhaka* attains this stage, his *pariṇāmī karmas* end up, i.e. the function of *guṇas* comes to an end. Now the *guṇas* do not begin their *pariṇāmī karmas* again because their task is complete. When the practitioner keeps practising *samādhi*, the *guṇas* begin to become oriented towards their original source (*Ātmā*). The immersion of *guṇas*, becoming free of their normal task, into their original source is *Kaivalya Mokṣha*.

Pariṇāmī karmas mean *Sāttvika chitta* is composed of all the three *guṇas*. The *sattvaguṇī ahaṁkāra* is originated from the *chitta*. The *tamoguṇī ahaṁkāra* became extroverted due to a distortion in the *sattvaguṇī ahaṁkāra*. Similarly, *buddhi*, *chitta* and *indriyas* etc. became extroverted respectively. The five *tanmātrās*, five *sūkṣhma bhūtas* and then the five *sthūla bhūtas* became extroverted from an acceptable form (*grāhya* form).

Regarding *Lokas*

There are fourteen *lokas* believed to be existing in the universe in which we live. Different types of living beings reside in these fourteen *lokas*. The density of these *lokas* varies. It is due to the density that they are divided into fourteen parts. Living beings reside in each *loka* according to its density. Although the number of species of living beings is uncountable, but in the scriptures, there are 84 lakh species of living beings described. I will only say that it is true that the species are innumerable and I also believe in the scriptures.

Inferior types of living entities reside in the *lokas* that are lower than the Earth. Superior grade of living beings live in the *lokas* higher than the Earth. There are seven *lokas* lower than Earth, in which there is mostly darkness and hazy light. We all live on Earth. Here the day and night take place due to the light of the sun, i.e. both the light and darkness keep shifting at certain points of time. The *lokas* above the Earth are self-illuminated and are *sūkṣhma*. There is also a difference in colour of light in these *lokas*, which I will explain ahead. Now I do write the names of these *lokas*. I am writing the names of *lokas* from the bottom to topmost: (1) *Pātāla*, (2) *Rasātala*, (3) *Mahātala*, (4) *Talātala*, (5) *Sutala*, (6) *Vitala*, (7) *Atala*, (8) *Bhūloka*, (9) *Bhuvvarloka*, (10) *Svargaloka*, (11) *Maharloka*, (12) *Janaloka*, (13) *Tapaloka* and (14) *Brahmaloka*. There are also three *lokas* above the *Brahmaloka*, but they are not considered among these *lokas*. These three *lokas* are eternal because they come under *Parā-Prakṛti*. *Īśhvara* (*Saguṇa Brahman*) lives in *Parā-Prakṛti*, i.e. *Parā-Prakṛti* is the *Chitta* of *Īśhvara*; hence these *lokas* are believed to be eternal. There is no any kind of *pariṇāma* in *Parā-Prakṛti*. *Parā-Prakṛti* is believed to be eternal as compared to *Aparā-Prakṛti*. It is also to be kept in mind that no matter how much swift the *Parā-Prakṛti* may be, yet it is the *jaḍa*. The outward form of *Saguṇa Brahman* (*Īśhvara*) is visible according to the feeling of a *bhakta* or *yogī*. *Saguṇa Brahman* is visible in the form of *Nārāyaṇa*, *Param-Śhiva* and *Kṛṣṇa*, because a worshiper wants to have the vision of *Īśhvara* in these forms. Accordingly, three *lokas* are believed to exist. These *lokas* are as follows respectively: 1. *Kshira-Sagara*, 2. *Śhivaloka* and 3. *Goloka*. *Goloka* is believed to be the topmost *loka*.

I have already written that the *lokas* below the Earth contains inferior grade of *jīvātmās*. There is a dearth of light in these seven *lokas*. A hazy light or darkness remains there. The formation and surface of the lower *lokas* are also very strange and not even good. The *jīvātmās* of these *lokas* have to suffer miseries, but it does not mean that all the *jīvātmās* suffer. Some *jīvātmās* live there due to some reasons, but they do not feel pain. Some *jīvātmās* have been sent in these *lokas* by giving them curse to suffer pain. Such *jīvātmās* become habitual of the atmosphere of the *lokas* where they live. They do not feel any kind of pain due to having defiled *buddhi*. The length of the body of these *jīvātmās* is very tiny. This is the law of the *loka* there. I am writing on the basis of my own information that when one of the Earth's *jīvātmās* was sent to *Rasatal* for some reason to suffer pain, its *sūkṣhma śharīra* was suffering while going to *Rasatal*. As soon as it reached *Rasatal*, there was tremendous pressure on the *sūkṣhma śharīra*, the head and the soles of the feet of that *jīvātmā*. That *jīvātmā* started screaming with pain. Within a few moments, the *sūkṣhma śharīra* of that *jīvātmā* remained just 3-4 inches in size. Did you become surprised that how can a human being be 3-4 inches in size! The length of the *sūkṣhma śharīra* in that world is like this. There are mud and darkness in that world. The *jīvātmās* who live there find and eat something in the same mud.

Similarly, there is only water in *Pātāla-loka* everywhere. All the living creatures of that *loka* live in the water. There is a slight light in that world. One may look clearly in that slight light, but it is not visible up to as much distance as on the Earth. Some of the living creatures of that *loka* suffer less than the other inferior *lokas*. Sometimes some wise *jīvātmās* have also gone there for some time. I did not wander in *Pātāla-loka* much during the state of *dhyāna*.

Now I write a bit about *Atala-loka*. There is no surface (base) in this *loka*. It is named as *Atala* due to not having any type of surface. There is only air filled in it. The *jīvātmās* of this place have to face a lot of trouble. There is a lot of difficulty in walking or moving due to lack of any base in this world. When anybody tries to walk, he falls down. That is the only problem. The *jīvātmās* cannot move properly in this world. Moreover, there are blows of wind. When they fall, they fall straight and vice versa. There is no gratification of hunger here, i.e. the *jīvātmās* suffer a lot.

I remember an experience about *Vitala-loka*. The base (surface) of this *loka* is very bad. There are only pebbles on the surface of this *loka* 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 *jīvātmās* have to suffer a lot. When I had the *anubhava* of this *loka*, my *sūkṣhma śharīra* was facing a lot of difficulty at that time while walking around. I saw *jīvātmās* 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 at a bit distance with these *jīvātmās*, but they did not say anything. I also did not say anything to them. Their suffering was apparent on their faces, then my experience finished.

Sutala loka is better than other ones. The surface of this *loka* is also beautiful, i.e. it is fine. Do not compare that beautiful surface with the beauty of this *loka* (Earth). It is true that it has the most perfect surface amongst all the seven *lokas*. The surface here is flat and there is also water filled in some places. Seekers! I cannot explain how *jīvātmās* suffer here. It is certain that the *jīvātmās* suffer at this place. I had an *anubhava* of that *loka*. I reached at this *loka* with my *sūkṣhma śharīra* and saw a place filled with water in the shape of a river. Water was stable. I sat on the water's shore on land. After some time I got up and started walking, then I saw that some men and women (*jīvātmās* of men and women) are sitting in one place. All these men and women were staring at me carefully. I too watched them carefully and started thinking that why are these people sitting quietly. Why do not they interact with me? At the same time, *Jñāna* told me, “They are suffering within themselves.” A few moments later, I came back.

I did not have much *anubhavas* of *Mahātala* and *Talātala*. When *anubhavas* occur, it becomes difficult to decide which *loka*'s experience is it, then the help of *Jñāna* has to be taken. I certainly know that these *lokas* exist in hazy light and darkness and during the period of my *sādhana*, I had more *anubhavas* of the lower *lokas*, but I cannot decide which *loka*'s *anubhavas* were they. So far, I have written a bit about the *lokas* below in brief. It is written on the basis of my experience and knowledge. The facts about the lower *lokas* are not clear. It may also be possible that other *yogīs* have got different kind of *anubhavas* of the lower *lokas* below because there is a lot of extended space in a *loka*.

It may be possible that the scene of another place is different, but darkness and hazy light will remain the same. I have written only on the basis of my own experiences.

The days were of the beginning of the year 1996. I asked the deity of *Prakṛti*, “Mother, I do not have much knowledge of the lower *lokas*, please tell me about there, so that I can know about those *lokas*.” She said, “*Yogī*, be satisfied on as much as information you have about there. Now, no more information will be given about that place. Just be concerned with the work you have been assigned. The *lokas* you are asking about are of lower grade. A *yogī* should not gain much information about such *lokas*. You should know about the higher *lokas*. If you ask about the place you have to reach after death, I will tell you and even can also 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 *lokas*. Whatever I have written is based on my own experiences during the period of my spiritual practice. These lower *lokas* are *sūkṣhma*, so the *sūkṣhma* bodied beings live here.

The Earth on which we all live is also known as *Mṛtyu-loka*. What to write about it, as all know about the Earth, but I will write a bit which is not known to everyone. 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. Not all of them returned until today. The sky of that region is associated with a special type of gravitational field. The same situation is also on the surface of the water. There is a slight difference between the celestial sphere of the Bermuda Triangle and the other celestial sphere of the Earth. Whoever reaches in that area loses his consciousness and then becomes unconscious. The reason for this is the density and magnetic field of that area.

Many regions on Earth are very strange. There are magnetic tunnels in these areas, which remain intact at certain places. These magnetic tunnels are not visible through the eyes, but they become known after visiting in that area. Some magnetic tunnels are sometimes built for a short period of time and then cease to exist. If any living creature goes into that magnetic field at that time, it will disappear within a few moments. That living creature will never be found even after ending up of the magnetic. There is a network of magnetic tunnels (regions) in the space. Such magnetic fields exist on every planet in the universe.

Some magnetic tunnels (fields) build and annihilate. 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 until the end.

There are very strange places on Earth that are difficult to describe. Even I was not much interested to know about all these subjects. There are many surprising places in the snowy regions of the Himalayas. These places are related to the *yogīs*. No doubt, all of us humans, animals, birds etc. live on the Earth, but there are also very insatiable *jīvātmās* live in the space of the Earth in a *sūkṣhma śharīra*. These *jīvātmās* keep wandering due to their craving or due to premature death. These *jīvātmās* attain *ūrdhva-gati* at a certain point of time or after ending up of craving. Such *jīvātmās* sometimes establish a connection with an able person or try to establish a relationship with such a person who can make them *ūrdhva*. Only those who have spiritual powers have the ability to make these *jīvātmās* *ūrdhva*. I also have made some insatiable *jīvātmās* *ūrdhva*. I have gained a lot of information about these insatiable *jīvātmās*. I will not describe it here because it will not benefit the seekers in any way. Even the subject of an article will also change. I used to ask from those insatiable *jīvātmās* about them. They used to tell the story of their life with great love. After all, such insatiable *jīvātmās* used to get a little bit of benefit from me. I had kept a relationship with my wife for a long time even after her death and used to get a lot of information from her, which later came to be true. Then her time to endure *karma* came, so I snapped my relationship with her so that she might not have any problem because of me.

I have also gained a lot of information about *Bhuvārloka*, but writing it briefly. This *loka* is a *sūkṣhma loka*. It is divided into three parts to explain about it – one part is the area where the *jīvātmās* reach after death. The act of decision making is done by *Chitragupta* before *Yamarāja* as to what sort of *karmas* of that *jīvātmā* are and where it will go. The *jīvātmās* with good *karmas* become *ūrdhva* and the *jīvātmās* who use to do bad *karmas* stop here. *Yamadūtas* punish the *jīvātmās* according to the nature of their *karmas*. The place where punishment is awarded is within the periphery of this *loka*. This place is in a very wide area that is called hell in other words. A *jīvātmā* becomes *ūrdhva* to enjoy *punya karmas* after bearing punishment for a certain period of time or comes to the Earth

to take birth. It comes near the place of its birth according to its *karmas*. Different types of punishments are awarded in these hells.

Tāmasika powers also reside in one part of *Bhuvvarloka*. These *tāmasika* powers are very powerful. They chant *tāmasika mantras* to increase their power. There are pits like *havana-kunda* (vessel to perform a sacrificial fire rite) at some places. The fire remains ignited constantly in these fire-pits. These *tāmasika* powers use to put the offering of *sūkṣhma tāmasika* objects in these fire-pits and enhance their *tāmasika* power too. Such *jīvātmās* 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 *tāmasika* objects in return. A *sūkṣhma* part of that *tāmasika* thing is achieved to them. Sometimes, these *tāmasika* powers grab *sūkṣhma* parts of things forcefully at some peculiar areas of Earth by snatching. Ordinary human beings of Earth cannot know this action. Sometimes, they also create hindrance before new *sādhakas* on Earth. Such hindrances have to be removed by the *sādhaka's* guide or these obstacles are not able to stand before a *sādhaka* who is engaged in his spiritual practice firmly. Such *tāmasika* powers have great enmity with *sādhakas* because the opposition of *tāmasika* and *sāttvika* has always been going on. These *tāmasika* powers have a lot of power, as they always keep acquiring power through chanting of *mantras*. They also have the power to manifest same men like themselves with their *tāmasika* power as per their will. The great vengeful powers do so. *Sādhakas* and *tāmasika* powers can never reconcile with each other. A *sādhaka* should always stay away from them. The place where these *tāmasika* powers reside has a slight light.

Dharmarāja, the son of *Bhagavāna Sūrya*, lives in this *loka*. You may be surprised that *Dharmarāja* really lives there. Is this *loka* his dwelling place! However, the place where *Dharmarāja* lives is quite different from this *loka* containing *tāmasika* powers and hell etc. in it, but a bright white illumination always remains spread in the place where *Dharmarāja* resides. This place is blissful and is beyond happiness and sorrow. There always remains a scale before *Dharmarāja*, which is divine. *Dharmarāja* keeps his vision intact on this scale. This scale is not like a normal one, rather it keeps telling the balance of the universe. This scale takes the decision about righteousness and unrighteousness at its own. If the reign of unrighteousness increases in any area in the universe, one pan of

the scale gets down and another one goes up. At that very moment, *Bhagavāna Dharmarāja* comes to know at which place the amount of unrighteousness is increasing. At the same time, *Prakṛti Devī* makes arrangements on the invocation of *Dharmarāja*. The hand of scale remains perfectly correct. If the judgment of *karmas* of righteousness and unrighteousness of a human being reaches there, the scale tells everything automatically. The scale keeps telling that what should the volume of righteousness and unrighteousness on the Earth according to age. When the reign of unrighteousness exceeds on the Earth to a certain ratio, *Bhagavāna Dharmarāja* informs *Bhagavāna Brahmā* about it. Then *Bhagavāna Brahmā* inspires *Prakṛti Devī*. *Prakṛti Devī* sends *yogīs* to manage righteousness and to propagate *dharma* on the Earth. The number of *yogīs* may also be higher. God himself also incarnates on Earth on increasing much unrighteousness. It cannot be said here that in the present age there is an abundance of unrighteousness because this age is of *Kali-yuga* (the present age of machines and prevalence of unrighteousness). It remains certain at the time of *Kali-yuga* that the ratio of unrighteousness will increase so much and the volume of righteousness will decrease in such and such ratio. Even though unrighteousness may appear to be high, but it is in a certain proportion, it will be said to be right.

Dear seekers, I am writing an interesting thing. *Bhagavāna Dharmarāja* looks very beautiful. *Bhagavāna Dharmarāja* and I were in good relationship. Sometimes, I even used to joke with *Dharmarāj*. Once I jokingly asked, “Lord! Why are you so beautiful?” *Bhagavāna Dharmarāja* started smiling. I repeated the same question again, so he said, “Do I really look beautiful to you?” I said, “Yes, you are really beautiful.” He said, “Well, at least you called me beautiful; otherwise no one has called me beautiful till now.” I asked, “Why am I not beautiful?” He said, “Ask Mother *Prakṛti*.” After some time I asked the same question to Mother *Prakṛti*. She replied, “Look at your last third birth, you will get the answer.” Then I saw my last third birth, I found the answer to my question. Seekers! If your *divya-dr̥ṣhti* is very powerful, you must have the vision of *Bhagavāna Dharmarāja* once. You will also be fascinated by seeing his form.

The place where *Yamarāja* and *Chitrugupta* reside is also different. *Yamarāja* can manifest as much as *Yamadūtas* from his body as he wishes. The book that *Chitrugupta*

possess has an account of all the beings of 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 living entities because of it 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 for my spiritual practice of meditation. At that time, I was in the hut, my friend (who had committed suicide) spoke to *Trikal*, “I was a friend of your *Guru Ji*, ask him to serve me with food as per my wish and make me *ūrdhva*.” *Trikāla* told this thing to me and then I told to *Trikāla* 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 served him with meal according to his wish and then I said, “Friend, you have been wandering for many years, now you should prepare to go up.” He stood in the sky above the river. *Trikāla* and I were sitting in the hut. As soon as I recited *Om*, a power of white colour came out from the *Om* chanted by me and reached below the soles of feet of my friend. He greeted me and started going upwards into space. The velocity of his moving 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 splitting them and reached the boundary of *Bhuvārloka* above. There appeared a door in the space above. There were stairs before that door. He stood on the stairs on the strength of my *yogabala* and started climbing on 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 brilliant *Yamadūtas* appeared near the door. They opened the door. My friend went inside. After walking a while, he again found stairs, he started climbing those stairs again. I was eagerly watching the entire scene. After climbing some stairs, one another door was found. Two *Yamadūtas* who appeared there opened this door too. My friend entered the door. Then the door closed automatically. The view inside was very good and there was a place to sit there. He sat there peacefully and did not proceed further.

First, I thought that why my friend stopped, then I said, “Friend, move forward, I will send you ahead with my *yogabala*”. In the meanwhile, Mother *Prakṛti* appeared and said,

“Yogī son, this *jīvātmā* cannot move forward now.” I said, “Mother why?” She said, “It is my law, he had yet to live on the Earth, but you made him reach in the *Bhuvārloka* with the power of your *yogabala*. I have shown you this scene of *Bhuvārloka*. I said, “Mother, I want to see the scene even further, I am curious to know as to what happens next”. *Prakṛti Devī* said, “Now you will not be able to see the scene ahead. Do not persist for everything.” *Prakṛti Devī* disappeared. Seekers, I could not see the scene ahead. My friend was seated there. The next day I also made the *jīvātmā* of a young girl *ūrdhva*. She was murdered. She used to call me brother. She also prayed to me. I knew that girl personally. I felt pity for her, then served her with food and also made her *ūrdhva*. This girl also sat at the same place where my friend was sitting. Both of them were face to face but did not speak with themselves. I said to my friend— “Both of you know each other, then why do not you talk?” My friend said, “There is no desire in me to speak.” The girl also gave the same answer. My connection with that girl remained intact for a long time. She used to talk to me. One day *Prakṛti Devī* said that you should not make any interaction with that girl, you are a *yogī*. I came to know from that girl that there is no problem of any kind in that place. That place is devoid of hunger and thirst.

I have written that when my friend’s *jīvātmā* was uprising, black clouds were found in the way. All this is related to the *sūkṣhma jagata* and not to the gross world. The insatiable *jīvātmā* that live in the Earth’s sky cannot penetrate and cross these dark clouds, even if they are much powerful. When their time to become *ūrdhva* comes, they cross it at their own, otherwise these insatiable *jīvātmās* remain below the dark clouds. I have written all this briefly.

Who else does not know the name of *Svargaloka*? Every child knows about heaven that gods live there. Well, I also write a bit about *Svargaloka*. *Svargaloka* is anyway a beautiful place, who else does not want to go to heaven, but when it is achieved! It will be better to divide *Svargaloka* into two parts in terms of explaining it. *Indra* and other gods live in one part of *Svargaloka* and the other part can be called as *Pitrloka*. The *jīvātmās* having *puṇya karmas* reside in the *Pitrloka*. The *puṇya karmas* that human beings perform on the Earth are rewarded in the *Pitrloka* in the form of enjoyment. This place is devoid of hunger and thirst. One does not have to suffer any kind of pain here.

Here the *jīvātmās* enjoy happiness only. In this world, the *jīvātmās* roam about as per their will. Here a lot of *jīvātmās* live together, but do not talk with each other because there is no desire in them to talk. I have had experiences of *Pitrloka*, as I have visited there. This world is similar to that of *Svargaloka*. That is why there is only happiness all around. When the *punya karmas* cease to exist in a certain amount, the *jīvātmās* come to Earth to take birth.

The *jīvātmās* of the *Pitrloka* cannot enter the region of *Svargaloka*. There are different levels of living in the *Pitrloka*. These levels change at slight densities — a little bit of density of the *sūkṣhma śharīra* of *jīvātmās* changes according to *karma*. Then the *jīvātmās* reach the same level of density according to the density of its *sūkṣhma śharīra* and remain at the same level. These *jīvātmās* can move to another level of density when needed, but this action will have a direct impact on their *punya karmas*. We can understand this level as a stair with a physical point of view. The highest level of this *lokas* touches the *Maharloka*.

There is the dwelling place of the deities in an area of *Svargaloka* and also a very huge and beautiful court of *Bhagavāna 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 *Svargaloka* much because I have never been to that place of *Svargaloka* where the gods have a place to live. By the way, there comes a time during a *yogī's* spiritual practice when he goes to *Svargaloka* with his *sūkṣhma śharīra*. Then the *yogī* is also honoured there. It is not necessary that all *sādhakas* get an opportunity to visit *Svargaloka*, but most of the *sādhakas* who follow good spiritual practice get this opportunity. I too had this opportunity, but I refused to go to *Svargaloka*. I was given this opportunity on behalf of *Brahman* to make me roam in *Svargaloka* sitting on *Airāvata* (divine elephant of *Indra*). Not to enter the gates of *Svargaloka*, I kept standing at a great distance from its portal. You can read more in my *anubhavas*.

Then in the year 1995-96, *Bhagavāna Indra* and I had several conversations. I saw the assembly of *Bhagavāna Indra* from the Earth and also saw the scenes of that place. My

relationship with *Bhagavāna Indra* remained intact for a long time. Such was the law of Nature that my relationship with *Bhagavāna Indra* was snapped because I had also to achieve the destinations of *yoga*. The *apsarās* (divine nymphs) in *Svargaloka* often used to dance in *Indra*'s court. We should not look at these *apsarās* with a lowly view that they are 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 straightforward and simple. I used to first address him as God, but he said, “*Yogī*, 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 *yogīs* and their place is also in the realms above me, so the *yogī* is great.” There is so much understanding 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 as there is the post of Prime Minister here, so is the position of *Indra*. The god who holds the post of *Indra* has lived on the Earth sometime in the past. This position is attained due to extremely virtuous *karmas*. One *Indra* remains on his post from 72 to 74 *yugas*. Then another *Indra* comes to hold this post. The power that *Indra* has is of the position of *Indra*. Therefore, *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 can disturb me. In other *yugas*, there is only trouble. If the *jīvātmās* residing in *lokas* above *Svargaloka* wish, they can go to *Indra*. It is necessary for such *jīvātmās* to have *yogabala*. It is a law of Nature that during the time that will be spent with *Indra*, some portion of the *yogabala* of a *yogī* or *bhakta* will get diminished. By the way, the *yogīs*, who live in the higher realms, have no concern with *Indra*. If a *yogī* or *jīvātmā* reaches in the court of *Indra*, he honours that *yogī*.

Maharloka is the *loka* above *Svargaloka*. A lot of *bhaktas* live in this world. These *bhaktas* always keep contemplating about the memory of their *iṣṭha*. Some *bhaktas* recite their *iṣṭha*'s name and keep engaged in the *bhakti* of their own choice. One *bhakta* has no concern with the other, as *Māyā* has less effect here. There are many levels in this *loka*. A *bhakta* keeps doing *japa* or meditation according to his ability at his level. If the power of *yogabala* increases due to devotion in this world, the level of *bhakta* changes. Then he

goes to a higher level than that of himself. After a certain period, the time to take birth comes. Then the *bhakta* comes to take birth on the Earth according to the directions of *Prakṛti Devī*. When such a *jīvātmā* takes on a *sthūla śharīra*, it becomes a *bhakta* in gross life by performing *karmas* according to its *karmāśhayas*. A bright white light always remains spread in this world. This *loka* is self-illuminating.

Janaloka is above the *Maharloka*, so this *loka* is better than that of *Maharloka*. It would be better if we divide this world into two parts according to the levels. I mean, it will be easy to understand. There are countless levels in this realm. *Bhaktas* live in the lower half levels and *sādhakas* in the upper half levels of this *loka*. These *yogīs* are mostly those who have less *yogabala* and have not attained the highest status in *yoga*. Such *sādhakas* mostly kept practising *yoga* and lived life in the gross world too. There are more numbers of *sādhakas* with calm nature of *Kuṇḍalinī* in this realm; they became reprobated from the path of *yoga* due to some reasons, they also have less *yogabala*. It is certain here that the *yogabala* of these *sādhakas* is not enough. Those *sādhakas* also come to this *loka* who practised *yoga* with their *sthūla śharīra* and then indulged in gross pleasures and finished their *yogabala*. In this realm, *sādhakas* remain engrossed in *samādhi*. Their birth does not stop for very long. The light of this *loka* is a mixture of bright white and golden colour.

Tapaloka is the *loka* above the *Janaloka*. As is the name of this *loka*, so is its land and so is its atmosphere. This *loka* is the *loka* of *yogīs*. The *yogīs* of this *loka* are better than each other. The *sādhakas* in this *loka* are highly knowledgeable. All the *sādhakas* who live in the upper levels of this *loka* are highly knowledgeable. The *sādhakas* at lower levels of this *loka* do not have so much knowledge. Here *jñāna* should not be interpreted with *Tattva-jñāna*. *Tattva-jñānīs* live in the *loka* of *Īśhvara*, i.e. *Parā-Prakṛti*. However, there is one notable thing that here there are *sādhakas* who practice *samādhi*. Seekers, I love this *loka* very much. The reason for this is that I too have been an inhabitant of this place. I have come to this *loka* many times after death from the Earth. Then I have come to take birth on Earth after a prolonged period of *samādhi*. This time I have not come from this *loka* because I have been related to the *Prakṛtilaya* state. In the *Prakṛtilaya* state, the *sādhaka* remains in the outer cortex of *Aparā-Prakṛti*. Such a *sādhaka* attains *Tattva-*

jñāna when he takes birth. My last *samādhi* has been the lowest. After almost 25 years of *samādhi*, *Prakṛti Devī* sent me to take birth. This time I had to come too early. When *Prakṛti Devī* asked me to take birth by waking me up from *samādhi*, I said, “Mother, I have just come from the Earth, you are saying that go and take birth on the Earth. Do I have to be born so soon?” Mother *Prakṛti* 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 finish your *karma*, so that you can attain the highest status.” Then I came to be born on Earth, I have written it very briefly.

The atmosphere of this *loka* is such that sometimes *yogīs* of higher status also come to practice *samādhi* in this *loka* because the atmosphere here is very calm, which is favourable for *yogīs*. *Swami Śhivānanda* (from Sivananda Ashram, Rishikesh) also remains engrossed in *samādhi* in this *loka*. My friends (*yogīs*) of previous lives also live here. I kept my relations with them for a long time, but they had to practice *samādhi*, so I snapped my relationship with them so that they can practice *samādhi*. My relationship with them was broken in April 1996. All my four friends once said — “When will you come to *Tapaloka*?” 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 *Prakṛti*.” They said — “Friend, we are missing you badly, you come to *Tapaloka* quickly, we are waiting for you.”

Seekers! These four were my childhood friends from previous birth. Then all of us became *yogīs*. We reached *Tapaloka* in a short interval after death. Then I came to *Mṛtyuloka* to finish my *karmas*. My friends did not take birth. At present, there are some more *yogīs* in *Tapaloka*, who are known to me from the past lives, with whom I had interacted two or four times. The highest level of this *loka* touches the *Brahmaloka*. Our beloved *yogī*, *Bhagavāna* Gautama Buddha, sometimes comes to perform *samādhi* at a very high level of *Tapaloka*. Sometimes, he practises *samādhi* in *Brahmloka*. Once I asked *Bhagavāna* Gautama Buddha - Why do you sometimes practice *samādhi* in *Tapaloka*, you should stay in *Brahmloka*. He said, Son *Yogī*, *Tapaloka* is the land of the *Yogīs*, so I come here at will. There is a bright golden light in this *loka*. The state of

Bhagavāna Gautama Buddha is extremely subtle because he is a *Tattva-jñānī*. Now, he does not have to take birth. He also gets to *samādhi* at the lower level of *Parā-Prakṛti*. It is rare to have his vision.

Brahmaloka is the *loka* of *Bhagavāna Brahma*. *Bhagavāna Brahmā* remains seated on a lotus on the higher level of this *loka*. This *loka* was named *Brahmaloka* because of being the *loka* of *Brahma*. This *loka* keeps glittering like a glowing gold in bright golden light. There is the abode of gods and goddesses like *Bhagavāna Brahmā*, *Sarasvatī* and *Gāyatrī* etc. in the upper part of this *loka*. At the lower level of this *loka*, *Gandharva*, *Kinnaras* etc. perform their art. This level is of *Gandharvas* and *Kinnaras*. There is a very strange place at the middle level of this *loka*. A fragrant and pleasing air always keeps flowing in this place. This divine air is very fragrant. No doubt, this air is fragrant and blissful, but a *yogī* cannot practice *samādhi* here, this fragrant air itself is the reason behind it. A *yogī* can only enjoy this air. If a *yogī* falls in the attraction of this enjoyment much, then it affects his *yogabala*. Therefore, *yogīs* do not stay here. They can practice *samādhi* at the lower part below this place, but I come to know through *Jñāna* that sometimes the singing of *Gandharvas* is heard at this place. That is why *yogīs* avoid practising *samādhi* at this place, they come to attain *samādhi* in *Tapaloka*. There is pleasure felt in the *Brahmaloka* and the *yogī* does not want pleasure.

I have described the *lokas* here on the basis of my own experience. Possibly another *sādhaka* may have had different types of *anubhavas*. I have gained information only about *yoga* in these *lokas*. I left out other information. I gained a lot of knowledge about some *lokas*, but it is not considered appropriate to write more. There are different levels in the above *lokas*. These levels are based on density.

There are said to be fourteen *lokas*, which I have described in brief. Apart from *Bhūloka*, these *lokas* are *sūkṣhma*. There are three more *lokas* above these fourteen *lokas*. They are not counted amongst the *lokas*. The *jīvātmās* that live in all the *lokas* up to *Brahmaloka* are sure to be born at some point in time. These fourteen *lokas* come under the *Aparā-Prakṛti*. The *jīvātmās* present in the *Aparā-Prakṛti* must take birth on the Earth either eventually. The *jīvātmās* present in the *lokas* above these *lokas* (*Parā-Prakṛti*) do not have to come to the Earth to take birth. Such *jīvātmās* have attained *Tattva-jñāna*. There

is *Kṣhīra-Sāgara* above the *Brahmaloka*. It is the abode of *Bhagavāna Nārāyaṇa*. *Bhagavāna Nārāyaṇa* remains seated there along with Goddess *Mahalakshmi*, on a bed made up of the body of *Śheṣha-nāga*, in *yoga-mudrā*. He is the Saviour. He is *Īśhvara*. His *loka* is eternal. The impact of *pralaya* never falls on this *loka*. A bright light of light blue colour exists in the *Kṣhīra-Sāgara*. The composition of the *Kṣhīra-Sāgara* is from *mahākāraṇa tattva*. Therefore, *Kṣhīra-Sāgara* comes under the *mahākāraṇa jagata*. The colour of *mahākāraṇa* is slight bright blue. *Bhaktas* of *Bhagavāna Nārāyaṇa* and *Bhagavāna Viṣṇu* live in this *loka*. It is also known as *Vaikuṇṭha*. Servants of *Bhagavāna Nārāyaṇa* also have four arms like *Bhagavāna Nārāyaṇa*. Those *jīvātmās* that achieve this *loka* on the strength of *bhakti* or the power of *yoga*, stay here for eternity, they do not take birth. The *jīvātmā* that live there have a kind of *mokṣha* itself.

The *loka* above *Kṣhīra-Sāgara* is *Śhivaloka*. This *lokas* is also made up of *mahākāraṇa tattvas* and comes under the *mahākāraṇa jagata*. Here *Bhagavāna Śhiva* always keeps immersed in *samādhi* and *Ādi-Śhakti* also remains seated along with Him. The servants of *Bhagavāna Śhiva* are of the same form as *Bhagavāna Śhiva*. *Śhivaloka* is the place of extremely higher class *yogīs*. These *yogīs* are mostly of a primitive age. The *samādhi* of such *yogīs* is of a very prolonged period. Such *yogīs* are not visible quickly even with *divya-drṣhti*. Such *yogīs* reduce the density of their body so much that it seems that these *yogīs* have been immersed in *Brahman*. However, they exist, so they are not immersed in *Brahman*. It is quite clear that such *yogīs* are visible to others only when they wish so. I interacted with *Bhagavāna Patañjali* and *Dhanvantari*, *guru* of *vaidyas* (doctors specialised in Indian medicine), on this topic and during the period of my practice, I had similar visions of *Saptarṣhī*. When I reached *Śhivaloka* through *mahākāraṇa śharīra* during the period of my *sādhana*, at first I roamed about in the *Śhivaloka* a bit and then asked for something from *Brahman*, who responded to my demand through an oracle. You can read it in my *anubhavas*. A blue light always remains there. I had the vision of this place in *yoga-nidrā*, through *vrittis*.

Eleven *Rudras* were originated from *Bhagavāna Parama-Śhiva*, who are also known as *Śhaṅkara*. They are also similar to *Bhagavāna Parama-Śhiva* and perform the act of destruction. *Rudras* originated from the third eye of *Bhagavāna Parama-Śhiva*. The

eleventh *Rudra* is said to be most powerful among all the *Rudras*. The name of the eleventh *Rudra* is *Kālāgni*. During the period of practice, mostly I have had more contact with this eleventh *Rudra*, *Bhagavāna Kālāgni*. Only a *yogī* who has no *karmāśhayas* left in his *chitta*, who has only pure *sāttvika ahaṁkāra* and has no *tamoguṇī ahaṁkāra* left in him, can stay in *Śhivaloka*.

The *loka* above the *Śhivaloka* is *Goloka*. This *loka* is at the top of all other *lokas* and there is no *loka* above it. *Bhagavāna Śhrī Kṛṣṇa* and *Ādi-Śhakti Śhrī Rādhā* live in this realm. The playmates of *Bhagavāna Śhrī Kṛṣṇa* also live there, who are called *Gopas*. The playmates of *Ādi-Śhakti Śhrī Rādhā* also live along with her, who are called *Gopis*. *Bhagavāna Kṛṣṇa* and *Śhrī Rādhā* live like teenagers. I cannot write much about *Goloka* because I have never visited in *Goloka* through *yoga*, during my practice period and up to writing this article. I had an experience during the age of my spiritual practice, the experience was of *Goloka*. At that time, I had the vision of *Bhagavāna Śhrī Kṛṣṇa* and *Śhrī Rādhā* together, but while having their vision, my *divya-dr̥ṣhti* was getting dazzled due to the glory of *Bhagavāna Kṛṣṇa* and *Śhrī Rādhā*. I could have their glimpse with difficulty. I had their vision very closely. Both of them also blessed me, but I did not get the opportunity to wander in *Goloka*.

At the beginning of the year 1996, my interaction with *Bhagavāna Kṛṣṇa* and *Rādhā* took place. *Bhagavāna Kṛṣṇa* also blessed me with a boon. That boon will work forever after death. Seekers, I never had any desire to see *Goloka*. If I wish, I can see *Goloka* through *jñāna*, but now I am content. *Goloka* is also made up of *mahākāraṇa tattva*. The light of *Goloka* is bright blue in colour. *Ksheer Sagar*, *Śhivaloka* and *Goloka* are eternal *lokas*. The laws of *Prakṛti* do not apply to them.

What I have just written about different *lokas*, does not mean that a *bhakta* will live only in *Maharloka* and *Janaloka*. He can live in any *loka* according to his ability, but such *bhaktas* are only a few in numbers who live in *Tapaloka*, they do not belong to *Kālī Yuga*. Similarly, I know a *sādhaka* whose *Kuṇḍalinī* had risen to the navel, but he was in the *Pitṛloka* around January 1996. When I asked him, “Grandfather, your *Kuṇḍalinī* has lifted to the navel, then why are you in *Pitṛloka* at this time, you should be in the upper realms.” He said, “Anand Kumar, my *Kuṇḍalinī* was lifted at the last time, so I do not

have much *yogabala*. After living in *Bhuvvarloka* for many days, I have now come to the *Pitṛloka*. Seekers, a *bhakta* or *sādhaka* can live in any *loka* according to his ability, but the way I described is mostly the same. Here the description of the *lokas* is concerned with *yoga*. No *loka* can be fully described because an *sūkṣhma jagata* has an extreme expansion, so no one can describe it.

Yogabala

When a person follows the rules of *yoga*, when he makes his extroverted *indriyas* introverted through the practice of *dhyāna* and follows truth and non-violence, a special kind of power grows inside him. As a person cleanses his internal defilement and weakens the effect of ignorance, in the same way, the power gradually increases. When a practitioner begins practising *samādhi*, then there is more increase in this power. We call this power as *yogabala* because this power emanates through the practice of *yoga*. The practice of *samādhi* increases purity in the body and the *indriyas* become introverted. By going into *samādhi*, he gradually starts proceeding nearer to the soul because due to ignorance, he went on getting away from soul by considering this gross world as his own. Even if a person follows only truth and non-violence, then mental power will increase in him so much that he can influence others with his words. He can also cause other persons to act according to his wish. A practitioner becomes fearless when his mental strength increases. He does not feel any kind of fear or pressure.

The power gained through the practice of *yoga* is known as *yogabala*. The more *yoga* a *sādhaka* has practice, the higher his or her strength will be. Although the goal of a *sādhaka* is to achieve Self-realisation, the *sādhakas* with a calm nature do not bother about *yogabala*. However, a *sādhaka* should pay attention to *yogabala*. A *sādhaka* needs a lot of *yogabala* in his life. He can perform many tasks with it. His *yogabala* works not only for performing activities, but it also works after death. For a *sādhaka*, *yogabala* is just like a man's physical strength. It is necessary for a healthy man to have physical strength. Similarly, it is necessary for a *sādhaka* to have more *yogabala*.

In order to have more *yogabala*, it is necessary for a *sādhaka* to practice more and more *samādhi*. He should practise restraint on gross and subtle level, observe silence, maintain celibacy, eat *sāttvika* food, practise *prāṇāyāma* as much as possible, follow the truth, adopt solitude as much as possible and keep always remembering his *iṣṭa* mentally. Adhering to all these rules increases the strength of *yogabala* in him. When a *yogī* casts *śhaktipata*, his *yogabala* reduces according to his *śhaktipata*. It is better to use *Śhaktipata* for spiritual activities only when there is a dire need to do so. The power of *yogabala*

should not be demonstrated, rather it should be preserved, because it will be useful after death in the *loka* where the *sādhaka* will reside. If the total amount of *yogabala* of a *sādhaka* is more, he will be able to stay in that *loka* for a longer time. The *tamoguṇī saṃskāras* of a *sādhaka* begin to weaken on having more *yogabala*, because having more *yogabala* means to have more exorbitance of *Sattvaguṇa*. Moreover, due to the effect of more *yogabala*, the practice of going deeper into *samādhi* will increase for a longer time.

The *sādhaka* who was having more *yogabala* in his previous birth will start getting success quickly when he will practice *yoga* in the present birth. Such a *yogī* gets success in the present birth due to the influence of his past lives. The *sādhaka* will arise splendidly just after starting *sādhanā* due to the influence of the *saṃskāras* of previous birth. His symptoms begin to appear like a *yogī* of the highest class. *Kuṇḍalinī* of such *sādhakas* begins to appear magnificent from the very beginning as it awakens.

The *sādhaka* whose *Kuṇḍalinī* is glorious will also have a higher amount of *yogabala* in the future. Such a *sādhaka* achieves more *yogabala* than that of others even by practising a little bit of *yoga*. The practitioners with moderate and calm nature of *Kuṇḍalinī* are able to get less *yogabala* than that of the one with glorious nature of *Kuṇḍalinī*. Therefore, *sādhakas* with fierce nature of *Kuṇḍalinī* can become powerful *yogīs* in the future because they obtain higher amount of *yogabala* more quickly.

Those *sādhakas* who have a higher amount of *yogabala* are utterly eligible to hold the position of a guru because they have to use *śhaktipata* on their disciples, which brings down their *yogabala*. Those *sādhakas*, who have less amount of *yogabala*, should not hold the position of a guru because such *gurus* are unable to remove the spiritual hurdles of their disciples completely. Spiritual obstacles can only be removed with the power of *yogabala*. But nowadays, I have seen that even though some persons are not *sādhakas* themselves, rather they pose themselves to be *sādhakas*, sit on the post of *Guru*. Or else the *guru* does not have enough *yogabala* to remove the obstacles of disciples. Such *gurus* cheat their disciples.

I am writing all this based on my experiences. A *sādhaka* who has a huge heap of *yogabala*, 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 *prārabdha karmas* of such a *sādhaka* already remain present on the upper surface of his *chitta*. Then the curse or boon will mix up in the *prārabdha karmas*. When the time of that curse or boon will come, it has to be endured. The *sādhaka* has to use a lot of *yogabala* in such things, only then his curse or boon will be able to take effect. While giving curse or boon, the *sādhaka* should beware of what is being given is appropriate or not? Then he should observe himself whether he has so much capability that his curse or boon may enter the *karmāśhayas* of that person and force that person to suffer according to his words. If you are powerful then it is okay. Otherwise, your *yogabala* will be wasted and nothing will happen. Keep in mind that curse will definitely form some *karma*. Much amount of *yogabala* is not to be spent for the curse or boon given for the next birth. Your curse or boon will mix up in the accumulated *karmas* and goes to the lower surface of the *chitta*.

If you have to become a great *yogī*, you should gather a great treasure of *yogabala*. Only then, you will be able to do something; otherwise, you should stay calm and keep moving on your path of *yoga*. It is better to keep no concern with anyone. Until the *Brahmarandhra* of a *sādhaka* is not opened, he should not let his *yogabala* decline under any circumstances, otherwise hindrance may come in his path of *yoga*. The *sādhaka* should first make his *Kuṇḍalinī* complete its full journey with an increase in practice of *samādhi*. Thereafter, *Śhaktipata* should not be casted upon anyone until *Kuṇḍalinī* becomes stable. After this, if he desires he may use his power on spiritual path. More amount of power should be gained through the practice of *yoga* than the power employed for spiritual tasks, otherwise a time will come when he will start to have shortage of *yogabala*.

I saw many *sādhakas* who stop practising *yoga* after the stabilization of *Kuṇḍalinī*. They think that they have become absolute, but why do not they see that *saṃskāras* are still present in their *chitta*. In fact, the actual time to increase *yogabala* has come now. The *sādhaka* should increase his time of practising *samādhi* even after the stabilization of *Kuṇḍalinī*. *Yogabala* increase in greater quantity in this state. Therefore, the duration of *kumbhaka prāṇāyāma* should be extended in this state. Take less food, but do not let the

strength of gross body decrease. It is even much better if you use milk, curd and fruits. If you can survive on the vegetables, then cut them into pieces and boil in some water and do not add any kind of spices in it. It is even much better if you can eat without adding salt. Even though if you need, add a little bit of salt. It will make your body very pure. The amount of *Tamoguṇa* will also decrease. Yes, your gross body will definitely become lean and thin, but your *yogabala* will begin to increase more and face will start to become *tejasvi*. Then engross in increasing your *yogabala*. See the results after doing so that how fast power grows in you. You will definitely become powerful.

I have seen that nowadays many people perform *shraddha karmas* for the departed souls of their ancestors. They serve food to *Brāhmaṇas* in order to satisfy the hunger and thirst of their ancestors, so that the *sūkṣhma* portion of food and water may reach their ancestors. The truth is that these departed souls do not usually get the *sūkṣhma* portion of food because those *Brāhmaṇas* do not have *yogabala*. Nowadays, most of the people are *Brāhmaṇas* by caste only and not by *karma*. Therefore, those *Brāhmaṇas* do not have spiritual powers. If they are *Brāhmaṇas* by *karma*, the food will definitely reach to the departed souls of ancestors. The problem is that where will you find a person who is a *Brāhmaṇa* by *karma*, as one who is a *Brāhmaṇa* by name is just an ordinary human being - he does not have this kind of ability. We all just think that by performing *shraddha karmas*, our ancestors must have become satisfied with hunger and thirst. It is only a social custom that after cremating the dead body, the departed soul is offered water after taking bath, but it does not provide the *sūkṣhma* portion of water to those departed souls because ordinary people do not have that much power to remove *sūkṣhma tattvas* from gross water and serve it to the departed souls. The departed soul cannot take the *sūkṣhma* element on its own, it can accept only the offered thing.

Only those persons are able to serve *sūkṣhma tattvas* of food and water to any departed souls who have spiritual power in them. They can send the *sūkṣhma* element of a gross substance by extracting it from the gross substance to those departed souls according to their *saṅkalpa*, with the influence of spiritual power that the departed soul receives. This act is ordinary for a *sādhaka*. The departed soul is able to accept the *sūkṣhma* element of food merely by the wish of a *sādhaka*. If a *sādhaka* wishes, he can satisfy any departed

soul with his *saṅkalpa*, even without giving them food. The food will manifest in a *sūkṣhma* way with the effect of *yogabala* of a *sādhaka*. *Yogabala* itself will reach to that departed soul manifesting in the form of *yogabala*. The food so served by a *yogī* will be very beneficial to such departed soul because these souls get *yogabala* in the form of food, it will keep that soul satisfied for a longer time.

The *sādhaka* is able to divulge subtle things with his *yogabala*. In ancient times, *yogīs* were even able to divulge gross things also, but nowadays it is not possible because the age of *Kali-yuga* is going on. Only the business of *Tamoguṇa* and impurity is going on in this age and the function of *Tamoguṇa* is to obstruct. The effect of *Tamoguṇa* is not so much in the other three ages. Nevertheless, if a *sādhaka* has attained *siddhis*, even nowadays, he can divulge gross things but such things act as a barrier in the spiritual path of a *yogī*.

There is one more thing— if a *sādhaka* is very powerful, he can help his beloved departed souls even in the present age (*Kali-yuga*). If the *jīvātmās* of *Pitriloka* wish to go to *Maharloka*, the *sādhaka* can help it. The *sādhaka* will give his *yogabala* to that *jīvātmā* according to his *saṅkalpa*. As soon as the *jīvātmā* receives the *yogabala* of the *sādhaka*, it will become *ūrdhva* on its own. If a *jīvātmā* has not recited the name of God and has not done chanting etc. in gross life and resides in *Pitrloka*, a powerful *sādhaka* can make that *jīvātmā* a *bhakta* on the strength of his *yogabala*. That *jīvātmā* will start chanting the name of God by closing its eyes at the same place. By the way, the nature of the *Pitrloka* is that the soul will enjoy pleasure there, but it will start chanting the name of God with the influence of *yoga* or the *sādhaka* can send it to *Maharloka* with the influence of his *yogabala* and the *jīvātmās* start remembering God at its own according to the nature of *Maharloka*. Similarly, the soul of *Maharloka* can be sent to *Janaloka*. As long as the *sādhaka*'s *yogabala* remains with the *jīvātmās*, it will remain in that *loka* according to the *saṅkalpa* of the *sādhaka*. Then, its status will become according to *karma* there, but till then the *jīvātmās* will achieve some quantity of *yogabala* in that *loka*. I have written all this on the basis of my experiences. I myself have done such kinds of acts. I always keep doing different types of experiments in my life, though sometimes I have been scolded by some *sūkṣhma* powers. I am writing an interesting incident about

how a *sādhaka* can influence the *sūkṣhma lokas* from the Earth itself, through the influence of his *yogabala*.

Trikāla and I did this experiment together. *Trikāla* used to perform the act of perceiving (with the help of *divya-dṛṣhti*), while I used to do the rest of the work. It is an incident of January 1996. A *sūkṣhma* bodied *jīvātmā* of the Earth did many of our works, which I am not explaining here. I loved this *jīvātmā*. Well, this *jīvātmā* had also done some act of wickedness in the past, so now it was in a lot of trouble, but this *jīvātmā* had a very good friendship with me. One day this *jīvātmā* expressed desire and asked me, “*Yogī* Friend! Can I become a *yogī* in the next life?” I told based on its *karmas*, “According to the rules of *karma*, you cannot become a *yogī* for many lives.” It got frustrated. Even I feel sad too. Then the *jīvātmā* said, “*Yogī*! Tell me some way so that I too can become a *yogī*.” I said, “Let me think some solution for this.” Then, first, I said to *Prakṛti Devī*, “Mother! Please be kind to my friend.” *Prakṛti Devī* said, “*Yogī* son! You are a wise person and even then you ask such things.” I said, “Mother! You are right, but still he is my friend.” At that very moment, *Prakṛti Devī* disappeared without giving any answer.

I said to my friend, “Friend! You get ready, I will send you to *Tapaloka* on the strength of my *yogabala* and will not let you come down till I am on the Earth.” My friend was already ready. I said to *Trikāla*, “You observe with your *divya-dṛṣhti* and I will use *yogabala*.” I closed my eyes and as soon as I got ready to use *siddha mantras*, I heard a voice, “Stop *Yogī*!” I saw that this was the voice of *Yamarāja* himself. *Yamarāja* again said, “*Yogī*! This act is against the laws of Nature.” I said, “Lord! You are correct, but my friend has asked me for help, so I will definitely help him.” *Yamarāja* said, “*Yogī*! You are a *karma-yogī* and believe in *karma*, so send this *jīvātmā* to me. I will reduce its *karma* by punishing it.” My friend also agreed to this, but I did not send him to *Bhuvārloka*, rather at the same time, I chanted long *Om* and then directed the power emerged out of *Om*, “Start burning the *karmas* of this *jīvātmā*.” Then the small particles of black colour began to come out of that *jīvātmā* and started spreading in the space. Some of the powers of higher *lokas* and some *yogīs* of *Tapaloka* were watching this action. At that very moment, *Jñāna* stopped me and said, “Stop this action! Let it go to *Yamarāja*.” My friend was already ready to suffer pain; I sent him to *Bhuvārloka* immediately. There he was

deeply tormented by the *Yamadūtas*. A few days later, I sent my friend to *Tapaloka* by using my *yogabala*. He sat at the very lowest level of *Tapaloka*, but due to lack of *yogabala*, he could not stay in that *loka*. I understood this point and then I gave him a lot of *yogabala* through *saṅkalpa*. At the same time, *Kuṇḍalinī Devī* appeared. I offered my obeisance to her. She said with a bit of anger, “Son! First, you are doing a wrong thing and more so you have given him so much *yogabala*!” I apologized to Mother *Kuṇḍalinī*. Then I made my friend to remain in *samādhi* there, by giving as much power as is necessary to stay in that *loka*.

A *guru* who will have a lot of *yogabala* can send his disciples into a deeper state of *dhyāna* quickly by applying *Śhaktipata*. If *śhaktipata* is used on any *sādhaka* many times, the pace of his spiritual practice will remain strong, but one should be an able *sādhaka* for this purpose. I have also seen that the pace of some *sādhakas* is fast in *yoga*, but due to lack of proper guidance in it, they almost stop after some time. Any *guru* should make as many disciples as he can guide correctly. The disciples do not get proper guidance when they make more disciples than their capacity.

I want to state an incident here as an example in brief. Everyone knows that the *Kanṭha Chakra* of a *sādhaka* opens after many years of rigorous practice. Sometimes a *sādhaka* keeps trying throughout his life to open his *Kanṭha Chakra*, but it does not open. It is because the structure of the *Kanṭha Chakra* is something like this: there exists a knot at this place that keeps blocking the path above. In February 1996, I went to *Pune*. I stayed with a fellow *sādhikā* in *Pune*. She asked me for help related to *yoga* so that she too can progress in *yoga*. I saw that the *Kuṇḍalinī* of that *sādhikā* was dormant in *Mūlādhāra*. It also becomes known that her *Kuṇḍalinī* was awakened at first and became a bit *ūrdhva*, but due to lack of spiritual practice, *Kuṇḍalinī* settled down again. I made her sit before me for *dhyāna* and made her *Kuṇḍalinī* *ūrdhva* by awakening it. At first, I lifted the *Kuṇḍalinī* up to the navel. Then for the second time, I made her sit in *dhyāna* in the evening. This time, I took her *Kuṇḍalinī* to *Kanṭha Chakra*. The second day was *Śhivaratri*, so I went for having the vision of the mausoleum of saint *Jñāneshwar* (which is in *Alandi*, *Pune*). I returned in the afternoon. At the same time, I got a command from Mother *Kuṇḍalinī*, “Open the *Kanṭha Chakra* of this *sādhikā*.” I said, “Mother! How can

I open the *Kanṭha Chakra*, she is a new *sādhikā*!” Mother *Kuṇḍalinī* said, “Use my boon, the *Kanṭha Chakra* will be opened.” I called that *sādhikā* and said, “You sit on *dhyāna* before me, I have a direction from above to open your *Kanṭha Chakra*.” She was very happy because her *Kanṭha Chakra* was about to be opened. She knew that opening of *Kanṭha Chakra* is not an ordinary thing. She sat for *dhyāna*. I used the boon of Mother *Kuṇḍalinī*. First I opened the knot located in the throat, then opened the *Kanṭha Chakra* and *Kuṇḍalinī* went above the *Kanṭha Chakra*. On the next day, I opened her *laghu-mastishka* too and made her *Kuṇḍalinī* move till *Ājñā Chakra*. The next day I went to Miraj.

Let me tell you that my beliefs did not match with my *guru*. Hence, the differences increased considerably. When I reached the hermitage in Miraj, I met a *sādhikā* of Jalgaon there. She was in good relations with me. Here also I used my power (boon of *Kuṇḍalinī Devī*) and opened the *Kanṭha Chakra* of that *sādhikā* of Jalgaon in just two minutes. After staying in the hermitage at Miraj for two-three days, I came to Jalgaon from Miraj with this *sādhikā*, by Maharashtra Express Train. Another *sādhikā* called me there. I had good relations with this *sādhikā* also. Whenever I used to come to Jalgaon, I used to stay at the house of this seeker. I stayed there for a month. I raised the *Kuṇḍalinī* of this *sādhikā* and then opened her *Kanṭha Chakra* and sent the *Kuṇḍalinī* to *Ājñā Chakra*. Her *sādhanā* became so good within a few days that if she continued to practice throughout her life, she would not have reached this stage (opening of the *Kanṭha Chakra* etc.). In the same way, I used the boon of Mother *Kuṇḍalinī* at the time of opening *Kanṭha Chakra* of two more *sādhikās* of Jalgaon also. I would like to say here that I used the boon of Mother *Kuṇḍalinī*; only then I was able to open the *Kanṭha Chakra* of the three *sādhikās*. It is not an ordinary thing for any *yogī* to open *Kanṭha Chakra* of a *sādhaka* without such an extraordinary boon and that too in just five minutes. Although this boon has been given only for such welfare works, maybe I never use it now because I want to spend my future life with peace.

Dear seekers! I do not have a shortage of *yogabala*. Due to this reason, I did a lot of works on the strength of *yogabala*. As is my nature, I used to lift the *Kuṇḍalinī* of *sādhakas* immediately by using *yogabala* and in such a state, I used to take spiritual

responsibilities of the *sādhaka* along with it. I used to do so in exigencies only because generally the *Kuṇḍalinī* should be awakened only when the *sādhaka* comes in a mature state. When the *sādhaka* is spiritually mature, *Kuṇḍalinī* rises even by using a little bit of *Śhaktipata*, but if it is only the beginning of practice, then a lot of *yogabala* has to be used to lift the *Kuṇḍalinī* and has to keep applying *śhaktipata* continuously while making the *Kuṇḍalinī* *ūrdhva*. By doing so, a lot of *yogabala* of the *sādhaka* who is using *śhaktipata* decreases. In such a situation, the *sādhaka* who is using *śhaktipata* has to work very responsibly and carefully. The truth is that *yogabala* itself is all enjoyment. If you have enough *yogabala*, you can do anything, you will never fail in *yoga*.

The path of *yoga* is a path of benediction. First, a *sādhaka* makes his own welfare on this path and then after achieving ability, he does welfare of others. However, I would like to write about some acts, which shall prove that even in the path of benediction, some wicked seekers behave evilly. I have seen that seekers keep enmity with each other even in *yoga*. They block the spiritual path of others with the strength of their *yogabala*. Those who are more powerful, they inhibit the spiritual practice of a *sādhaka* with less *yogabala* than them, due to which that *sādhaka* has to face a lot of trouble. Until the obstacle is removed, his progress remains halted. I have seen such an incident myself. Those *sādhakas* who do such bad *karmas* must have to bear the fruits of this misdeed at some point in time. No one should be obstructed in *yoga*, rather, if possible, do welfare for him, or help a *sādhaka*, but never create hindrance for anyone. Here, a question arises as to how this obstruction is created. I am not writing its procedure so that it cannot be misused, but I must write so much that if any *sādhaka* has been obstructed, then how to remove it. In order to help such a *sādhaka*, it is necessary to make sure first how much power has been used to create that hindrance. Then, a greater amount of power will have to be used to remove this barrier, only then this barrier will be removed, otherwise the power will go waste.

Yes, if you are forced to punish any such evil practitioner, who impedes others or does any other improper act, then first you should find out how much power that *sādhaka* has. Your *yogabala* should be more than that of him, only then this work will be possible. You can extinguish his *yogabala*. It will end up only when his *yogabala* is merged into

Ātmā or *Brahman*. It is better if you do not take it yourself. If your *yogabala* is less than that *sādhaka*, you will not be able to finish the *yogabala* of your opponent, but your own *yogabala* will be finished. Therefore, act cautiously. I will not describe the method through which *yogabala* is extinguished so that no one can become a victim of its inappropriate use. You may ask your *Jñāna* about it during *dhyāna*.

Now, I would like to write a little bit about how to increase *yogabala*. I have written earlier that *yogabala* increases much in the state of *samādhi*. If you want to increase *yogabala*, try to make your *Kuṇḍalinī* fierce during the period of spiritual practice. For this, adherence to celibacy is very important. Along with it, observe truth and non-violence, eat very less and *sāttvika* food, increase the duration of *kumbhaka prāṇāyāma* and also use *mantras*. In this way, when your body becomes pure, increase *mantra japa* more and more, it will increase your *yogabala* even more.

Seekers, keep in mind one thing that *yogabala* can be attained more by *mantra japa* than *samādhi*. However, the way of articulating *mantra* should be correct. If *japa* is being done for increasing *yogabala*, then *mantra japa* should not be done mentally. It would be nice to go to a lonely place. Firstly, the *mantra* will have to be specialized, only then it will be able to give maximum strength. Once the *mantra* is specialized, it will become specialized in the next life also within a short span of time. However, here is one more thing, not all types of mantras yield *yogabala*. Therefore, chanting of *mantras* like ‘*Śhakti Mantra*’, ‘*Kuṇḍalinī Mantra*’, *Praṇava* etc. should be done. Well, there are more *mantras* for this purpose. If these *mantras* are specialized to you even once, you will not have lack of *yogabala*. By the way, it is good if you do all these activities under the supervision of your *guru*, so that if there is a mistake at some place, he can guide you, otherwise it can have a wrong effect. I have written only a little bit here. Yes, the more you *yogabala* you will increase, the more benefit you will get in the *sūkṣhma lokas* after death. What benefit it will give, it will be known when you reach there. The article will increase even more if it is described here, so I am not explaining it. Let me tell you one important thing here — the right time to increase *yogabala* comes only after the *Kuṇḍalinī* becomes stable.

The information of *yogabala* of the *Rishis*, *Munis* and *Tapasvis*, who live in the *sūkṣhma lokas*, can be gained. The power that *Indra* possesses in *Svargaloka* is not that of *Indra*

personally, rather that power vested in the position *Indra* holds. It is a secure power accorded by *Brahman*, but those who are Gods, who are concerned with *Parā-Prakṛti*, like the power that *Bhagavāna Śhrī Kṛṣṇa*, *Bhagavāna Śhrī Nārāyaṇa*, *Param Śhiva* etc. possess, cannot be reckoned because they are God, *Saguṇa* form of *Brahman*, so their power cannot be measured. However, even the power of *Bhagavāna Viṣṇu*, *Bhagavāna Śhaṅkara* and *Bhagavāna Brahmā* cannot be measured even if they are situated in *Aparā-Prakṛti* because all these three are the masters of *Aparā-Prakṛti*. *Bhagavāna Gaṇeśha* is also the possessor of incomparable strength, hence his abode is in the *Mūlādhāra Chakra*.

I have written at some places that do certain things under the supervision of your *guru*. The reason for this is that such tasks should be performed under the guidance of a guide so that he can observe right or wrong things and can guide accordingly. One should not start doing so by just reading the books. If such things are not done under the supervision of a skilled guide, then there can be trouble, wrong conclusions can 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 trouble even if the *guru*'s guidance is not correct. I believe that a *sādhaka* who is not fully mature in *yoga* should not hold the position of a *guru*.

Some *yogīs* may think that what is the need of *yogabala*, I am spending my life in solitude peacefully. Well, it may be right to think so. However, more *yogabala* is always useful — it is helpful in the present life, after death and also in the next life. More *yogabala* is also helpful in the attainment of *siddhis*. Here, I am not talking about trivial *siddhis*, rather about the *siddhis* like *Parkāyā-Praveśha* and *Ākāśha-gamana siddhi*. However, the *karmāśhayas* must be reduced completely to achieve these *siddhis*. In the first stage of these *siddhis*, *yogabala* gets greatly diminished. The use of *Jñāna Chakra* is very important in *Parkāyā-Praveśha siddhi*, or of such a *nāḍī* through which the *sūkṣhma śharīra* comes out. You can read a little bit about this subject in my *anubhavas* (Book Part-2). The use of *Udāna-vāyu* and *kumbhaka prāṇāyāma* is important for *Ākāśha-gamana siddhi*.

PART- III

Śharīra

The smaller lump in the form of body and the larger lump in the form of whole universe are similar to each other and share a unbreakable bond with each other. The substance and power that is present in the universe is also present in this nodule. However, being extroverted and under the control of sense organs, human has confined himself only to the gross body. The conduct of external sense organs is limited to the gross universe only, so he believes his gross body as everything. Man has become so engrossed in the gross universe that he neither has knowledge nor tries to get knowledge about the world beyond the gross universe. Whenever a man sees someone's death or hears about it, he believes the existence of 'subtle authority' only for few moments, but after that he forgets everything. He does not try to know about subtle power, nor does he think about where the *sūkṣhma śharīra* is located in this *sthūla śharīra* that comes out at the time of death. He does not even think which *sūkṣhma tattvas* compose that body, who makes the physical body functional, or from where does this activeness come from etc.

The human body is composed of five *tattvas*. These five *tattvas* are: (1) ***Pr̥thvi-Tattva***, (2) ***Jala-Tattva***, (3) ***Agni-Tattva***, (4) ***Vāyu-Tattva*** and (5) ***Akaśha-Tattva***. These five *tattvas* exist in both the gross and *sūkṣhma* forms and have their own specific aspects. They have their own qualities, by which they are identified.

(1) ***Pr̥thvi-Tattva***: The quality of *Pr̥thvi-Tattva* is ***gandha*** (smell). All *tattvas* are present in the '*Pr̥thvi-Tattva*', but '*Pr̥thvi-Tattva*' remains predominant; the other four *tattvas* remain in secondary form. Accordingly, the *tanmātrās* of all four *tattvas* are also found. These *tanmātrās* are ***rasa*** (of *Jala-Tattva*), ***rūpa*** (of *Agni-Tattva*), ***spars̥ha*** (of *Vāyu-Tattva*) and ***śhabda*** (of *Akaśha-Tattva*). *Pr̥thvi-Tattva* has qualities of gravity (heaviness), dryness, stability, durability, hardness etc. If you think why there are other four *tattvas* in the *Pr̥thvi-Tattva*, the reason for this is as follows. Amongst all the five *bhūtas*, *Akaśha-Tattva* originated primarily amongst all the other *tattvas*. *Vāyu-Tattva* originated from the *Akaśha-Tattva*, *Agni-Tattva* originated from the *Vāyu-Tattva*, *Jala-Tattva* originated from the *Agni-Tattva* and then *Pr̥thvi-Tattva* originated from the *Jala-Tattva* because the *Pr̥thvi-Tattva* originated after all the other *tattvas*, that is why all the four *tattvas* are

incorporated within the *Pr̥thvi-Tattva*. When all four *tattvas* incorporate in the *Pr̥thvi-Tattva*, their *tanmātrās* are also present.

(2) *Jala-Tattva*: The quality of *Jala-Tattva* is *rasa*. *Jala-Tattva* also has *Agni-Tattva*, *Vāyu-Tattva* and *Akaśha-Tattva* present in it. *Jala-Tattva* remains predominant in the *Jala-Tattva*, that is why its quality ‘*ras*’ remains prominently, but *ras*, *rūpa*, *sparśha* and *śhabda tanmātrās* also remain in the *Jala-Tattva*. *Jala-tattva* has the properties of smoothness, subtlety, softness, coolness and purity etc.

(3) *Agni-Tattva*: The quality of *Agni-tattva* is heat. The *Vāyu-tattva* and *Akaśha-tattva* remain present in *Agni-tattva*. *Agni-tattva* has qualities of upward movement, purity, conflagration, benevolence, brevity etc. The *tanmātrās* like *rūpa*, *sparśha* and *śhabda* remain present in *Agni-Tattva*.

(4) *Vāyu-Tattva*: The quality of *Vāyu-tattva* is *sparśha*. The *Akaśha-tattva* remains present in *Vāyu-Tattva*. The *Vāyu-Tattva* has properties such as velocity, vibration, force and flexibility. *Sparśha* and *śhabda tanmātrās* remain present in the *Vāyu-Tattva*.

(5) *Akaśha-Tattva*: *Akaśha* has the quality of *śhabda*. It has the properties of comprehensiveness, emptiness, separation of two things etc. *Śhabda tanmātrās* remains in *Akaśha-Tattva*.

Now let us understand about the five *bhūtas* in another way. Here the question arises whether the other four *tattvas* are not present in the *Akaśha-Tattva*. I would say that the other four *tattvas* indeed exist in it. Now again the question arises in which way they exist in it. In order to understand it realistically, we will need *Tattva-jñāna*, but in short, we can understand that all other *tattvas* originated from the *Akaśha-Tattva* itself, so these four *tattvas* are present in the *Akaśha-Tattva*. If these *tattvas* were not present in the *Akaśha-Tattva*, their origination would not be possible from it. Therefore, it can now be said that all other *tattvas* also exist in a very subtle form in each *tattva*. However, the other *tattvas* remain in an extremely secondary form. The density of the *Akaśha-Tattva* is lowest among all these five *tattvas*. Then the density of *Vāyu-Tattva*, *Agni-Tattva*, *Jala-Tattva* and *Pr̥thvi-Tattva* goes on to increase respectively. The density of *Jala-Tattva* and *Pr̥thvi-Tattva* is so high that these two *tattvas* are present in our *sthūla śharīra* in higher

quantity than all others do. *Pṛthvi-Tattva* has the highest density, its form changes to hardness.

There are five *jñānendriya* and five *karmendriyas* in the body of human beings that originated from the five *bhūtas*. The functions of different *bhūtas* are also becoming apparent from these *karmendriyas* and *jñānendriyas*, which are also related to *tanmātrās*.

The *karmendriya* originated from the *Pṛthvi-Tattva* is the anus. It does the act of excretion. Excretion is also accomplished with the primacy of *Pṛthvi-Tattva*. The *tanmātrā* of *Pṛthvi-Tattva* is *gandha* (smell). *Gandha* is known through smell and the nose performs the function of smell, so the nose performs the function of *Pṛthvi-Tattva* as a sensory organ. The exorbitance of *Pṛthvi-Tattva* is in the *Mūlādhāra Chakra*.

The *karmendriya* originated from *Jala-Tattva* is urinary organ. It performs the function of urination. Urine is, in fact, the *Jala-Tattva*. The *tanmātrā* of *Jala-Tattva* is 'rasa'. The tongue is also originated from the *Jala-Tattva*. Tongue is a *jñānendriya* because it serves the purpose of tasting. The *chakra* with an exorbitance of *Jala-Tattva* is *Swadishthana Chakra*. This *chakra* is located near the procreating organ.

The *karmendriyas* originated from *Agni-Tattva* are feet. The energy originated from the *Agni-Tattva* or the force to walk is used by the feet. The *tanmātrā* of *Agni-Tattva* is *rūpa*. The place of the power of vision is 'eye', originated from the *rūpa tanmātrā*. 'Eye' is a *jñānendriya* and performs the function of vision. The *chakra* with the exorbitance of *Agni-Tattva* is *Nābhi Chakra*. It is located near the navel.

The *karmendriya* originated from *Vāyu-Tattva* are hands. The hand is used to catch or hold. The *tanmātrā* of *Vāyu-Tattva* is *sparśha*. Skin is originated from the *sparśha tanmātrā*, it brings forth the feeling of touch. The *chakra* with the exorbitance of *Vāyu-Tattva* is the *Hṛdaya Chakra*; it is located near the heart.

The *karmendriya* originated from *Akaśha-Tattva* is *vani* (speech). Its position is in mouth, mouth is used to speak. The *tanmātrā* of *Akaśha-Tattva* is 'śhabda'. The place of hearing power that is originated from *śhabda tanmātrā* are 'ears'. Ear is *jñānendriya*, it is used to listen. As speech originates from throat, the *chakra* with the exorbitance of *Akaśha-Tattva* is *Kanṭha Chakra* which is located in the throat.

The *yogīs* who practice the abstinence of these five *bhūtas* through *yoga* and the *bhūtas* on which the abstinence is established, they begin to attain *siddhi* related to that *tattva*. Here, I do not consider it appropriate to explain about these *siddhis*, as these *siddhis* cannot be attained by every *yogī*. It is necessary to have a rigorous practice of many births for this purpose. Destruction of a certain amount of *karmas* is necessary for the attainment of *Ākāśha-gamana siddhi* or walking on water. The state of being completely devoid of *karmas* is much higher than these *siddhis*. It can be available to *sādhakas* only in the last birth.

Sūkṣhma śharīra, *kāraṇa śharīra* and *mahākāraṇa śharīra* are present in our *sthūla śharīra* respectively. The *sūkṣhma śharīra* gets out of the *sthūla śharīra* at the time of death. Both the other bodies exist inside this *sūkṣhma śharīra*. The *Chetana-Tattva* i.e. *Ātmā* is much more pervasive than that of these four bodies. In a state of ignorance, the *mahākāraṇa śharīra*, the *kāraṇa śharīra*, the *sūkṣhma śharīra* and the *sthūla śharīra* are believed to be as the coverings over the *Ātmā*, respectively. However, in reality, all the four bodies exist inside *Ātmā* from the point of view of *Tattva-jñāna* because the conscious *tattva*, i.e. the *Ātmā* is much expansive than these four *jaḍa* bodies. Since every living being is behaving in the world in a state of ignorance, so it is explained that the *sthūla śharīra* is the fourth body over the *Ātmā*. In case of the death of an ordinary human being, only *sthūla śharīra* gets separated at the time of death. While the other three bodies remain over the *Ātmā* as a cortex. The density of these three bodies corresponds to the different densities present in the cosmos. According to the body into which the *sādhaka* becomes introverted during his period of *samādhi*, relation with the density of the universe according to that density of the body is established. Similarly, when the *sāadhanā* of the *sādhaka* goes on in the *mahākāraṇa śharīra*, his relation gets established with the *Parā-Prakṛti*. This is the *loka* or *Prakṛti* of *Īśhvara*, only the *chitta* of a *Tattva-jñānī* becomes introverted in *Parā-Prakṛti*.

Sthūla Śharīra: The gross body known as *sthūla śharīra* is made up of five *tattvas* and three *guṇas*. We do *karmas* with the help of this gross body. A man makes his future good or bad by doing good or bad *karmas*. Only the *sthūla śharīra* of human beings is such a body that can perform new *karmas*. The *sthūla śharīras* of other beings cannot do

so, rather they do the act of enjoyment only. It has been said for this *sthūla śharīra* that it is obtained as a result of *puṇya karmas* 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 virtuous *karmas*. He can serve others through this body and can do charity too. When the *yogabala* of *yogīs*, *bhaktas* etc. diminishes, they have to come on the Earth to take on *sthūla śharīra*. Then they earn *yogabala* with this *sthūla śharīra* and return to the *sūkṣhma lokas*.

Some ignorant humans do not understand the importance of this body. They say that this body is inert and mortal, then why should we care for it! As the body will anyhow be destroyed on death, let's enjoy pleasures while it's there. Such humans keep enjoying momentary comforts being under the control of sense organs and then suffer from miseries. However, a wise and knowledgeable man uses this body appropriately. They spend all their life in divine activities and contemplation of God. The *sādhaka* engrosses himself in search of his true form making perfect use of this body because the *sthūla śharīra* is the only medium that can bring Self-realisation, it can meet us with our forgotten existence. Therefore, I would say, **Oh sons of elixir! Make good use of this human body. You will get eternal peace by making perfect use of this body; otherwise, you will keep wandering here and there.**

Sūkṣhma Śharīra: The *sūkṣhma śharīra* is the third cortex over the soul. The density of the *sūkṣhma śharīra* is very much lesser as compared to that of the *sthūla śharīra*. The colour of the *sūkṣhma śharīra* is white (bright white). *Pṛthvi-Tattva* and *Jala-Tattva* are in very less amount in it. Just as there are sense organs in the *sthūla śharīra*, similarly *indriyas* exist in the *sūkṣhma śharīra* too. The desires that we do have actually run in the *sūkṣhma śharīra*. Every action of human beings affects the *sūkṣhma śharīra*. For example, when a person eats food, the *sūkṣhma śharīra* feels its taste. Whatever desires are going on inside the human being or any work that has to be done, is indicated by the *sūkṣhma śharīra*. The *sthūla śharīra* begins to function as soon as it receives the signal from the *sūkṣhma śharīra*. When the *sthūla śharīra* encounters some sort of shock, such as deep injury or any other kind of pain etc., it causes trouble to the *sūkṣhma śharīra* too because the *sūkṣhma śharīra* is pervaded in the *sthūla śharīra*. Think it like the *sthūla*

śharīra is a vehicle of the *sūkṣhma śharīra*. The *sthūla śharīra* acts as the *sūkṣhma śharīra* wishes.

The doctor cures the gross body of a person, but sometimes a person suffers from such a disease that the doctor gets confused, but is unable to find out the disease from which patient is suffering. The disease does not gets cured. In such a situation, the *sūkṣhma śharīra* is sick or damaged due to some reason, which cannot be cured by a doctor. The link between the *sthūla śharīra* and the *sūkṣhma śharīra* is the brain. It is the brain that directs the *sthūla śharīra*. When the *sūkṣhma śharīra* has to do some work, it affects the cells of brain and then these cells direct the parts of *sthūla śharīra*.

When the *sūkṣhma śharīra* comes out of the *sthūla śharīra* at the time of death, there is a lot of traction in the *sthūla śharīra* because the *sūkṣhma śharīra* pervades within the *sthūla śharīra*. When the *sūkṣhma śharīra* breaks its connection with the *sthūla śharīra* and comes out of it, the *sthūla śharīra* feels distressed, but the truth is that trouble occurs in the *sūkṣhma śharīra* only. When the *sūkṣhma śharīra* separates itself from the *sthūla śharīra* and comes out of it, the *sthūla śharīra* becomes completely inactive. This is known as death. The *sūkṣhma śharīra* takes everything with it in a *sūkṣhma* form at the time of separation. It also keeps corrugating a lot of *karmas* with it. Then it reaches its destination according to the *karmas*.

A *yogī* comes out of his *sthūla śharīra* through the *sūkṣhma śharīra* during the state of *dhyāna* and comes back in the *sthūla śharīra* after traveling in the *sūkṣhma jagata*. When the *sūkṣhma śharīra* comes out during *dhyāna*, it does not come out completely because the *sūkṣhma śharīra*'s connection with the *sthūla śharīra* remains intact in a very subtle form. While traveling outside, the connection of *sūkṣhma śharīra* never breaks with the *sthūla śharīra*. If there is even a slight shock to the *sthūla śharīra*, the *sūkṣhma śharīra* comes back immediately. The *sūkṣhma śharīra* can travel only to a certain extent in the space, thereafter it cannot move ahead because the density ahead is much lesser than that of the *sūkṣhma śharīra*. The *sūkṣhma śharīra* cannot enter in it due to low density.

I had experience in July 1989. During a state of *dhyāna*, my *sūkṣhma śharīra* got out and went in the space. After a few moments, my *sūkṣhma śharīra* stood up in the space. Then

another body came out of this *sūkṣhma śharīra* that went up into space. This body is called the *kāraṇa śharīra*. The *kāraṇa śharīra* went up to an infinite distance in the space. There it saw ‘*prajñā*, which was brighter even than the Sun. My *kāraṇa śharīra* kept on watching ‘*prajñā* for some time and then started coming back. After coming down, I saw that the *sūkṣhma śharīra* was standing on its place in the space. Then I entered the *sūkṣhma śharīra* and started coming down through the *sūkṣhma śharīra*. After coming back, I saw that my *sthūla śharīra* was sitting in *dhyāna*, then I entered the *sthūla śharīra*. You can read detailed information in my book ‘**Yog Kaise Karen**’. During *sādhana*, I saw many times that my *sūkṣhma śharīra* gets out during *dhyāna*.

Kāraṇa Śharīra: After removal of the cortex of the *sūkṣhma śharīra*, the next one is the *kāraṇa śharīra*. This is the second body over the soul. Its density is less than the *sūkṣhma śharīra* and the size is smaller too. Its colour is blue. In this body too, there are *karmendriyas*, *jñānendriya*, *prāṇas* and *karma* etc. like the *sūkṣhma śharīra*. However, these are extremely subtle than the *sūkṣhma śharīra*. Ordinary people cannot feel the *kāraṇa śharīra*, only a *yogī* can experience it, that too in a very high state of *sādhana*. The *sādhana* of a *yogī* lasts for a long time in the *kāraṇa śharīra*. When the *Brahmarandhra* of a *sādhaka* opens, his *sādhana* starts going on within the *kāraṇa śharīra*. After this, until the *Kuṇḍalinī* becomes stable and much after it, the *sādhana* keeps going in the *kāraṇa śharīra*. Most of the *sādhakas* have to take many births; they are unable to move beyond the *kāraṇa śharīra*. Thereafter, in the last birth, the next stage is achieved on the manifestation of *Rtambharā-Prajñā*.

Mahākāraṇa Śharīra: This is the first body over the soul. The density of this body is tremendously lesser than that of all the other bodies. The *mahākāraṇa śharīra* remains pervaded in all three bodies. It comes after the *kāraṇa śharīra*. It is the last body of the human beings. After this body, the next one is *Ātmā*. This body is made up of the ultimate pure *tattvas*. Yet this body comes under the *jaḍa Prakṛti*. Its colour is slightly bright blue. Its blueness is equipped with uniqueness, as there is equanimity of *guṇas*. This body belongs to the *mahākāraṇa jagata*. There are three *lokas* come under the *mahākāraṇa jagata*. These three *lokas* are eternal *lokas*. The *Vaikuṇṭha*, *Śhivaloka* and *Goloka*, come in the *mahākāraṇa loka*. When a *sādhaka* who is in his last birth reaches the culmination

of *Sabīja Samādhi* through practice, then *Ṛtambharā-Prajñā* arises on his *chitta*. Ignorance starts getting destroyed through this *prajñā* slowly and gradually. At that time, this *kāraṇa śharīra* starts to become very subtle and comprehensive. Then the stage comes in *mahākāraṇa śharīra*. In this state, the *sādhaka* begins to attain *Tattva-jñān* and begins to become introverted in the *chitta* of *Īśhvara*, i.e. his state comes in *Parā-Prakṛti*. This *Parā-Prakṛti* is made up of absolute *Akaśha-Tattva*. There is no *pariṇāma* of *guṇas* in it, rather the *guṇas* remain in equanimity. The *yogī* who lives in the *mahākāraṇa jagata* stays there for eternity. Ultimately, he gets immersed in *Saguṇa Brahman* i.e. *Īśhvara* or *Nirguṇa Brahman*. The *yogīs* living in the *mahākāraṇa jagata* do not have to take birth on the Earth. Think of it as a kind of *mokṣha*. The *Brahmarshi* of immemorial times resides in the *mahākāraṇa jagata*. The body of living beings of these *lokas* is the *mahākāraṇa śharīra*. *Īśhvara* Himself also remains present in *mahākāraṇa śharīra*.

When the *sāadhanā* of a *sādhaka* enters the *mahākāraṇa śharīra*, then his own body also appears him blue. He finds himself in blue bright light. Space also happens to be blue. This blue space is self-illuminating. In fact, the *mahākāraṇa śharīra* is not blue, rather appears to be so. This body is tremendously subtlest and transparent. Therefore, such *sādhakas* can't be seen even by *divya-dṛṣhti* easily, because their bodies are made up of *Akaśha-Tattva* alone. The *yogīs* living in the *mahākāraṇa jagata* do not have any kind of cravings and desires. They remain absorbed in *samādhi*. It is said to be a *mokṣha* for the living beings of the *mahākāraṇa jagata*.

At some place, only three bodies are found to be described in the articles – they do not believe in the existence of the *mahākāraṇa śharīra*. They believe the *mahākāraṇa śharīra* that I have described here as the *kāraṇa śharīra*. They deny the description that I have made of the *mahākāraṇa śharīra*. They believe that there are only three bodies over the soul: the *sthūla śharīra*, the *sūkṣhma śharīra* and the *kāraṇa śharīra*. Now let us know a little more about the body. *Vāsanāmaya śharīra* and *manomaya śharīra* perform an act of linking these three bodies. These are just transparent membranes in the name of body. These are just like a link between the bodies – there is *vāsanāmaya śharīra* between the *sthūla śharīra* and the *sūkṣhma śharīra* and *manomaya śharīra* between the *sūkṣhma śharīra* and the *kāraṇa śharīra*. You all must know about the *Vāsanāmaya*

Body. An ordinary person goes into *vāsanāmaya śharīra* after death. Then, it keeps wandering here and there being unsatisfied. When this transparent membrane separates from the body, then the *sūkṣhma śharīra* becomes *ūrdhva*. This *Vāsanāmaya Body* of humans continues to affect both the *sthūla śharīra* and the *sūkṣhma śharīra*.

Manomaya body affects only the *sūkṣhma śharīra*. It is not able to affect the *kāraṇa śharīra* because this body is nearest to the soul and the effect of the soul falls on it. The practitioners of *Jñāna Yoga* can understand well about the *Manomaya* body because the seeker of this path calls it the *Manomaya Kośha*. Every man and woman is complete in his or herself because the original Self of a male and female is the same. *Ātmā* is neither female nor male. A difference is believed to exist between a man and woman from physical point of view. Some men look at women with a lower vision and think them inferior and weaker than themselves, but it is not so. Now let us see why the difference appears and from where does this difference begins.

The difference between the first *sthūla śharīra* of a man and a woman is clearly visible. The *sthūla śharīra* of a woman has a negative charge and the male has a positive charge. Negative means a collector, i.e. one who collects. There is a collection of power in it. Its power remains collected, but it does not remain active while there is an abundance of power. The *sthūla śharīra* of a man has a positive charge, it is very powerful from physical point of view and his attitude is aggressive. Aggressiveness is necessary to discover or create some object.

The second body of a woman that is *vāsanā-deha* is positively charged in nature, i.e. the second body of 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 has a negative charge, 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 in nature. The first body of a man is positive and the second one is negative, which is interlinked with each other. That is why a cycle gets formed. Similarly, a cycle also gets formed in case of a woman. The second body of the male is weak due to being negative in nature and the second body of a

woman is powerful due to being positive, so 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 pain 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. In general, the male is more attracted towards the woman from the physical point of view. There are two reasons for this. One, the second body of a man is negative in nature (of a woman). The effect of *Vāsanāmaya* body falls on the *sthūla śharīra*, so he gets attracted towards woman. Second, the *sthūla śharīra* of a man is positive. The nature of positivity is aggression and attracts towards the negative charge.

The third body (*sūkṣhma śharīra*) of a woman is negative in nature, i.e. it is that of a woman and the fourth body is positive i.e. that of a man. The fourth body is the *Manomaya* body. Similarly, the third body (*sūkṣhma śharīra*) of a male is positive i.e. that of the male. The fourth body (*Manomaya* body) is negative in nature i.e. that of a woman. Magnetic power is created due to linking up of the third and fourth negative and positive bodies of a male and female. This magnetic force manifests as *tej* in a man and as beauty in a female.

The fifth body (*kāraṇa śharīra*) of a woman is negative in nature. In the same way, the fifth body of men is of male, i.e. positive in nature. This body is very close to the soul, so the effect of the soul keeps falling on this body and it is devoid of perversions. A different existence of man and woman remain in this body also, but being devoid of disorders, there is no attraction or distraction towards each other, they remain peaceful. Only a *sādhaka* of higher state can realise this state.

Now let us come to *anubhavas*. Some *sādhakas* experience during *dhyāna* that their body has changed to as the body of a female, or the *sādhaka* 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 *anubhavas*. I have written such *anubhavas* in my second book ‘Yog Kaise Karen’, which you can read.** The reason for such type of *anubhavas* is that every man has femininity in him and every woman’s body has masculinity.

You must have seen 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 relation with the *sthūla śharīra*, whereas adult men have a complete relationship with the *sthūla śharīra*. Children have more relation with the *sūkṣhma śharīra*, they have yet less awareness of the *sthūla śharīra*. In this state, children do not have any distinct distinction between a dreaming state and waking state. Both the dreaming as well as awaking state are similar for them. If a child is sleeping and starts crying while sleeping, even after waking up he or she will cry even in the waking state because the child has not yet comprehended the awakened state; he or she is still believing the waking state as dreaming state. Therefore, the eyes of the children are completely quiet and devoid of perversions because they have not yet realised the reality of life. This realisation has not happened because they have not yet entered the *sthūla śharīra*, through which the external world (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 according to the gross world and has believed his body as his everything. That is why he considers this gross world as everything.

You must have heard about hypnotism. It is used for treatment too. Hypnotic treatment is more beneficial than that of doctors, because there is no expenditure of money in it, so it has proved to be more useful for poor people. A hypnotist should be experienced for this purpose, only then it can be possible. He actually affects the *sūkṣhma śharīra* of a patient by using hypnotism. At the time when the *sūkṣhma śharīra* of the patient becomes affected, it also affects the *sthūla śharīra* of that patient. The luminous rays emerging out of the eyes of a hypnotist and his will power cure the patient's *sūkṣhma śharīra*, due to which the *sthūla śharīra* of the patient also begins to become healthy. If the hypnotist is a learned scholar and experienced too, he is capable of even uplifting the *Kuṇḍalinī* 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 *yogī* is spent in four states. The fourth stage i.e. *turiyavastha* is achieved to a *yogī* because of *yoga*. An ordinary person cannot achieve this state. These states are: (1) *Jāgratāvasthā* (waking state), (2) *Svapnāvasthā* (dreaming state), (3) *Suṣhuptāvasthā* (slumber) and (4) *Turīyāvasthā* (transcendent state).

(1). **Waking state:** In a waking state, the *sthūla śharīra* of humans remains active. The *indriyas* remain active beings extroverted. Human being keeps engrossing in gross matters believing this material world as his own. In this state, the *sūkṣhma śharīra* also remains active along with the *sthūla śharīra*. Humans have a relationship with the gross world in a waking state. In this state, the *mana* remains present on *Ājñā Chakra*.

(2). **Dreaming State:** The *sūkṣhma śharīra* remains active in the dreaming state, while the *sthūla śharīra* remains relaxed and peaceful. When a man happens to be in a dreaming state, the act of dreaming is then performed by the *sūkṣhma śharīra* and the *mana* supports it. If there is any kind of pain in the *sthūla śharīra* of human beings, he feels pain even in dreams. At that time, he envisions such *anubhavas* in dreams that he is feeling pain. Sometimes it happens that man transcends the dreaming state and then goes into deep sleeping. At that time, he does not remember the dream or when he wakes up, he says that he saw the dream but cannot recall it. The reason for not recalling 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 dreaming state, his memory of dreams remains intact, that is why he remembers the incidents of dream. The reason for forgetting the incidents of dreams is going from dream state to deep sleep. All that was visible in the dreaming state and stored in memory disappears on entering a deep sleeping state. However, upon coming back to waking state from dreaming, memory acts in both of these states, so the person keeps remembering completely.

Every person dreams while sleeping because he has to pass through the *sūkṣhma śharīra* before going into a deep sleep. Therefore, when a sleeping person will enter the *sūkṣhma*

śharīra, dreams will definitely come. When a person gets located in the casual body due to deep sleep, he has no memory or knowledge about the *sthūla* as well as the *sūkṣhma śharīra*. However, when a human remains in the *sūkṣhma śharīra*, he remembers important events of the waking state. The *mana* itself performs an important act in dreaming state. This *bahirmana* itself performs the act of showing dreams. Sometimes, it shows dreams related to gross events and sometimes creates an imaginary world. The *mana* itself is seer and makes a vision. The *mana* diverges into many forms from one. The master of the dreaming world is the *mana* itself. In a dreaming state, *mana* is located in the *Hṛdaya*. When a person is in a sleeping state, *bahirmana* remains located in the *antarmana*. The *antarmana* remains near the soul i.e. it relates to the *kāraṇa śharīra*, it does not act to show the dream. In a *sādhaka* of higher state, the *antarmana* acts and the *bahirmana* gets immersed in *antarmana* being introverted. Therefore, he does not dream, rather he lives in *yoga-nidrā*. In *yoga-nidrā*, the *anubhavas* related to *yoga* are encountered.

(3) Slumber: A person does not remain conscious in a deep and sound sleep, i.e. memory does not work. You must have noticed that when a man does much physical work, he feels much tired. Then the *sūkṣhma śharīra* also feels tired due to excessive fatigue, due to which the *sthūla śharīra* does not have the power to work more. Then he needs to relax or rest. As soon as he lies down, he goes into a deep sleep. At that time, even the *sūkṣhma śharīra* remains calm and stable because it is also tired. If you wake up a sleeping person from a deep sleep, he does not wake up soon, rather wakes up after a while. There is laziness on his face even after waking up because the *sūkṣhma śharīra* is not able to get complete rest. However, some people wake up immediately, or there is no laziness on their faces. The reason for this is that they did not sleep deeply; rather they were in dreams. A person remains in *kāraṇa śharīra* when he sleeps deeply. At that time, the place of *mana* is said to be at the *Kanṭha* (throat), i.e. the *mana* is in the throat during deep sleep.

(4) Turīyāvasthā: *Turīyāvasthā* is beyond all these three states. This state is attained to a *yogī* only. This state is an underlying conscious state. The gross world does not resemble in this state because *bahirmana* merges into *antarmana*. *Antarmana* remains attached to

the soul due to being close to it. This state looks like a waking state. However, at that time the *antarmana* remains introverted in *Ātmā* or *Īśhvara*. When a *yogī* is in *turiavastha*, his gross eyes are completely stable and the posture of eyes is like strange. His eyelids are mostly open or less open and remain stable. Sometimes a *yogī* with a *turiavastha* looks like a lunatic. Even if a *yogī* does physical work in this state, he does not remember things like eating food etc., because even though he lives in the gross world, but actually he does not live in it. He has lost in the *chaitanyamaya* world. This state is the most exalted state. This state is attained when a *yogī* attains *Nirvikalpa Samādhi*. When a *yogī* has done the *sākṣhātkāra* of *tanmātrās*, then this state remains for longer times. Then it depends on the practice of *samādhi* of a *yogī*, i.e. the more he practises, the more he will be able to remain in this state. This state remains more or less constant according to the practice of a *yogī*.

Kośha

Kośha means sheath or cortex. A human body has five sheaths. This path is for the *sādhakas* of *Jñāna Yoga*. It is good for *sādhakas* of every path of *yoga* to understand about these sheaths. The names of these five sheaths are as follows: (1) ***Annamaya Kośha***, (2) ***Prāṇamaya Kośha***, (3) ***Manomaya Kośha***, (4) ***Vijñānamaya Kośha*** and (5) ***Ānandamaya Kośha***. After this *Ānandamaya Kośha*, the next one is the soul, or it can also be understood that these five shells are placed on the soul.

Annamaya Kośha: The gross body is called the *Annamaya Kośha*. The gross body is made up and nourished by the food itself, hence it is called *Annamaya Kośha*. The brain of the gross body also comes under the *Annamaya Kośha*, but the cells of brain also perform the function of sensation, so it also comes under the *Prāṇamaya Kośha*. In other words, these cells perform the act of connecting the *Annamaya Kośha* and *Prāṇamaya Kośha*. Therefore, the brain is also called the junction of these two *Kośhas*. The *sthūla śharīra* and the *sthūla indriyas* made up of five *bhūtas* come under the *Annamaya Kośha*.

Prāṇamaya Kośha: *Prāṇamaya Kośha* can also be called as the *sūkṣhma śharīra*. *Prāṇamaya Kośha* comes under the *sūkṣhma śharīra*. All the five *prāṇas* and five *karmendriyas* come under the *Prāṇamaya Kośha* in a subtle form. The *Prāṇamaya Kośha* bases on the *Annamaya Kośha* because the kind of food a person takes, his *Prāṇamaya Kośha* will become accordingly. If a person eats *sāttvika* food, *Prāṇamaya Kośha* will become *sāttvika* and pure. If a person eats *tāmasika* food, his *Prāṇamaya Kośha* becomes impure. The *Prāṇamaya Kośha* gets formed from the *sūkṣhma* part of the grain. *Prāṇamaya Kośha* can be controlled by *prāṇāyāma* and *sāttvika* food in less amount.

Manomaya Kośha: *Manomaya Kośha* is the link or junction between the *sūkṣhma śharīra* and the *kāraṇa śharīra*. However, the *Manomaya Kośha* continues to affect the *sūkṣhma śharīra* (*Prāṇamaya Kośha*). This *Kośha* also remains in the *sūkṣhma śharīra*, so it can be said that there are two *kośhas* in the *sūkṣhma śharīra* and it is a junction too. The desires become active in this sheath. *Manomaya Kośha* depends on *Prāṇamaya Kośha*. If *Prāṇamaya Kośha* is restrained by *prāṇāyāma*, *Manomaya Kośha* will also begin to become restrained. This sheath is more widespread than *Prāṇamaya Kośha*. The

mana and the five *jñānendriyas* come under the *Manomaya Kośha*. There is selfish *saṅkalpa* in this.

Vijñānamaya Kośha: *Ahaṁkāra* and *buddhi* come under the *Vijñānamaya Kośha*. There is a pride of *kartapana* in it. In this state, the *sādhaka* would be doing *sākṣhātkāra* of *tanmātrās* through *samādhi*. When the *sādhaka* enters this sheath, a lot of knowledge is achieved here. Whatever information a *sādhaka* wants to get, he definitely gets the knowledge of that subject. In this state, pride remains in the *sādhaka*.

Ānandamaya Kośha: In the *Ānandamaya Kośha*, the *sādhaka* experiences bliss devoid of pleasure and sorrow. An ordinary person remains ignorant of this sheath. Only a high-class *yogī* can experience it in *samādhi*. When the *chitta* becomes extremely pure, it does not have any type of *karmāśhayas* in it. The *Tamoguṇa* also washes away by the *ahaṁkāra*. The *Tamoguṇa* remains in secondary form. Only *sattvaguṇī ahaṁkāra* remains in the *chitta*. The feeling of bliss occurs through this *sattvaguṇī ahaṁkāra* itself. It happens in the *mahākāraṇa śharīra*. *Chitta* comes under this sheath.

Naḍī

There is a network of *nāḍīs* in the *sūkṣhma śharīra* of a human being. The *prāṇa* element flows in the body through these *nāḍīs*. According to the scriptures, there are 72000 *nāḍīs* in the human body. Three *nāḍīs* are considered to be prominent amongst all these *nāḍīs*. The names of these three *nāḍīs* are *Idā*, *Piṅgalā* and *Suṣumnā*. These three *nāḍīs* have gone to the upper part of the head from the *Mūlādhāra Chakra*, touching all the *chakras* with the support of the spine. The *Suṣumnā naḍī* locates in the middle of both these *nāḍīs*. *Idā naḍī* locates on the left and the *Piṅgalā* on the right side. These are also called *Chandra-naḍī* and *Sūrya Naḍī* respectively. *Idā* and *Piṅgalā nāḍīs* are also called *Śhaktivahini naḍīs* (mode of transfer of power) because the transmission of power takes place through these two *nāḍīs*.

When a man breaths, both these *nāḍīs* work at that time. These *nāḍīs* do not always run equally, rather one of them runs less and the other more, respectively. If you want to know which *nāḍī* is running more and which one is running less, for that we should move our palm very close to the nose. Then exhale the breath rapidly. At the time of exhaling, guess the nostril through which you feel more air is coming out, as more air will come out of one of the nostrils. The pore through which more air is coming out is functioning more. In order to run both these *nāḍīs* equally, *prāṇāyāma* and *dhyāna* have to be followed. At the time when both the *nāḍīs* start running equally, the mind becomes stable and peaceful. This state comes after much practice. You can also change the movement of these *nāḍīs*. If your *Sūrya-naḍī* is running more, you can change it to make the *Chandra-naḍī* active. You lie down on the floor or any other flat place by turning right side down for about ten minutes, your *Chandra-naḍī* will start running more. If you want to make the *Sūrya-naḍī* run more, then keep lying on the left side for ten minutes, it will make your *Sūrya-naḍī* run more.

At the time when *Sūrya-naḍī* runs, heat increases in the body because this *nāḍī* is of warm nature. When *Chandra-naḍī* runs, at that time coolness increases inside the body because the nature of this *nāḍī* is cool. Those *sādhakas* who have spiritual practice is

intense or are good practitioners, their *Sūrya-naḍī* runs from sunrise to sunset and *Chandra-naḍī* all the night from sunset to sunrise.

Suṣhumnā nāḍī is most prominent amongst all the *nāḍīs*. This *nāḍī* reaches the upper part of the head originating from the middle of the triangle present in *Mūlādhāra Chakra*. As this *nāḍī* is very powerful, the *sādhaka* keeps trying to make it active. The downward entrance of this *nāḍī* remains closed. It is said in the scriptures that there are three more *nāḍīs* inside the *Suṣhumnā nāḍī*, their names are as follows: (1) **Vajra Naḍī** located inside the *Suṣhumnā Nāḍī*, (2) **Chitrani Naḍī** located inside *Vajra Naḍī* and (3) **Brahma-Naḍī** located inside the *chitrani nāḍī*. These *nāḍīs* are *Sattvaguṇa* dominant, illuminating and have amazing powers. Seekers! I had definitely seen the *Suṣhumnā nāḍī* during the period of my *sāadhanā*, but I did not experience the three other *nāḍīs* inside it. *Kuṇḍalinī* enters inside this *Suṣhumnā* after awakening. While getting *ūrdhva*, *Kuṇḍalinī* does not always move from inside the *Suṣhumnā Nāḍī*, but sometimes it rises above from the outer side of *Suṣhumnā Nāḍī* with the support of *Suṣhumnā*. Divine powers are vested within this *Suṣhumnā Nāḍī*. This *nāḍī* is also known as *Deva Marga* or *Brahma-Marga*. *Suṣhumnā nāḍī* is also called neutral charge, *Chandra-naḍī* as a negative charge and *Sūrya Naḍī* as positive charge.

There are a lot of other *nāḍīs* present in our body in a *sūkṣhma* form, but they remain silent and inactive. Impurity also remains filled in these *nāḍīs* due to the effect of *Tamoguṇa*. When a *sādhaka* meditates, *prāṇa* gets blocked in these *nāḍīs* which causes pain. Therefore, a *sādhaka* should remain as pure as possible. He should practice *prāṇāyāma* more and more. It gives some relief. When the *sāadhanā* progresses, the head aches more. One whose *sāadhanā* is extremely fierce will feel more pain because the pressure of *prāṇa* is too high. 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 *prāṇāyāma* should be practised.

Chakras

Human body looks like a lump of bones and flesh from outward appearance, but the creator has enshrined various divine powers in it. The places of the body where the centres of these secret powers are situated are known as *chakras* or lotuses. All these *chakras* are present in the *sūkṣhma śharīra* and not in the *sthūla śharīra*. Therefore, physicians cannot know these *chakras* through physical examination. The readers who are familiar with the parlance of *yoga* will understand the meaning of these words very well. Everyone knows that all the activities of understanding, watching and hearing etc. take place when various centres located in the brain become active in a waking state. These centres of the brain have the ability to manifest only such activities, but the ability of these *chakras* is of extremely sublime class. Even there is such a *chakra* that when it becomes active, a person gets the vision of *Nirguṇa Brahman* through *vritti*. Just as we have the vision of Sun of the gross world through these gross eyes, similarly, when this *chakra* becomes *chaitanyamaya*, the practitioner realises pure consciousness beyond nature. Therefore, a person should awake the *chakras* in his body from dormancy. So that he may become possessor of different types of divine powers. By awakening these *chakras* and after progressing the practice more, one can realise his own self, *Ātmā*. A person who is such a practitioner, who has awakened all his *chakras* and has realised his Self, he has utilized his gross body completely. There are seven major *chakras* in the human body. The names of these *chakras* are as follows: (1) ***Mūlādhāra Chakra***, (2) ***Svādhiṣṭhāna Chakra***, (3) ***Nābhi Chakra***, (4) ***Hṛdaya Chakra***, (5) ***Kanṭha Chakra***, (6) ***Ājñā Chakra*** and (7) ***Sahasrāra Chakra***.

(1) ***Mūlādhāra Chakra***: This *Chakra* is located in the lowest part of the spine. It is slightly upward the entrance of anus. There are four petals of lotus in this *chakra*. This *Chakra* is the main place of *Pṛthvi-Tattva*. The quality of this *chakra* is *gandha* (smell). This *chakra* has the prominent place of *Apāna-vāyu*. It is the main place of anus *karmendriyas*, the power of excretion originated from the *Pṛthvi-Tattva*. The power arising from *gandha tanmātrā* and the power of smell is the main place of nose *jñānendriya*. The deity of this *chakra* is *Bhagavāna Gaṇeśha*. In the same *chakra*,

Kuṇḍalinī Śhakti remains present, making three and a half coil in the middle of the triangle existed in the *Śhiva-liṅga*. *Suṣumnā Nāḍī* originates from the middle of this triangle and *Iḍā* or *Chandra-nāḍī* originates from the left, *Piṅgalā* or *Sūryanāḍī* from the right. These three *nāḍīs* go upwards and reach the upper part of the head.

(2) Svādhiṣṭhāna Chakra: This *chakra* locates two fingers above the *Mūlādhāra Chakra* in the genitals area. This *chakra* has a lotus of six petals. It is the main place of *Jala-Tattva*. Its quality is *rasa*. This *chakra* has the main place for *Vyan-vayu*, which pervades and moves throughout the body. It is the main place of urinary genital *karmendriya*, originated from *Jala-Tattva*. It is the main place of tongue *jñānendriya*, originated from *rasa tanmātrā*, the power of tasting. The deity of this *chakra* is *Bhagavāna Brahma*.

(3) Nābhi Chakra: This *chakra* is present near the spinal cord, behind the navel touching the spinal column. This *chakra* has a ten petals lotus and is the main place of fire. Its quality is *rūpa*. This *chakra* has the main place for *Samāna-vayu*, which conveys the *sūkṣhma tattvas* of food equally. This *chakra* is the main place of the power of walking arising from the *Agni-Tattva*, i.e. feet *karmendriya*. The power to see originated from the *rūpa tanmātrā* is a place of *karmendriya* eyes. The deity of this *chakra* is *Bhagavāna Viṣṇu*.

(4) Hṛdaya Chakra: This *chakra* is located behind the heart. There are twelve petals in this *chakra*. It is the main place of *Vāyu-Tattva*. Its quality is *sparśha*. This *chakra* has the main place of *prāṇa-vāyu* that moves from the mouth and nose. It is the main place of hand *karmendriya*, i.e. the power to hold, originated from the *Vāyu-Tattva*. It is also the main place of skin *jñānendriya* originating from the *sparśha tanmātrā*. The deity of this *chakra* is *Bhagavāna Rudra*. The *nāda* originates from the *Hṛdaya* within the *Hṛdaya Chakra*.

(5) Kanṭha Chakra: This *chakra* is located in the throat. This *chakra* has a lotus with sixteen petals. This *chakra* has the main place of *Udāna-Vāyu*. Its quality is *śhabda*. *Akaśha-Tattva* is prominent in this *chakra*. The *vani* (mouth) originated from the *Akaśha-Tattva* is *karmendriya*. The power of hearing originated from the *śhabda tanmātrā* is ear *jñānendriya*. The deity of this *chakra* is believed to be *jīva* itself.

(6) *Ājñā Chakra*: This cycle is located near the eyebrow. The lotus of this *chakra* has only two petals. The deity of this *chakra* is *Bhagavāna Śhiva*. There is the third eye present slightly above this *chakra*, i.e. the *divya-dr̥ṣhti*. When the *sāadhanā* of a *sādhaka* comes to this *chakra*, he experiences *Savikalpa Samādhi*.

(7) *Sahasrāra Chakra*: This *chakra* is located on the upper surface, in the middle of the head and is the centre of all the powers. The lotus of this *chakra* is said to be of thousand petals. This *chakra* is the place of *Nirguṇa* and formless *Brahman*. Nothing can be written about this *chakra*; it is just a matter of experience, as *Nirguṇa Brahman* cannot be described, it is beyond words. This *chakra* does not open or develop for everyone. Some ignorant *sādhakas* or *gurus* consider *Brahmarandhra* as *Sahasrāra Chakra*. No idea how many such ignorant *sādhakas* and *gurus* are present currently. There is a thousand-petalled lotus in the *Sahasrāra Chakra*. I have not counted these petals, but can surely say that there will probably be such thousand petals. I have envisioned it many times. You can read in my third book. The development of this *chakra* takes place for only those *sādhakas* who take birth from a *Prakṛtilaya* stage, because this is their last birth. The manifestation of *Ṛtambharā-Prajñā* takes place in this birth itself. The same light of knowledge destroys the ignorance present in the *chitta* gradually and keeps spreading the light of *jñāna*. The *Sahasrāra Chakra* continues to develop along with this process. The *Sahasrāra Chakra* develops completely after many years of spiritual practice. Then the practitioner gets freed from the cycle of birth and death.

Seekers, the *Nābhi Chakra* is also called as *Maṇipura Chakra* at some places, it is a synonym. Similarly, the *Hṛdaya Chakra* is also called *Anāhata Chakra*, the *Kanṭha Chakra* as *Viśhuddha Chakra*. *Sahasrāra Chakra* is also called as *Brahmarandhra*, but *Brahmarandhra* and *Sahasrāra Chakra* are different in themselves. Most of the practitioners cannot understand this thing. Some have considered a *chakra* to exist in the small brain as well as in the palate. When the *Kuṇḍalinī* comes back down towards *Hṛdaya* after opening *Brahmarandhra*, through the *Ājñā Chakra*, then a *chakra* is believed to exist in the palate below the *Ājñā Chakra*. By the way, the *Kuṇḍalinī* of moderate and calm nature definitely stops for a long time, but the *Kuṇḍalinī* with fierce nature does not stop at all.

Seekers, I have written earlier that these *chakras* have amazing powers, but these powers remain in dormancy in ordinary human beings because until these *chakras* are awakened and activated, these powers remain dormant. When the *sādhaka* begins to make *Adi-Śhakti Kuṇḍalinī ūrdhva*, situated in *Mūlādhāra*, by awakening it and by causing it to enter the door of *Suṣhumnā*, through *prāṇāyāma* and *dhyāna*, then first of all *Kuṇḍalinī* starts destroying the *Prthvi-Tattva* present in *Mūlādhāra*. It spreads consciousness in this *chakra* by destroying *Prthvi-Tattva* in a certain amount, thereafter this *chakra* becomes conscious and active. Similarly, the *chakra* in which *Kuṇḍalinī* reaches at the time of rising; it continues to spread consciousness by awakening that *chakra*, which makes the *chakra* active. The powers present in that *chakra* also start working. With this, the divine qualities start coming in the *sādhaka*. When the *Kuṇḍalinī* opens the *Sahasrāra Chakra*, the *sādhaka* has the experience of the *Nirguṇa Brahman* beyond nature. The *sādhaka* gets the benefit of the awakening of these *chakras* in the present life and even after death.

Prāṇa

Prāṇa Tattva is one of the five *tattvas*. The universe has been created by this *tattva* and it has also associated with the *sthūla śharīra* of living beings in composition, i.e. the *prāṇa tattva* is pervading everywhere. However, this *prāṇa-vāyu* keeps the beings of *sthūla śharīra* alive, so a living being takes air while breathing and then exhales it. This *prāṇa-vāyu*, i.e. oxygen itself is the life force for human beings. Oxygen is needed to keep the gross body alive. We get this *prāṇa-vāyu*, i.e. oxygen from the atmosphere. When a living being inhales air from the atmosphere through breathing, other gases also come inside along with oxygen. Nitrogen is the highest amongst these gases. According to science, oxygen is only 20 percent, while nitrogen and other gases are 80 percent in the atmosphere. When both these types of gases enter the lungs, human lungs absorb a certain amount of pure oxygen, nitrogen remains filled in the lungs. The function of absorbing oxygen is performed by loculi located in the lungs. The absorbed oxygen performs the function of transmitting pure blood in the whole body through the arteries and impure blood comes back in the lungs through the veins. This impure blood is purified in the lungs. The impurities of the blood mix up with nitrogen gas located in the lungs. All the impure air comes out through exhalation that we call carbon dioxide. The same oxygen purifies the blood and *prāṇa* remains pervaded throughout the body. This *prāṇa* has many different functions inside the body and due to these functions, *prāṇa* has been given different names. There are mainly five types of *prāṇas*, but they also have five sub-*prāṇas*. The main *prāṇas* are: (1) **Prāṇa**, (2) **Apāna**, (3) **Samāna**, (4) **Udāna** and (5) **Vyāna**; and the names of sub-*prāṇas* are as follows: (6) **Naga**, (7) **Koorma**, (8) **Krikala**, (9) **Devadatta**, (10) **Dhananjaya**.

It is pertinent to mention here that the *prāṇa* from which the *Aparā-Prakṛti* is created is also called as the *Vāyu-Tattva*; this *Vāyu-Tattva* remains present everywhere in a most *sūkṣhma* form. The *prāṇa-vāyu* that keeps every living creature alive is the gross *prāṇa-vāyu*, also called as oxygen.

(1) **Prāṇa**: It has its place in the heart. It works in the heart and its role is important at the time of death.

- (2) **Apāna:** It performs the function of carrying the food downwards and defecating.
- (3) **Samāna:** This *vāyu* acts equally in all parts of the body, hence it is called as *samana vāyu*.
- (4) **Udāna:** This *vāyu* acts to make *urdhva* and its place is in the throat. This *vāyu* is important for a *yogī*.
- (5) **Vyāna:** The *vāyu* that pervades equally by growing all the organs of the body, is called *vyana*.
- (6) **Naga:** This *prāṇa* performs the act of vomiting.
- (7) **Koorma:** It performs the function of opening and closing the eyes.
- (8) **Krikala:** This *prāṇa* works while sneezing.
- (9) **Devadatta:** This *prāṇa* works while yawning.
- (10) **Dhananjaya:** This *prāṇa* remains permeated throughout the body and remains present even after death.

Seekers, *Udāna-vāyu* is very important for a *sādhaka*. The function of making a *sādhaka ūrdhvaretā* is done by this *prāṇa*. It pervades from the throat to the head. When the *Kuṇḍalinī* of a *sādhaka* becomes stable, he should control this *prāṇa* by *prāṇāyāma* and make it move downwards and stabilize it in the paws of the feet. At that time, the *yogī* becomes very powerful. I have written this on the basis of my own practice.

Bandhas

Bandhas are very important in the path of *yoga* because the practice of *bandhas* bring quick success in *dhyāna*. *Prāṇa* starts to rise quickly and helps in awakening the *Kuṇḍalinī* and these *bandhas* also help in making the *Kuṇḍalinī ūrdhva*. The *sādhaka* should take time to practice them. By doing so, the *bandhas* then start getting to the *sādhaka* automatically. It has a good effect on the *sādhaka*'s practice.

Mainly, the following three *bandhas* are used to achieve progress in the path of *yoga*.

(1) ***Mūla Bandha***: Closing the entrance of anus by contracting it upwards is called as *Mūla Bandha*. If you are already practising, it should be practised in *Sahajāsana* or *Padmāsana* posture. It is inevitable that the contraction of the entrance of anus is upwards. When the spiritual practice of *sādhaka* starts to get a little bit better, *Mūla Bandha* starts happening automatically during *dhyāna*, due to which *Apāna-vāyu* starts going upwards and also helps the *Kuṇḍalinī* in rising upward. This *bandha* is excellent to become *ūrdhvaretā*. *Mūla Bandha* of the *sādhaka* should remain intact during *dhyāna*.

(2) ***Uḍḍiyāna Bandha***: By pulling the lower part and slight above part of 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 should feel as if it has stuck backward. The more the stomach is pulled inside, the better it will be. It will put pressure on the *Mūlādhāra*. It helps in the awakening of the *Kuṇḍalinī*, causing the *prāṇa* to enter the *Suṣumnā Nāḍī* and to make the *Kuṇḍalinī ūrdhva*. It makes the lungs strong, increases digestive fire and increases appetite. If the *sādhaka* has not practised *Uḍḍiyāna Bandha*, the *Uḍḍiyāna Bandha* starts happening automatically forcefully. At the same time *Mūla Bandha* also begins to happen, then it should be understood that *Kuṇḍalinī* has opened its eyes. If *Bhastrikā* also starts running at the same time, it is certain that *Kuṇḍalinī*'s eyes have been opened.

(3) ***Jālandhar Bandha***: By sitting straight in *siddhāsana*, touch the chin on the chest upwards while compressing the neck forward. In this state, there is difficulty in breathing. The net of many *nāḍīs*, located in the throat, is kept tied by pressing due to which it is

called as *Jālandhara Bandha*. The contraction of throat increases pressure on *Iḍā* and *Pīṅgalā nāḍīs*, its helps the *prāṇa* to enter *Suṣhumnā Nāḍī*.

There are more other *bandhas* also, but out of these, three *bandhas* are main, so I have explained only these *bandhas*. The *sādhaka* should practice achieving all the three *bandhas* together. It helps in quick awakening and rising of *Kuṇḍalinī*. When the spiritual practice of a *sādhaka* starts to intensify, all these three *bandha* begin to happen simultaneously. It increases pressure of *prāṇa* in *Mūlādhāra* and makes it warm. The warmer the *Mūlādhāra* is, the more the *sādhaka* will be benefited because in this state when the *Kuṇḍalinī* of the *sādhaka* will rise, it will definitely become furious or moderate in nature. The *Kuṇḍalinī* with a calm nature can become *ūrdhva* only after a long period.

Karma

All the 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 *Rajoguṇa*. *Rajoguṇa* is found in every object or substance. The nature of this *guṇa* is to move. Due to movement (action), formation of some type of *karmāśhaya* is imperative. There is certainly some objective behind the movement of all the living beings.

There are two types of *karmāśhayas* present in the *chitta* of human beings. The first type are those which the human being endures in his present life. These *karmāśhayas* keep holding a predominant form on the upper surface of *chitta*. Therefore, it is necessary for a human being to endure these *karmāśhayas*. Human life runs according to these predominant *karmāśhayas*. These are called *prārabdha karmas* (destiny). The second type of *karmāśhayas* are those which keep lying on the lower surface of *chitta* in a dormant state. These *karmāśhayas* are not to be endured in the present life, because *prārabdha karmas* keep suppressing these *karmas*. These are called *saṁchita karmas* (accumulated actions). Such *karmāśhayas* are to be endured in the next life. Among the *karmāśhayas* that are formed due to the actions of a person in the present birth, some of them go into a dormant state on the lower surface of *chitta* and some other mix up with the *prārabdha karmas* taking a predominant form, so have to be endured in the present life. The *karmāśhayas* that have become dormant and gone to the lower surface of *chitta* have to be endured in the next lives.

Sometimes it is seen that even *saṁchita karmas* rising from the lower surface and take a predominant form, mixing with the *prārabdha karmas*. There may be some reasons in such a case. One reason can be that the actions of the present life i.e. *Kriyamāṇa Karma* (the *karmas* done in the present life) create such type of that awaken some of the *karmāśhayas* by reaching the lower surface of *chitta*. Being awakened, such *karmāśhayas* come on the upper surface of *chitta* and take on a dominant form. The second reason may also be that *saṁchita karmas* are deliberately awakened forcefully. It can be possible only when a powerful *śhaktipata* is done on his *chitta*. Due to *śhaktipata*, the *karmāśhayas* that are lying in a dormant state awake and begin to rise up and then take on a dominant

form, mixing up with *prārabdha karmas*. The third reason may also be that when a person practises *yoga*, there is some activity in his *chitta* during the state of *Dhyāna*, due to which the *karmāśhayas* that are lying in dormant state take a predominant form mixing up with *prārabdha karmas*. That is why sometimes human beings have to endure such *karmāśhayas*. Even if there is a *yogī* of sublime stage, he also has to enjoy good or bad *karmas*. The people of the society say that so and so person was very nice or was a *yogī*, then why he has to bear so much adversities! The reason for this is that *karmāśhayas* of several births keep lying on the lower surface of his *chitta*. When the *saṃskāras* of *yoga* reach the lower surface of *chitta*, they awaken the *samchita karmas*. Such *saṃchita karmas* come on the upper surface rapidly. Therefore, if we take an example of a good person of our society, we will find that he would have spent all his life doing good deeds, yet he suffers, because his present *karmas* bring the filth of his *antaḥkaraṇa* on the upper surface of *chitta*. That is why they have to face adversities. It may be possible that a person doing evil deeds is leading a comfortable life, but he certainly has to bear the consequences of his bad actions either eventually.

In the entire universe, a human being is the only living being who can do *karmas* and reap their fruits, because the *karmas* that have been performed by him create *saṃskāras* and the *saṃskāras* of these *karmas* get abolished by enjoying them. While all the other living beings can only reap the fruits of their *karmas*, but cannot do new *karmas*. Due to this reason, the *saṃskāras* of other living beings who endure *karmāśhayas* continue to be destroyed and no new *saṃskāras* are formed. If a person of evil nature takes on the human body again, he will be of evil nature due to his previous *saṃskāras*, because the *karmāśhayas* of his past births will resurrect and such type of *saṃskāras* will be formed again. This sequence will continue. Such a person will remain away from his real welfare. Therefore, when the *pāpa karmas* of a person of evil nature increase a lot, then he has to take birth in other species to endure these *pāpa karmas*. When the *karmāśhayas* have been endured to a certain amount in other species, then he comes back in human species. Coming back to human species means that some good *karmāśhayas* are still left in the *antaḥkaraṇa* 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 soul and become established in Self.

If a *yogī* wishes, he can change anybody's path of life. As I have already written, *karmāśhayas* of several births remain accumulated on the *chitta*. If the path of a person is evil or violent, his path can be changed to spirituality. It is quite apparent that the *karmāśhayas* of an evil man will be bad, that is why he remains indulged in wrongful deeds. If the bad *prārabdha karmas* of a person are sent to the lower surface of *chitta* by *śhaktipāta* and good *karmāśhayas* out of his *saṁchita karmas* are made *prārabdha karmas*, i.e. those *karmas* are brought forward on the upper surface of *chitta*, then his way of life can change. Thus, an evil man can be transformed into a wise man. In the same way, a good person can be changed into a vice man, because it is the nature of *Prakṛti* that a powerful being keeps suppresses the weaker one. *Prārabdha karmas* are powerful, whereas *saṁchita karmas* remain lying weak in a dormant state. If *prārabdha karmas* are set aside and *saṁchita karmas* are brought forward, it can also bring a change in the human being.

What I have just written that *saṁchita karmas* can be brought forward on the upper surface and the *prārabdha karmas* can be sent to the lower surface, all *karmas* cannot be changed completely in this way, because there are some laws of Nature too. It is my own 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 in the life of a human being. However, it is not possible for every *sādhaka*; only a *sādhaka* who has a higher amount of *yogabala* can do so. Also, keep in mind that the rules of *Prakṛti* are supreme. *Prakṛti Devī* also makes her own arrangements. Therefore, no rule can be changed completely.

The *sādhakas* who have attained the highest state, i.e. the manifestation of *Ṛtambharā-Prajñā* has occurred on their *chitta*, their actions do not create *karmāśhayas*. This is because sinful actions have been abandoned by them entirely and they perform their duties without attachment, meum or ego devoid of any selfish desires. The actions that are performed without any desire do not create *karmāśhayas*. The *karmas* of ordinary human beings are associated with *pāpa* and *punya* and are combined with *pāpa-punya*. In

Bhagavad-Gītā, Sri Kṛṣṇa says to Arjuna that a person who surrenders his actions to me and does *karmas* leaving his ego of I and mine, is like a lotus in sludge. He does not have any kind of *karmic* bondage.

The *karmāśhayas* of an ordinary human being never end up. That is why he remains bound in the cycle of birth and death. Some of the *saṁchita karmas* of a *yogī* are burnt by *Yogagni*, but the *prārabdha karmas* have to be endured. Therefore, a *sādhaka* is bound to face hardship. These *saṁchita karmas* do not end in just a single birth but it takes multiple births to exhaust. It depends on the *yoga* of the *yogī*. When the *karmāśhayas* of a *sādhaka* are about to finish, then only misery-causing *karmas* are left in the last birth and then the *sādhaka* has to suffer unjustified miseries only. These misery-causing *karmas* belong to some of the past births of *sādhaka* himself. Such *karmas* get destroyed through *samādhi* to some extent and most of the *karmas* are destroyed by enduring them. When all the *karmāśhayas* of the *chitta* get exhausted, even then the *sādhaka* has to bear misery sometimes. The reason for this is that while *karmas* have been ended in *chitta*, but the *saṁskāras* of *vyutthan* begin to manifest due to lack of continuous flow of *jñāna* in the *chitta*. That is why *chitta* does not remain fully illuminated; rather slight ignorance remains there in the *chitta* due to *saṁskāras* of *vyutthāna*. The *saṁskāras* of *para-vairāgya* keep suppressing the *saṁskāras* of *vyutthāna* in *Nirbīja Samādhi* slowly and gradually. After ending of *Nirbīja Samādhi*, the *saṁskāras* of *vyutthāna* begin to manifest on the *chitta* and begin to suppress the *saṁskāras* of *para-vairāgya*. This process keeps going on. In the end, the *saṁskāras* of *para-vairāgya* remain in the *chitta*, while the *saṁskāras* of *vyutthāna* cannot 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 human beings can change destiny with his *karmas* and it is also said that the fate and incidents in the life of a human being are predestined. Both these statements are contradictory to each other, then what is the truth? Seekers, both things are true in their own places. An ordinary man cannot change his destiny. He will run according to his pre-destined *karmas* mostly because his *prārabdha* has already been decided. However, a hard-working human being will succeed in bringing a change in his destiny as per his will, by doing *kriyamāṇa*

karmas, because the *karmāśhayas* of the present *karmas* will also unite with *prārabdha karmas*. Destiny will begin to be changed with the impact of these *karmas*. A *yogī* surely brings a change in his fate by practising *yoga*, because he destroys *saṁchita karmas* to a certain amount by the effect of *yoga*, but he has to bear the *prārabdha karma*. If a *yogī* of higher class wishes, he can interfere a bit in *prārabdha karmas*, like he can postpone main events of life for some time and can reduce *kleshas*, but the *karmas* that are left at the time of *Nirvikalpa Samādhi*, that have to be definitely endured by the *yogī*. Everything is possible for a hard-working human because he is determined, diligent and patient.

Whatever actions a human does, the *saṁskāras* of that action are formed on the *chitta*. As are the *saṁskāras* formed on the *chitta* of a person, so is his nature. His birth, death and life also happen according to that and he enjoys his life accordingly. The power of thinking and memory of a human being depends on these *saṁskāras* and even his desires also depend on them. Thus, these *saṁskāras* act in two ways – one, in the form of memory and second, in the form of desires. The function of memory is carried out in the area of *laghu-mastiṣhka*. The function of desires is done by *mana*, the master of *indriyas*.

Whenever a person does any kind of *karmas*, either physically or mentally, the *saṁskāras* of these *karmas* get imprinted on the *chitta*. You may consider *chitta* as a video camera. It keeps on capturing the images of *karmas* performed. That is why, when a *sādhaka* achieves a sublime stage in *yoga*, then gains the potential to perceive these *saṁskāras* situated on his *antaḥkaraṇa (chitta)*. Then, he can watch even his past lives on the basis of his *saṁskāras*, because these *saṁskāras* keep accumulating from several births. A *yogī* is capable of perceiving many of his past births as per his ability and the incidents of those births are visible clearly. The knowledge of past birth is gained on the basis of his *saṁskāras*. Similarly, a *yogī* can tell about the past lives of another people by watching their *saṁskāras* present on the *chitta* and he can even foresee the events of future because these *karmāśhayas* are present in *chitta* in the form of *saṁskāras*. A *sādhaka* is capable of telling the past and future of any person by perceiving his *saṁchita* and *prārabdha karmas*.

Sharp or weak mental faculty of a human being also depends on these *saṃskāras*. A child's nature begins to be visible right from an early age as to how his nature will be in the future. Some children are playful at an early age and some others are a dunce. Sometimes, it is seen that children start speaking untruth or stealing from an early age or they become drastic by nature. All this is an impact of *saṃskāras*. Usually, a *jīvātmā* takes birth from parents having similar *saṃskāras* as his. This is why, mostly it is seen that children's behaviour is similar to their parents' behaviour. If a *jīvātmā* has *saṃskāras* of practising *yoga*, it will take birth among *yogīs* or a family who will be oriented to spirituality. A person likes to keep the friendship with people in accordance with his nature. In order to become a *yogī*, the *saṃskāras* of a person should be as that of *yogīs*; otherwise he would leave the practice of *yoga* if he faces a little bit of hindrance.

Sometimes, it also happens that a child has a completely opposite nature to that of his parents. There are two reasons behind this. A *jīvātmā* with completely opposite *saṃskāras* of that of parents takes birth as their child, because either the parents have to suffer miseries due to past *karmas* through that child, or the child has to suffer hardships by parents due to bad *karmas* from past life. For example, the parents do good deeds, but their son is of evil nature and habitual of doing bad deeds. It causes the parents to suffer from miseries because of their son and are humiliated in society. If the parents are of evil nature and their son is a doer of good deeds, then the son has to suffer obstacles in his life. In such situations, one who has to suffer from miseries has such *saṃskāras* that he has to suffer hardships in some way or the other. Anyone may become the cause, but the fruits of *karmas* have to be endured. In such a situation, no one should be blamed. Every human being is responsible for his own suffering.

Karmas are performed in two ways, either with selfish desires or without any selfish desire. *Sakāma karmas* (actions with desires) are those *karmas* in which there is a desire for its fruit that the person will get certain fruit by doing this *karma*, or the *karma* done with the aspiration of its fruit is called *sakāma karma*. By doing such *karmas*, *pāpa* and *punya* are gained, which leads to the attainment of *Bhuvārloka* or *Swargaloka* after the death of a person. A human being has to be tied in the cycle of birth and death again and again by doing such *karmas*. ***Nishkāma karma*** (action without desire) is *karma* when it

is done without any aspiration of its fruit, or one does not feel any kind of indulgence in the *indriyas* while doing such *karma*; it is called selfless *karma*. Such *karmas* can be done only by the one who has made his *indriyas* introverted. Such persons who have controlled their *indriyas* are mostly *yogīs*. Therefore, an ordinary human being cannot do selfless *karmas*. An ordinary person always keeps some sort of desire. While doing *karma*, when there are no *karmāśhayas* in the *chitta* of a *yogī*, there are no desires in him because when there are no *karmāśhayas* in his *chitta*, then such men do *karmas* selflessly. Those who do *nishkāma karmas* go to *Parā-Prakṛti* after death. Their rebirth is never possible. They remain engrossed in *samādhi* for eternity. Such a *yogī* is a *Tattva-jñānī*.

Human life runs with three types of *karmas*: ***saṁchita karmas***, ***prārabdha karma*** and ***kriyamāṇa karma***. *Saṁchita karmas* are those *karmas* that remain at the lower surface of *chitta* in a dormant state. Such *karmas* are enjoyed in the next life. *Prārabdha karmas* are those *karmas* that remain on the upper surface of *chitta* in a predominant form. These predominant *karmas* have to be born in the present life. These *karmas* keep suppressing the *saṁchita karmas* due to being predominant. These predominant *karmas* are powerful. *Saṁchita karmas* remain weak due to their dormant state. *Kriyamāṇa karmas* are those *karmas* which are performed in the present life. Some *karmāśhayas*, which are formed due to these *karmas* get interfused in the *prārabdha* and some others go into a dormant state mixing up with the *saṁchita karmas*. Such *karmas* are to be enjoyed in the next life and those *karmas* that become *prārabdha karmas* mixing up 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 has been predestined will happen. However, some people believe in putting efforts instead of waiting for fate. Such people are mostly successful because the hard work they have done must bear fruit. Those who wait for destiny are mostly unsuccessful because they do not want to put efforts. A human should put his efforts. However, if he does not get success according to the efforts, he should not get disheartened. He should think that he did not get success due to his *prārabdha karmas*. It is possible that the *prārabdha karmas* are not good (supportive), so he should continue to work patiently. When *prārabdha karmas* will be formed in a much quantity due to *kriyamāṇa karmas*, success will sometime surely come

due to the impact of *kriyamāṇa karmas*. The person who gets lot of successes even by putting lesser efforts, he had done good *karmas* in his past births. That is why he gets success quickly.

A worldly human being mostly suffers from 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 *indriyas*, because the desires of sensory pleasures can never be fulfilled. A lot of desires remain present in his *chitta*. He always keeps toiling for the sake of getting pleasure in this gross world. But when the world itself is changeable, how can pleasure remain constant there! He keeps indulging in this world only for the sake of transient pleasures. After transient pleasures, there is only pain and sorrow. Whatever *karma* a person has done for the sake of his family, relatives or friends, but he has to suffer for that *karma* personally, whether the *karma* is good or bad. Friends and family members etc. do not accompany in bearing of these *karmas*. Therefore, a human being should always do good *karmas*.

The mystery of *karma* is very esoteric. That is why not all humans can understand this esoteric mystery. Even big scholars and intellectuals make mistakes in understanding this esoteric mystery. When sometimes a *sādhaka* himself cannot understand this esoteric mystery, how can an ordinary person understand it! Sometimes, the *sādhakas* begin to consider themselves as incarnations of deities and start getting them worshipped. When a *sādhaka* says to himself in a state of *samādhi*, “I am *Brahman*, only I am *Brahman*,” or if he sees himself as a god and a *Śhakti*, then he gets confused. He begins to think that I am *Brahman*, or I am an embodiment of such and such deity. Then he begins to get himself preached through his disciples. He keeps on doing anything by considering himself all-powerful, by not paying attention to his *karmas*. The downfall of such *sādhakas* begins. I would like to suggest to such *sādhakas* that so long as they do not attain *śhuddha jñāna*, they should keep engrossed in their path of *yoga* and should not think of themselves as a god or *Brahman*. After acquiring *śhuddha jñāna*, you will come to know everything who you are. All this happens due to the *vrittis* of *chitta*.

I remember one thing. I have written that birth, age and death is decided in accordance with *karma*. Now you can think that sometimes hundreds of people die in accidents or

natural disasters. Was the *karma* of all these people such that their death would be like this? In answer, I would say that it is not possible. It is not possible that *karmas* of such hundreds or thousands of people were so to die together. *Prakṛti Devī* is responsible for the deaths caused due to a natural disaster. *Prakṛti Devī* makes her own arrangements accordingly because death does not occur due to a particular person. No one has control of Nature, who may do creation or destruction as per her wish. For example, death of thousands and lakhs of people during volcanoes, earthquakes, floods, major accidents, war etc. *Prakṛti Devī* is responsible for all deaths that occurred in natural disasters. Nature is free to perform its tasks. Such *jīvātmās* take birth again according to their *karmas*.

A *jñānī* works according to the laws of Nature because he has known the laws of Nature. Such a person does not experience *kleshas* in his life. He performs all his *karmas* selflessly, that is why such a person is called a great man. However, ignorant people act against the laws of Nature under the control of *indriyas* and remains engrossed for the enjoyment of gross substances. Finally, he suffers from miseries due to his cravings. Such a man keeps wandering in the cycle of birth and death being bound in bondages.

Sometimes a person says I have never done any such thing in my life that I have to suffer from misery; I have always done good *karmas*, still I have to suffer from distress in life. It clearly shows that the person is enduring his past evil *karmas*. Therefore, all of us should learn a lesson that such and such person is enjoying bad *karmas* of his previous birth, so if we do good *karmas* in the present life, it will definitely get its fruits in the next life. Sometimes, bad *karmas* get suppressed in the present life because of good *karmas*, then happiness comes in a man's life. However, it should be kept in mind that good or bad *karmas* never get destroyed, they may be suppressed for some time. When the right time comes, these *karmas* come up on the upper layer of the *chitta* being rose up. Similarly, some people do *pāpa karmas* in their present life, yet they are enjoying pleasures. The reason for this is that their past birth's *karma* has been good. That is why they are enjoying delight. Present *karmas* will be enjoyable in old age or the next life.

You must have seen that if a person has many sons and he brings up all his sons equally, arranges education equally, but when the sons grow up in the future, they do not become

equal. Someone's nature is playful and someone is lethargic. Someone achieves successes in his life and someone becomes failed. Some students taught by the same teacher may have a much-developed brain, while the brain of others may be less developed. After all, why all these inequalities are found? Then the answer will be that all they are being affected by the *karmas* of their previous births. The *karmas* of all human beings are not equal, so a certain degree of inequality is certain. Some children take birth in poor families, some in the middle class and some in rich families. All these children start to be affected by the *karmas* from the very beginning.

Some *sādhakas* say why does their *sādhanā* not progress, while they are practising and following discipline. The truth is that their *sādhanā* might be going on, but they have many bad *karmas* with them, so their speed of progress is less than that of others. In such a situation, if a *sādhaka* says that I have less grace of *guru* or there is no grace of God on him, then I would say that it is not true. All this is the fruit of the *karmas* of *sādhakas* themselves. Sometimes, it is said that we got a human body by the grace of God, but it is not so. If a *jīva* has taken on a human body, it is due to its *karmas*. That is why it is said that as one sows so shall he reaps. Therefore, whatever *pāpa-puṇya*, pleasure-pain and *klesha* etc. is visible in the world, the *karmas* of a human being himself are responsible for them, not God. Being the creator, *Īśhvara* cannot be said to be incomplete, because both the *sūkṣhma* and *sthūla jagata* takes the form of a seed by leaving their particular *guṇas*, return to its root cause *Īśhvara*. Therefore, it does not have any effect on *Īśhvara's viśhuddhata*. The universe is entirely different from *Īśhvara* in its external form, but is same as Him in its original form. Due to *avidyā*, the universe appears in many forms, just like waking, dreaming and slumber states of human; hence inertia or other defects of universe do not have any impact on *Īśhvara*. *Īśhvara* is the regulator and the master of *karmas*; He is omniscient. All *jīvātmās* get body according to the law of *karma* made by *Īśhvara* and the substances are attained according to the *karmas* of *jīvātmās*.

Now, it may have been understood that *Īśhvara* does not give us a human body with His grace, nor does He compels anybody to go into *bhog yonis* (enjoyable species), but *jīvātmā* has to take birth because of its own *karmas*, according to the law of *karma* made by *Īśhvara*. *Īśhvara* Himself is beyond righteousness and unrighteousness, He is

antaryāmī and is all-pervasive. Therefore, we should not try to bind *Īshvara* to the bonds of anger and malice, pain and pleasure, *pāpa-puṇya*, that this is done by *Īshvara*. He has nothing to do with it; its responsibility lies with the *jīvātmā* itself. *Jīvātmā* enjoys according to the rules made by *Īshvara*. If *karma* of a person is good, his/her *antaḥkaraṇa* will be pure; the intellect will also be pure, his decisions for every action will be right and the thoughts that arise in his *antaḥkaraṇa* will also be pure. The person whose *karmas* will be bad, he will be indulged in sin, his *antaḥkaraṇa* will be impure and the *vrittis* rising in *antaḥkaraṇa* will not be good. The *karmas* performed by him will also not be good due to these wrong *vrittis*. It cannot be said for both of these types of human beings that one has the grace of God and God is angry on another and due to this reason, these people are doing such *karmas*. *Īshvara* has made a rule that every *jīvātmā* has to do *karmas* on its own. *Jīvātmā* is free to do *karma*. A *jīvātmā* will enjoy *karmas* according to the *karma* it will perform. There is no grace or displeasure in it.

To attain God, efforts have to be made. There is no benefit of waiting for someone's grace. When you will put efforts, God will definitely be attained. Thus, the attainment of God is your own ability and not the grace of anybody. Grace is something for which we are not eligible and the thing is achieved. For example, if any student gets passed 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 grace of the examiner will be considered when any student does not have the ability to qualify and even though the examiner makes him qualify. One who has the ability to qualify only qualifies in the examination. Similarly, it is said that God tests his *bhaktas*, only after that He gives His glimpse. It clearly shows that God appears before a *bhakta* only because of his eligibility. Ability in you will come through the *karmas* only, so believe in *karma*. If you have to achieve something, then do *karma* and make yourself able by doing *karma*.

The *Vedas* also believe in the principle of *karma*. It will be found written in *Vedas* at many places that immortality is achieved by doing good *karmas*. *Jīva* takes birth and dies repeatedly according to his own *karmas*. According to *Vedas*, *jīva* gets engaged in *pāpa karmas* because of his evil deeds only. The *jīva* enjoys its own good or bad *karmas* of present birth in the next life. The people who do good *karmas* go to *Brahmaloka* through

the ‘*Devayan*’ route after death, those who perform simple *karmas* go to *Chandra Loka* through ‘*Pitaryan*’ route and those who do wretched *karmas* take birth as trees and plants after death.

A human is not like another human being because of the difference of *karmas*. Some live long and some are short-lived. Some are healthy, while others are unhealthy. Some are poor and some are rich, some keep engrossed in anger and malice and some are calm, simple and get ready for benevolence. Once upon a time, a disciple of *Bhagavāna* Gautam Buddha came to him. His head was badly injured and blood was oozing from the wound. *Bhagavāna* Gautam Buddha said, “Bear it as it is. You are forbearing the results of those *karmas* for which you would have had to suffer the pain of hell for a prolonged period. Every person is responsible for his own *karmas*. Fruit of *karmas* must have to be borne. You are enduring the fruits of your own *karmas*, so do not be sad.”

If a treacherous person has committed a sin, he must have to bear the tortures of hell. If a person with a good character has committed sin inadvertently, he will get rid of it only after suffering a bit in his life. It happens like this – if a piece of salt is poured in the water of a bowl, all the water becomes salty and it will not remain reusable. If the same piece of salt is added into the water of a river, no defect will be recognizable in it. In other words, the effect of a piece of salt will remain nominal in the river’s water. You must have seen, a person of evil nature does a lot of *pāpa karmas*, but he does not have to suffer a bit. Pitcher of sins of such a person keeps filling. When this pitcher will be filled, then he will have to suffer a lot of unbearable pain. Even if he has to suffer these pains in his next life. However, a person who is a doer of good *karmas*, he will have to destroy the fruit of his *pāpa karmas* instantaneously by bearing it, because *pāpa karmas* are stayed in a person of good *karmas*.

At a very high stage of a *sādhaka*, all the *karmāśhayas* of his *chitta* get destroyed or have been borne. *Chitta* becomes clean because of *Sattvaguṇa*. In this state, the good or bad *karmas* done by the *sādhaka* do have any effect. That *sādhaka* rises above the impact of good or bad *karmas* because the *chitta* causes the *sādhaka* to realise the *karmas* done by him. Therefore, *karmāśhayas* does not remain on his *chitta*. The ignorance of the *sādhaka* has also been destroyed. The fruits of only those *karmas* gets formed, which are

motivated by sensual desires due to *avidyā*. Fruits of *karmas* do not get formed after getting rid of the *karmas* (when *chitta* becomes free from *karma*), as if any roasted grain is sown in a field, it will not germinate. Seekers, it is to be noted that fruits of only those *karmas* is formed which are associated with *avidyā*, only then is a human forced to bear the fruit of *karmas*. When a *sādhaka* acquires *jñāna* with the effect of practising *yoga*, ignorance (*avidyā*) gets destroyed automatically. The cortex of delusion (*maya*) also gets dissolved. A human being keeps wandering in the cycle of birth and death only with the influence of ignorance and delusion.

Seekers, even after stabilization of *Kuṇḍalinī*, leftover *karmāśhayas* remain in *chitta*. These *karmāśhayas* are sometimes visible to the *yogī* in either this or that form. Unless these *karmāśhayas* are destroyed by enduring them, till then birth is certain. According to *Maharishi Patañjali*, human being gets *mokṣha* only after ending up of these leftover *karmāśhayas*. But according to *Ādiguru Śhaṅkarāchārya*, there may be re-birth even after obliteration of remaining *saṃskāras*. Here, an example of a potter's wheel is given. The wheel of potter keeps moving without any purpose even after the utensil has been made. In the same way, birth can be possible even after ending up of *karmas*. They are called *avatāra*.

After stabilization of *Kuṇḍalinī*, a luminous flame that is visible to a *yogī* in his *chitta*, is in fact a *sāttvika vritti* of *chitta* which is present in *chitta* in the form of a *samskara*. Such *vritti* is extremely powerful and *sāttvika*. That is why it takes on such a form. *Sādhakas* begin to consider this as Self-realisation, whereas *karmāśhayas* are still left in the *chitta*. These *karmāśhayas* remain in the form of *vrittis* associated with *Rajoguṇa* and *Tamoguṇa*. These leftover *karmāśhayas* do not get destroyed even after achieving *Nirvikalpa Samādhi*. In this stage, *tamoguṇī ahaṃkāra*, *avidyā*, *Māyā* etc. remain present in the *chitta* of the *sādhaka*. The *sādhaka* does not get *śuddha jñāna* due to these remaining *karmāśhayas*.

These remaining *karmāśhayas* cannot be burnt by *samādhi* or by *yogabala*. A *sādhaka* destroys these *karmāśhayas* only by enduring them. The leftover *karmāśhayas* are causes of deep tribulations. When a *sādhaka* endures these *karmāśhayas*, he certainly has to suffer extreme hardships in the world. He has to undergo a dire state; it is a rule of

Nature. That is why such *karmāśhayas* do not get destroyed even after doing the rigorous practice of *Nirvikalpa Samādhi*. As the *sādhaka* forbears these remaining *karmāśhayas*, the amount of *Rajoguṇa* and *Tamoguṇa* in his *chitta* starts decreasing. Then the *Tamoguṇī Ahaṁkāra* also begins to be destroyed along with *avidyā*. In the absence of *avidyā*, *Māyā* does not influence the *sādhaka*, because he starts attaining *śhuddha jñāna*. Since *Māyā* keeps human beings confused with the support of *avidyā*, then due to the destruction of the cortex of *Māyā*, the *sādhaka* begins to realise the reality of this physical world. When the remaining *karmas* are destroyed by forbearing them, the *sādhaka* attains *śhuddha jñāna*, by which he comes to know about the difference between *Ātmā* and *chitta*. In this state, the *saṁskāras* of the *karmas* performed by the *sādhaka* do not form on the *chitta*, because he performs *karmas* selflessly.

Unless the *śhuddha jñāna* gets matured, the *vrittis* (*rajoguṇī* and *tamoguṇī vrittis*) of *vyutthaan* manifest intermittently. It happens due to slack of the knowledge of the difference between *Ātmā* and *chitta*. When the knowledge of the difference between *Ātmā* and *chitta* intensifies, the *vrittis* of *vyutthāna* get destroyed. This process continues as long as *śhuddha jñāna* does not get matured. On maturity of *jñāna*, as soon as the *saṁskāras* of the *karmas* performed by the *sādhaka* falls on his *chitta*, the *chitta* causes *sākṣhātkāra* of these *saṁskāras*, due to which they get destroyed.

In this state, the *sādhaka* understands well that *karmas* are performed by the three *guṇas* of *Prakṛti*. The feeling of ‘I am doing karma’, ends. Since the *tamoguṇī ahaṁkāra* that causes to consider that ‘I am the doer of karma’ has merged into its original source, now only the *sāttvika ahaṁkāra* remains. Now the *sādhaka* works only to get freedom from enjoyment or for the welfare of all living beings considering it command of God.

Seekers! If you observe carefully, you will find that when many *sādhakas* start doing *sādhanā*, they face several difficulties which were not encountered previously. The reason for this is that *karmāśhayas* located in his *chitta* begin to come out due to *sādhanā*, which the *sādhaka* is forced to endure. These painful *karmāśhayas* are due to the *karmas* performed by him in the past. The *sādhaka* should be happy while forbearing such painful *karmāśhayas* that *karmāśhayas* are reducing in his *chitta*, because *chitta* has to be made free from *karmāśhayas*.

Now I would like to write some words for those *sādhakas* who practise extremely arduous *sāadhanā* and have only single goal to be established in Self. The *sādhaka* should first open their *Brahmarandhra* by doing the rigorous practice. After this, take the help of *mantra-japa* and do rigorous chanting so that the *mantra* can be specialized to them. The method to articulate the *mantra* should be correct. Ask it from an experienced *sādhaka*, or get information from any *Sūkṣhma Śakti* using *divya-dṛṣhti*. Chant such *mantra* from which power emanates, like chanting of ‘Om’ *mantra* should be good. When *mantra* becomes specialized or power begins to emerge from it in large amount, then enhance your *yogabala* with the help of this *mantra*. When you gain *yogabala* in abundance, use it to attack your *karmas* by making a *saṅkalpa* of *yogabala*. While doing so, the *sūkṣhma* powers present in the space can stop you. They are appropriately stopping you because *sūkṣhma lokas* get affected while casting the effect of *yogabala* on the *karmas*. By this action, some of your *karmāśhayas* will get out of your *chitta* and some others will be burnt. When the *karmāśhayas* begin to get out, you will start to suffer from hardships in the near future. Still, attack your *karmāśhayas* every day. It will surely benefit you in the future. You will have to take fewer births in the future and a sublime stage will be achieved in *yoga*. Remember that you may have to suffer a lot while doing this *kriyā*. The truth is that I did the same thing and suffered a lot of bad luck, now I have come on an extremely sublime stage in *yoga*. I still do the rigorous practice. As long as the gross body permits or I am in the gross body, I will continue to practice rigorously.

Dear seekers, have you started thinking that why am I encouraging this kind of hard practice, while *Sahaja Dhyāna Yoga* is a path of peace. I have written this only for those *sādhakas* who do extremely hard practice and wish to perform rigorous practices in the future. Such a *sādhaka* will certainly become a great *yogī* in the future. This act isn’t possible for every *sādhaka*.

Ahaṁkāra and Indriyas

Ahaṁkāra is the first deformity of *Chitta*. In other words, it can also be said that *Ahaṁkāra* keeps lying hidden in the *Chitta* in the form of seed. At the time of creation, *Ahaṁkāra* begins to become extroverted being deformed due to the *pariṇāma* (change) of *guṇas*. The cause of its extroversion is *Rajoguṇa* and *Tamoguṇa*. Due to the impact of *Tamoguṇa*, ignorance keeps lying hidden in *ahaṁkāra* in the form of seed. *Ahaṁkāra* itself expresses differentiation in singularity and plurality. Then the feeling of ‘I am’ emanates in *jīvātmā* and feeling of doership also comes. It is because of limited ego that *jīva* begins to consider itself separate from *Brahman*. This is the reason of downfall of *jīvātmā*. The reason for limited ego is *Rajoguṇa* and *Tamoguṇa*. It happens due to an exorbitance of these two *guṇas*. Two odd *pariṇāmas* are going on in *Ahaṁkāra*: (1) **Grahaṇa** (acceptance) and (2) **Grāhya** (acceptable). Here *Grahaṇa* means by which something has been taken. *Grāhya* means something that has been taken. Due to both of these two *pariṇāmas* of *ahaṁkāra*, the distance of *jīvātmā* from its original source increases, because now *Ahaṁkāra* begins to consider itself all-powerful. *Buddhi* is being extroverted from *ahaṁkāra* in the form of deformity. The amount of *Rajoguṇa* and *Tamoguṇa* goes on to increase in the *buddhi* compared to *ahaṁkāra*. This *buddhi* performs the function of taking decision or making determination. When the amount of *Rajoguṇa* and *Tamoguṇa* increases further in *buddhi*, at that time, *mana* manifests itself and starts to become extroverted. This *mana* performs the function of expressing desires. It is the master of the ten *indriyas*. All the ten *indriyas* act being under the control of *mana*. In the *Sattvagūṇa* of the *ahaṁkāra*, *Rajoguṇa* and *Tamoguṇa* increase with some speciality and deform to manifest five *tanmātrās* which are getting extroverted. Compared to the five *tanmātrās* and ten *indriyas*, the amount of *Rajoguṇa* and *Tamoguṇa* in *Sattvagūṇa* further increases in the five *sūkṣhma* and *sthūla bhūtas* respectively. In this *sthūla jagata*, *Rajoguṇa* and *Tamoguṇa* are pervading fully. Primarily, the activity of these two *guṇas* is prominent. The five *tanmātrās* and ten *indriyas* are becoming extrovert in manifested form in the *sūkṣhma śharīra* as well as in the *sthūla śharīra* respectively.

The prominence of *Rajoguṇa* and *Tamoguṇa* keeps on increasing from *Ahaṁkāra* to *sthūla śharīra*. Similarly, *Sattvagūṇa* that was predominant in the beginning goes on to decrease gradually. Till the *sthūla śharīra*, *Sattvagūṇa* remains only in a nominal form coming up to the *sthūla śharīra*. *Rajoguṇa* and *Tamoguṇa* continue to hold dominance from time to time. Initially, *Sattvagūṇa* was in dominance and now *Tamoguṇa* is predominant. There is a predominance of *Rajoguṇa* and *Tamoguṇa* in the *sthūla jagata*. The *sthūla śharīra* and the *sthūla jagata* are almost unified completely due to *guṇas*. *Jīvātmā* forgets its true nature due to the influence of *Tamoguṇa*. There is one more reason for forgetting – due to abundance of *Tamoguṇa*, *jīvātmā* gets under the control of *avidyā* completely. Due to *avidyā*, the influence of *Māyā*, a power of *Īśhvara*, over *jīvātmā* also holds completely. Due to the influence of *Māyā*, *jīvātmā* remains deluded. Due to this, human starts considering this world as his own. As the *indriyas* are extroverted, human being gets subjugated by them. *mana*, which has the dominance of *Tamoguṇa*, acts arbitrarily, because of which human being keeps indulged in this physical world, suffering a lot of hardship.

Attachment, malice, miseries and *sakāma karmas* occur due to these *indriyas*. Due to *sakāma karmas*, *karmāśhayas* are formed according to them. According to these *karmāśhayas*, human being gets birth, life and death. In this gross life, a human enjoys gross substances. According to this enjoyment, pleasure and pain arise and craving also increases due to attachment. As the age of a human progresses, this craving also increases accordingly. At the end of life, i.e. at the time of death, the craving of a person is at its peak point. Then death takes him into its effect and after that, he takes birth again. That means the cycle of birth and death keeps on moving, it never end up. If a person has to avoid this cycle of birth and death, he has to resort to *yoga*. By the practice of *yoga*, the *indriyas* begin to become introverted and remain almost ineffective, on being immersed in their original source. When *Tattva-jñāna* is attained, attachment from the world goes away, because the *sādhaka* comes to know the reality of this physical world.

The notable thing is that even *Īśhvara* too has *Ahaṁkāra*. Now you may think that why do not *indriyas* etc. behave in Him like human beings, as humans also has *Ahaṁkāra*. Human's *ahaṁkāra* keeps doing right and wrong things, but why does *Īśhvara*'s

ahaṁkāra not do such things? The reason for this is that *Īśhvara*'s *ahaṁkāra* is made up of pure *Sattvagūṇa*. Due to being *vishuddh Sattvamaya*, no deformity comes in *ahaṁkāra*. There is also another reason for this that there is an *sāmyāvasthā* of *gūṇas* in the *chitta* of *Īśhvara*. Due to *sāmya-pariṇāma*, *Sattvagūṇa* always remains in *Sattvagūṇa*, *Rajogūṇa* in *Rajogūṇa* and *Tamogūṇa* always remains in *Tamogūṇa*. That is why deformity does not get a chance, because one *gūṇa* does not suppress the other. Due to non-suppression, *Rajogūṇa* and *Tamogūṇa* that are in an extremely negligible always remain nominal. While in the *chitta* of *jīvātmās*, these *gūṇas* always try to suppress each other. That is why the state of *chitta* of *jīvātmās* always keeps on changing. The *indriyas*, that keep indulging in the enjoyment of worldly substances due to being *Tamogūṇa* dominant, its result is achieved to *jīvātmās* in the form of pleasure and pain, birth and death.

The uneven *pariṇāmas* of *ahaṁkāra* that are going on are of two types: (1) in an acceptance form (***Grahaṇa form***), (2) in an acceptable form (***Grāhya form***).

(1) *Grahaṇa form*: Due to an increase in the intensity of *Rajogūṇa* and *Tamogūṇa* in *Ahaṁkāra*, deformation occurs to produce five *jñānendriyas* and five *karmendriyas*. The master of these *jñānendriyas* and *karmendriyas* is the *mana*. These *jñānendriyas* send signals to the *mana* after doing their work and then whatever their master *mana* says, the *karmendriyas* act accordingly.

(2) *Grāhya form*: Due to an increase in the intensity of *Rajogūṇa* and *Tamogūṇa* in *Ahaṁkāra*, it deforms to give rise to five *tanmātrās*. Then due to further increase in the intensity of *Rajogūṇa* and *Tamogūṇa*, the *tanmātrās* are getting extroverted. These *tanmātrās* are: 1. *Śhabda*, 2. *Sparśha*, 3. *Rūpa*, 4. *Rasa*, 5. *Gandha*. The *śhabda tanmātrā* is related to *Akaśha-Tattva*. *Akaśha* means emptiness. The nature of *Akaśha* is *śhabda*. The *sparśha tanmātrā* is related to *Vāyu-Tattva*, so the sensation of air is felt by touch. *Rūpa Tanmātrā* is related to *Agni-Tattva*. *Rasa tanmātrā* is related to *Jala-Tattva* and *gandha tanmātrā* is related to *Pṛthvi-Tattva*. Two *tattvas* i.e. *Jala-Tattva* and *Pṛthvi-Tattva* are such that their gross nature is visible to all clearly because the density of both these *tattvas* is also higher than others.

There is one more state between the *sthūla tattvas* (that are five in number) and *tanmātrās*, which is called *sūkṣma tattva*. The relation of this *sūkṣma tattva* is with *sthūla tattva* as well as *tanmātrās*. Now it can be said that there is a continuity from the *sthūla tattvas* to *tanmātrās* subtly. That means the link between connecting *tanmātrās* and *sthūla tattva* is the *sūkṣma tattva*. The act of five *tanmātrās* is performed by five *jñānendriyas*. There is a deep connection between the *tanmātrās* and *jñānendriyas*. These *indriyas* are becoming extroverted being articulated in the *sthūla śharīra*. The different places of these *indriyas* in the *sthūla śharīra* are as follows: **(1) Ears, (2) Skin, (3) Eyes, (4) Tongue and (5) Nose.** These are the five *jñānendriyas*. The names of *karmendriyas* are as follows: **(1) Hand, (2) Foot, (3) Mouth, (4) Sexual Organ and (5) Anal.**

The description that has been given for a state between the *sthūla tattvas* and *tanmātrās*, the *sūkṣhma śharīra* gets composed of these *sūkṣma tattvas*. Therefore, in this *sūkṣhma śharīra*, all the *indriyas* and *tanmātrās* remain present. The sense organ that is used or the sense that functions, affects the same *sūkṣhma indriya* in the *sūkṣhma śharīra*. The *sūkṣhma indriya* gives a signal to its master *mana*. Now *mana* gives signal to the *sūkṣhma karmendriya* that do such and such thing, do not do so or how to do it etc. The meaning hereby is that no doubt the human being is working from the outer *indriya* organs, but in fact the *sūkṣhma indriyas* are giving direction to the external sense organs to function. These *sūkṣhma indriyas* also cause to realise the feeling of pleasure and pain i.e. fruit of actions performed by the external sense organs. However, generally it is understood that external sense organs are experiencing pleasure and misery, but it is not so. The sensation is *sūkṣhma* and not gross. That is why the gross sense organs cannot enjoy pleasure and pain, but obey the directions given by the *sūkṣhma indriyas*.

Now let us consider the *tanmātrās*. The *sthūla jñānendriya* send signals to the *sūkṣhma jñānendriya*. Whatever information the *sthūla jñānendriya* has received is accepted by the *sūkṣhma jñānendriya* and given to their master *mana*. The *sūkṣhma jñānendriya* are pervaded on the *sthūla jñānendriya* in a *sūkṣhma* form because I have already written that there is a subtle harmony from the *sthūla* to *tanmātrās*. This harmony remains pervaded in the *sthūla jñānendriya*. Whenever any external sensation comes in contact with *sthūla jñānendriya*, the *sūkṣhma jñānendriya* becomes active immediately and starts to do its

work. If it is said that the *jñānendriyas* of *sthūla śharīra* are merely a place to acquire knowledge, then it will be true, because in reality, the *sūkṣhma jñānendriya* does the act of acceptance. If the *sūkṣhma jñānendriya* stop working, there will be no significance of the work done by the gross sense organs, because the *sūkṣhma indriya* is not doing its work. That means, that sense has become worthless for the person, as the work done by the gross sense organs went in vain. Sometimes, it also happens that the sense organ of body gets defective for some reason; even then, that sense will be unable to function. The connection of useless sense organs cannot get established with the *sūkṣhma indriya*, or the signal of *sūkṣhma* sense goes in vain. Even in this situation, the sense becomes inactive. For example, sometimes a human being loses his power of vision or hearing. It does not mean that the *sūkṣhma indriya* has stopped functioning for some reason or the place of sight or hearing has damaged physically. Only the *sthūla śharīra* is treated. If there is some physical defect, it may become active with treatment or healing is possible. If that sense got defective subtly, then treatment with modern medicines is not possible.

Now, the readers might have understood that the *sthūla śharīra* is merely an instrument to do work. The act to cause functioning is performed by the *sūkṣhma śharīra*. When this machine of physical body becomes weak while doing work, i.e. when it grows old, then there comes a time when the ability of functioning of the *sthūla śharīra* declines. External sense organs also become inactive. Then the *sūkṣhma śharīra* ends up its relationship with the *sthūla śharīra* and goes away, leaving the *sthūla śharīra* i.e. it dies.

Buddhi, the distorted form of *ahamkāra*, keeps lying hidden in the form of seed . When the amount of *Rajoguṇa* and *Tamoguṇa* increase in *Sattvagūṇa*, then *buddhi* starts to become extroverted in an expressed form. When the intensity of *Rajoguṇa* and *Tamoguṇa* increases in *buddhi*, *mana* begins to become extroverted because it remains present in *buddhi* in the form of seed. *Mana* is the master of *indriyas*. The function of *buddhi* is to decide or to determine. The function of memory is also performed by *buddhi* itself. The *buddhi*, covered by *Tamoguṇa*, always remains ignorant, the decision made in this condition is also a blend of 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 human being longs for happiness and not for sorrows. However, this world is full of miseries; happiness is only transient.

Mana and *indriyas* of a human being have a predominant force of *Tamoguṇa*. Therefore, a person who does unrighteousness acts being subdued by *mana* and *indriyas*, its fruit is attachment and malice, pleasure and pain. That is why he keeps wandering in the cycle of birth and death. The duty of a human being is to realise his Self, which he has forgotten. The state of being situated in the Self will be attained only when the *indriyas* are made introverted. The *indriyas* can be made introverted only when the primacy of *Sattvagūṇa* is brought by eradicating the dominance of *Rajoguṇa* and *Tamoguṇa* and the *indriyas* have to be detached from the worldly pleasures. Along-with it, the *karmas* of the predominance of *Sattvagūṇa* have to be performed, i.e. the path of spirituality has to be adopted. By doing spiritual works, spiritual *karmāśhayas* will be formed in the *chitta*. Such *karmāśhayas* will be helpful in doing *yoga*. A human being can make his *indriyas* introverted with the practice of *yoga*. When the *indriyas* will become introverted, *Tamoguṇa* will be decrease and the strength of *Rajoguṇa* will also decrease. In this state, *Sattvagūṇa* will increase. When the *indriyas* will become introverted, the *mana* will also begin to become introverted. *Mana* will try to get merged in *buddhi* for some time. In this manner, whatever is the degeneration of whom, that will try to merge into its original source. With an increased practice of *yoga*, more *Sattvagūṇa* will begin to be achieved and at large, *Tattva-jñāna* begins to be attained. On the attainment of *Tattva-jñāna*, this transient world seems to be pith less.

Some humans have the thinking that *ahaṃkāra* is a very bad thing, but it is not so. The truth is that *ahaṃkāra* is a good thing. If *ahaṃkāra* would not be there, nothing would happen in this world. All the activities of the world would have frozen out. *Ahaṃkāra* plays an important role in doing any work. It is only because of *ahaṃkāra* that *jīvātmā* considers itself separate from *Brahman*. If it is said that *ahaṃkāra* also remains in *Īśhvara*, it will not be wrong. However, there is no similarity between the *ahaṃkāra* of *Īśhvara* and that of humans. *Ahaṃkāra* of *Īśhvara* is made of pure *Sattvagūṇa*, while *ahaṃkāra* of humans has the predominance of *Tamoguṇa*. Due to having the predominance of *Tamoguṇa*, it always keeps engaging in ignorance. That is why a human

being is forced to think that *ahaṃkāra* is the worst thing. Stated in other words, if the *Tamoguṇa* which dominates *ahaṃkāra* be reduced so much by the practice of *yoga*, that it may remain only in negligible amount, then this *ahaṃkāra* will become dominated by *Sattvagūṇa*. Then ignorance will disappear and the influence of *Māyā* will also be eliminated. Then *śhuddha jñāna* will be achieved. At that time, this (*Sattvagūṇa* dominant) *ahaṃkāra* forgets the sense of doership and a feeling of desirelessness comes in it. The *karmas* that are performed with a sense of selflessness, their *karmāśhayas* are not formed on the *chitta*. The *Tamoguṇa* dominant *ahaṃkāra* remains combined with *avidyā* and *Māyā*. *Karmāśhayas* are formed on *chitta* due to *avidyā* only and the fruit of these *karmāśhayas* is pleasure and pain. Happiness is less and misery is more.

In every human being, *buddhi* performs the function of making decisions. The *sādhakas* following *Jñāna Yoga* call this *buddhi* as *viññānamaya Kośha*. The function of *buddhi* is to make decisions and to remember. Through this, there remains a distinction between the knower, known and knowledge in the state of *samādhi*. *Buddhi* arises when there is an increase of *Tamoguṇa* and *Rajoguṇa* in *ahaṃkāra*. With the help of *buddhi*, a human being can interpret his real form by understanding the distinction between *Ātmā* and *Prakṛti*. With an increase of *Sattvagūṇa*, *dharma*, *jñāna* and detachment increases in *buddhi*. On increasing *Tamoguṇa*, *adharma*, ignorance and attachment increases in it. When *buddhi* becomes pure or clean, the *indriyas* become introverted and stability comes in mind and the fickleness of mind goes away. It is a sublime stage of a *sādhaka*. In an ordinary person, intellect cannot bring real knowledge of any object and is also unable to make the right decision. The reason behind this is *avidyā* and attachment in human beings. Some people have the thinking that I had performed this task by pondering over a lot with my intellect, how did I get deviate on a wrong path. Some people say that whenever you do anything, do not do so using your intellect, but by thinking a lot with the soul, then success will definitely come. Similarly, a human being gives different kinds of arguments. The truth is that the *buddhi* of such people cannot make right decision because of the excessiveness of *Tamoguṇa*, or they consider their own desire as the decision of *buddhi*. Due to lack of having the right knowledge, a human being says that any action should be performed by thinking with soul. The soul is not the doer and

enjoyer, it's changeless, then how can it perform the act of making decision. The task of making decision is only of *buddhi* and not anyone else.

Mana exists in *buddhi* in the form of seed. When the amount of *Rajoguṇa* and *Tamoguṇa* starts increasing in *buddhi*, *mana* starts to become extroverted. *Mana* has two states: 1. *Antarmana* 2. *Bahirmana*. *Antarmana* is also called higher *mana*, while *bahirmana* is called lower *mana*. *Bahirmana* remains indulged in worldly matters, it inspires the *indriyas* for gross acts. Its speed is so fast that no one in the whole world can compete with it. It does not remain stable for even a single moment, it is so fickle that it keeps tossing. If instructed peacefully, it does not understand quickly.

Now if we consider from where does it get so much power, we will find that it gains strength from the *prāṇa* and *prāṇa* gets energy from the food. A *sādhaka* needs concentration of mind during *dhyāna*. The mind is not going to be concentrated easily. It has a habit of running around. In order to stabilize the fickleness of mind, a *sādhaka* should take the help of *prāṇāyāma*. By doing *prāṇāyāma*, the velocity of *prāṇa* starts decreasing. When a *sādhaka* performs *kumbhaka* through *prāṇāyāma*, then *prāṇa* gets stable at one place. When *prāṇa* gets halted inside the body, then the power of *prāṇa* begins to subside, or its power gets reduced. At that time, the *mana* stops for that moment, i.e. it becomes still. Therefore, a *sādhaka* must do *prāṇāyāma* to stop his mind.

Mana is not an ordinary thing that can be controlled immediately, because its functionality is very strong. All ten *indriyas* are under the control of the mind. All these *indriyas* always get ready to work for their master. *Jñānendriyas* give information about their worldly substances to the *mana*. However, the mind is not going to be silent; it immediately gives instructions to the *karmendriyas*. The *karmendriyas* get eager to act according to instructions given by the *mana*. How can they disobey the order of the *mana*? These *karmendriyas* are very obedient to their master, the *mana*. They have nothing to do with it that whether such and such actions will be possible by those *karmendriyas* or not. They just become active to carry out that work. *Ahaṁkāra* also helps in performing these tasks. *Ahaṁkāra* instigates that why won't this work be done, rather it will surely be, even if there is hindrance in carrying out the work. *Buddhi* also

plays an important role in carrying out any work. It performs the function of making decision to do any work.

According to *Jñāna Yoga*, there are five *Kośhas* in the body. The third *Manomaya Kośha* is this *mana* itself. *Manomaya* itself performs the function of connecting the *sūkṣhma śharīra* and *kāraṇa śharīra*. However, the effect of *Manomaya Kośha* remains on the *sūkṣhma śharīra*, it does not have any effect on the *kāraṇa śharīra*, because it is necessary to purify the *Prāṇamaya Kośha* to make *Manomaya Kośha* purified. The *Prāṇamaya Kośha* is pure as compared to *Annamaya Kośha*, i.e. *sāttvika* food and *prāṇāyāma* are essential to make the *mana* pure and stable. If the diet of a *sādhaka* is *tāmasika*, *mana* will also become accordingly. Even if a *tāmasika* person prepares the *sāttvika* food, it will have its impact on the *mana*. *Tāmasika mana* is a hurdle in the spiritual practice of a *sādhaka*.

Whatever kind of *vrittis* arise in the *chitta* of a person, the same assume the form of *mana*. The *vrittis* of *saṃchita karmas* and *prārabdha karmas* remain present in the *chitta*. As are the kind of previous *karmas* of a human being, so becomes the *mana*. Some people say, “I know that this act is bad and its result is also bad. Still the acts gets done by me; I cannot stop myself.” It means that the *buddhi* of that person has made the right decision that this act is evil, but his mind is very impure because of *saṃskāras*. That is why he does wrong things. Along with it, *ahaṃkāra* keeps encouraging to do such deeds. Hence, as are the *saṃskāras*, so becomes the *mana*. If the *saṃskāras* of any person are of theft or quarrelling, he will definitely be interested in theft or quarrels, whether or not he commits theft or enters into a quarrel.

The problem of most *sādhakas* is that when they sit for meditation, many foul thoughts come in their minds. Sometimes such thoughts come which was never contemplated in this life. The reason for this is that *saṃskāras* of past birth begin to rise in their *chitta*. Such *saṃskāras* cannot be stopped, because the *saṃskāras* have accumulated in the *chitta* because of their deeds in past lives, which are now getting cleaned. In such a situation, the *sādhaka* should neither get anxious nor get bored. Let the thoughts come. Cleaning is taking place inside. No matter how much time it takes, such thoughts will stop at some point of time. The *sādhaka* should have patience.

A human being should sometimes use force with the mind, so that mind may develop a habit of doing good deeds. If there is a young man, his mind will be eager to make conversations by sitting with his friends and keeps lurking to roam about, watching movies etc. A young person should forcedly stop his mind. At the same time, he should go to the temple or listen to the sermons of saints. Although he will not be interested over there, yet if he keeps sitting and repeat the same every day, then after some time, he will find that his mind has begun to take interest in temples and in listening to the sermons of the saints. A time will come a time when his mind will become completely habitual of spiritual activities and bad habits will start to drop. Similarly, when needed, one should try to inculcate good habits in place of bad ones. After some time, your bad habits will begin to decline and the practice of good habits will be achieved.

You should make your ears habitual of listening to the praise of God and other enlightening things and take interest in them. The place where others are being condemned or insulted, interest should not be taken in these things but should get up and walk away from that place. Eyes should be used to have good visions. Hands should be taught to do good works, which may be good for others. No such activity should be done which is inappropriate and condemnable from the social point of view, which can cause pain to others. Similarly, you should speak with softness, which may be appealing to others. Similarly, we should train all the sense organs so that their indulgence in worldly substances may subside. Similarly, slowly and gradually, your mind will start to accept your opinion. When your mind becomes your friend, it will begin to help you and will begin to become introverted.

When the *indriyas* become introverted, even then the sense organs are visible in the *sthūla śharīra* as before, but their nature and functioning changes. A *Sattvikta* begins to come in the *indriyas*, then there is no harm or loss to anyone by your organs. Now even the enemies start appearing as good persons. You have respect for everyone. *Mana* begins to be stable and no attachment for the gross substances remains there as before. The *mana* gets to move outwardly in the form of *tej* through the eyes being very subtle. Earlier, this *mana* used to be fickle, getting out through the eyes in the form of *tejas*, by stabilizing on an object of its preference. Now its fickleness gets subsided. *Mana*, that

gets out through the eyes, keeps spreading here and there in a *tejas* form. If we practice focussing the mind on a goal or point, then the power of mind will increase immensely. There is a saying that unity has power. Similarly, rays emerged in the form of *tejas* become powerful in getting accumulated in one place. Power increases so much that now a human can perform many wonderful tasks with this mind. Such a person will be able to get his task accomplished by sending his *mana* hundreds and thousands of kilometres away, such as getting information of a far distant place, sending a distant message, making a far-off man to act according to his own will, even a sick man can also be treated. However, such things should be carried out with a view of charity. We should not hurt anyone for our selfishness. Otherwise, the wrongdoer will definitely get punishment for his wrongful act.

So long as the mind remains filthy, until then it will create hindrance in God-realisation, because this wall of filthiness remains present between God and the *sādhaka*. That means, unless you do not clean your *mana*, nothing is going to be achieved. Therefore, a *sādhaka* must make his mind pure. When the *mana* becomes cleanse, it will become as pure as a mirror. Then your mind will be helpful in attaining *Īśhvara*. The *mana* that used to run behind material substances will now stop to flee. Then the mind will keep engaging in the contemplation and bliss of *Īśhvara*. When the mind becomes pure, the filthy *vrittis* will have no effect on it, even if they may arise due to *saṁskāras*. The mind that begins to have knowledge of non-essence of this world, feeling of non-duality begins to rise in such a *sādhaka* and the feeling of duality begins to be destroyed. All this will happen only when the effect of *Sattvaguna* will increase in the *antaḥkaraṇa*, then the *buddhi* will also begin to become cleansed.

If you try to watch your face in filthy water of a pond, it will not be visible at all. Clean the soil mixed in the water, deracinate the moss from it and throw out. Then the water will be cleaned, but even then your shadow or face will not be visible in it, because the waves are rising in it, we have to make these waves calm down. When the waves settle down completely, your face will be visible absolutely clear. Here the point of understanding is that the water is clean, but your face is not clearly visible due to the waves caused by the air. Here the hindrance is due to the waves. Similarly, you have not

only to purify your mind, but also to calm down your *vruttis* arisen in the *chitta*, only then you will be able to perceive the shadow of your soul.

This *Bahirmana* is the driving force behind the dreams that are visible to a human being. A man lives in three stages: 1. Waking state, 2. Dreaming state and 3. Slumber (dreamless deep sleep). By the way, the fourth stage is *turīyāvasthā*, but it is attained only by *sādhakas* because *antarmana* acts in *turīyāvasthā*. At that time, *bahirmana* remains merged in *antarmana*. The place of *mana* in an awakened state is forehead (*Ājñā Chakra*). If you notice, you will find that when a human being thinks something, then he lays stress on his forehead or when tries to recall a forgotten thing, then sometimes he places his fingers on the head. At that time, he presses his mind so that the thing that he is trying to remember may be recalled. At the time of sleeping, he gets a sound sleep. He goes out of senses at that time. At that time, his *mana* remains situated in the *Kanṭha Chakra*. In this state, the *sūkṣhma śharīra* of a human remains absolutely calm. He is situated in the *kāraṇa śharīra*.

The *mana* of a human is located in the *Hṛdaya* in a state of dreaming. This is the place of *chitta*. Therefore, the *vruttis* also arise from there. In this state, a human being remains present in the *sūkṣhma śharīra*. The *mana* itself performs the function of dreaming. *Mana* has immense power in it. It settles its own world. It makes its own world. Its world is the same as it wishes. The world created by the *mana* is visible in a dreaming state. Whatever a man perceives in dreams appears to be true to him, but when he wakes up, that dream proves to be false. In a dreaming state, *mana* diverges into various forms from oneness. Everything that is visible at that time is the *mana* itself. Be it a river, a pond, mountains, trees, scenes of the crowd or other things. On one hand, *mana* is the seer, while on the other hand, the same *mana* is scene. There is nothing else except the *mana* in the dreams. Now the question arises, why do the dreams come? When a person cannot be able to perform any task in an awakened state or thinks of doing anything, its *saṃskāras* gets formed in the *chitta*. Then the same thing is visible in the dream as if the human being is doing the same thing. The *vruttis* that arise in a dreaming state, the *mana* makes those *vruttis* real. For example, if a man thinks in waking state that he should buy a car, but he is unable to buy it for some reason, then he may have a vision in dreams that he has

purchased that car and is driving it or is going to buy it. Similarly, childhood incidents can be visible to him in dreams. Due to the *saṃskāras* of previous births, the events of previous births may also be visible to him. Sometimes a person can dream of something that he would never even have imagined. Such dreams may come for two reasons. Firstly, that dreams may have come due to the *saṃskāras* of his past life. Secondly, sometimes the *mana* itself creates its own world of fantasy, which has nothing to do with the *saṃskāras*. In such a situation, weird scenes are visible to the human being, which has nothing to do with the gross universe. Such scenes are only imaginary.

Some people say that sometimes they foresee the events of the future in dreams or their dreams come true. Sometimes, such types of activities happen with humans. Such incidents happen most often if they have performed good *karmas* in the present life and they have higher amount of *Sattvaguna*. If these *gunas* are not there and the man is evil and cruel, then he would have received such information due to good *saṃskāras* of his past, but such incidents are rare.

When a man dreams, everything appears true to him at that time. While human beings dream alone. Whatever vision he has in that dream, there is no temptation of that dream when he awakes, because he comes to know the reality. Now, it is seen that what the difference between a dream and the gross universe? Because even a dream also appears to be true at that time. *Mana* composes the structure of dreams. *Brahman* creates the structure of the gross world. A dream is visible by the *mana* alone. Several people see the gross world. In dreams, the *mana* assumes many forms from one. In the gross world, *Brahman* diverges into various forms. When a human being comes in an awakened state, the dream appears to be false, but when a *yogī* comes in *turīyāvasthā*, then this world appears to be false.

Yogīs do not get dreams, because their *bahirmana* has merged in *antarmana*. This *bahirmana* is the cause of dreaming. When *bahirmana* merges into the *antarmana*, the *antarmana* of a *yogī* works. *Antarmana* does not perform the function of dreaming. It remains in the *kāraṇa śharīra*. The *kāraṇa śharīra* is near to *Ātmā*, so it remains influenced by *Ātmā*. *Antarmana* also keeps engaging in the contemplation of *Ātmā* or *Īshvara*. Then a *yogī* remains in *yoga-nidrā* in place of dreaming state. Whatever is

visible in this state (*yoga-nidrā*) is not a dream, but it is a sensation or experience related to *yoga*.

Chitta

The first *pariṇāma* of *triguṇātmaka Prakṛti* is *chitta*. Here *pariṇāma* means change, i.e. attaining another form leaving the previous one. There are two types of *pariṇāmas* of the three *guṇas*. The first *pariṇāma* is *sāmya-pariṇāma* (uniform consequence). *Sāmya* means equality (that always remains the same). The second *pariṇāma* is *viśhama* (odd), i.e. there is no equality. *Sāmya-pariṇāma* is not visible, because the substance of *sāmya-pariṇāma* remains the same as before, *sāmya-pariṇāma* can only be presumed. *Viśhama-pariṇāma* is visible, because a change goes on in its form. Like, wood merges into the soil after its decomposition and its appearance changes. If the wood is burnt by fire, its appearance changes into the fire, smoke and ash, it is called *viśhama-pariṇāma*. Until wood will remain in its original form i.e. it will remain as it was, then it can be called *sāmyāvasthā*, but wood cannot remain in the same state forever. Soon or later, it either will rot or will begin to transform. Therefore, it cannot be said to be *sāmyāvasthā* completely, because it has been transformed into *viśhamāvasthā*. *Sāmyāvasthā* is something that always remains the same. Now you can say that was the wood not in *sāmyāvasthā*? There was a *pariṇāma* going on in the wood in a very subtle form. The formation of *chitta* is based on the *guṇas*. Just as there are two *pariṇāmas* of the *guṇas*, similarly there are two types of *pariṇāmas* in *chitta*.

The *chitta* which is formed by *sāmyāvasthā* of *guṇas* is a *viśhuddha sattvamaya chitta*. This type of *chitta* is only of *Īśhvara*, there is no deformity of any kind in such a *chitta*. The reason for no deformity is *guṇas*, which do not influence each other. *Sattvaguṇa* remains as it is, while *Rajoguṇa* and *Tamoguṇa* continue to be in negligible amount. The light of *Chetana-Tattva* falls on the *chitta*, due to which *Chitta* appears to be self-illuminated. *Chitta* is the first *pariṇāma* of *guṇas*, so it is also almost all-pervasive. Due to the all-encompassing nature of the *chitta* of *Īśhvara*, it is said that the entire creation is embedded in omnipresent *Īśhvara*, which is indeed true. That is why *Īśhvara* is called witness and seer, because when everything is contained within *Īśhvara*, He knows about everyone.

Chitta is also composed from *viśhamāvasthā* of *guṇas*. Such a *chitta* is also of the dominance of *Sattvagūṇa*. In such a *chitta*, activity in *Sattvagūṇa* is the *viśhama-pariṇāma* of *Rajogūṇa* and stopping any activity is the *viśhama-pariṇāma* of *Tamogūṇa*. Such *chittas* are innumerable; these are the *chittas* of *jīvātmās*. In such *chittas*, *ahaṃkāra* lies hidden in the form of seed . *Ahaṃkāra* begins to become extroverted due to the influence of *Rajogūṇa* and *Tamogūṇa*. That is why *ahaṃkāra* is called the deformation of the *chitta*. The deformities of *ahaṃkāra* are *tanmātrās* and *indriyas*. As the deformities increase, similarly excessiveness of *Rajogūṇa* and *Tamogūṇa* keeps increasing and anger, malice, greed, craving etc. keep increasing in the *jīvātmās*. That is why the *jīvātmās* binds itself in bondages. Hence, there are unlimited *chittas* and *jīvātmās*; a sense of doership came in the *jīvātmā* under the influence of *Ahaṃkāra* and became the cause of downfall.

Seekers, now it may be argued if there is no *ahaṃkāra* in a *viśhuddha sattvamaya chitta*. The answer to this is that surely there is, but it is *viśhuddha ahaṃkāra*. Any type of deformity does not come in it, whereas deformity comes in *sattvamaya chitta*, because there might be the effect of *Rajogūṇa* and *Tamogūṇa*. It happens due to *viśhama-pariṇāma*. *Tamogūṇa* cannot have its impact on *viśhuddha ahaṃkāra*, but the *sattvamaya chitta* has left its purity, hence the influence of *Tamogūṇa* is taking place. The influence of *Tamogūṇa* leads to the origination of ignorance, due to which the *jīva* considers itself separate from the *Brahman* and the *vritti* of ‘I am’ arises in it. Due to ignorance, oneness of *Ātmā* and *chitta* appears.

Whatever *karmas* a *jīvātmā* performs, sees or hears, i.e. whatever actions are performed by *jñānendriyas* and *karmendriyas*, are inscribed in the *chitta*. All these inscribed *saṃskāras* are accumulated in the *chitta*. According to these *saṃskāras*, the *chitta* deliberates, expresses a feeling of ego, makes decisions, determination and remembrance. When *chitta* makes *sankalp-vikalp*, it is called *mana*. When it expresses a feeling of ego, then it is called *ahaṃkāra*. At the time of making judgment and remembrance, it is called *buddhi*. At some places, *antaḥkaraṇa* is also mentioned or is said that such thought, decision, or a feeling of ego came in *antaḥkaraṇa*. *Antaḥkaraṇa* implies the combination of *chitta*, *ahaṃkāra*, *buddhi* and *mana*. It is also called as *antaḥkaraṇa*.

Whatever action a man does, its *saṃskāras* keep accumulating in the *chitta*. Then the same *saṃskāras* keep rising in the *chitta* as *vrittis*. Accordingly to these *vrittis*, similar type of desires go on and pleasure and pain, fortunes and misfortunes etc. are attained. The *saṃskāras* of many births keep lying in the *chitta* of human beings. When the rise of such *saṃskāras* takes place, only then they are endured. The person himself does not come to know how many old these *saṃskāras* are. When he suffers agony, he says that I had never done such *karmas*, then why did I get this suffering. However, in reality, he has earned such misery by *karmas* of his own previous births. Since the time of creation of the *chitta* of human being, *saṃskāras* has begun to accumulate in his *chitta*. Consider *chitta* as a river in which a flow of *vrittis* continues. One who has done an act of enjoyment of worldly things in his previous life, the flow of his *vrittis* merges into the ocean of sorrowful world due to the *saṃskāras* i.e. he enjoys worldly substances. The person who has done welfare or followed *yoga* in the previous birth, the stream of his *vrittis* merges in the infinite in the form of benediction or *mokṣha*. I mean to say that whatever has accumulated in the *chitta* of a human being, he will enjoy accordingly. As long as there are *karmāśhayas* in the *chitta*, until then he has to take birth on this *Bhūloka* to enjoy and when there is life, one has to perform actions. Therefore, a man should resort to *yoga* in order to control the *vrittis* of *chitta*.

Due to *guṇas*, there are five types of stages of *chitta*. In the first three stages, a cortex of aberration and filth remains there due to the excessiveness of *Rajoguṇa* and *Tamoguṇa*. The latter two stages are higher. A human being can achieve both of these stages only by the practice of *yoga*. Without practising *yoga*, it is impossible to achieve both these stages. That is why only a *yogī* can attain these stages. An ordinary man or a person indulged in craving and enjoyment of worldly substances cannot achieve those stages. These stages are as follows: (1) *Mudhāvasthā*, (2) *Kshiptāvasthā*, (3) *Vikshiptāvasthā*, (4) *Ekagrāvasthā* and (5) *Niruddhāvasthā*.

When a person disciplines himself and gets established in *yoga*, or if he is a *yogī* of previous births, then the *saṃskāras* of his previous birth motivate him towards *samādhi* quickly, because due to the *karmas* of pre-birth and of the present, he gets quick success and he gets to the stage of *samādhi*. Then the effect of *Rajoguṇa* and *Tamoguṇa* begins to

decrease in his *chitta* and the volume of *Sattvaguna* begins to increase. Hence, *vruttis* dominated by *Rajoguna* and *Tamoguna* begin to rise quickly at a very fast pace. The fruit of the *karmas* associated with these *vruttis* are surely full of miseries, so the *sādhaka* also gets worldly sufferings. Sometimes, the *sādhaka* becomes deterred because of these miseries, but keeps on moving forward due to perseverance. By the way, filthy *saṃskāras* also begin to get out, i.e. *tamoguṇī vruttis* begin to decline in the *chitta* and the volume of *Sattvaguna* begins to increase. With increase in practice, *samādhi* begins to achieve a sublime stage due. Then the amount of *karmāśhayas* begin to decline in the *chitta*. Due to a decrease in the number of *karmāśhayas*, the following births of the *sādhaka* in which they were to be endured also begins to reduce, i.e. the *sādhaka* has to take fewer births in future.

The *sādhakas* whose *Kuṇḍalinī* has become stable in the *Hṛdaya* after completing its full journey and they reach a state of deep *samādhi*, then in this state, there are no *anubhavas* in that state. However, it has also been seen that sometimes *sādhakas* get some *anubhavas* in this state, e.g. light blue illuminated sky is seen. There are no Sun, Moon, planets etc. in this sky. The *sādhaka* has never seen such a sky in waking state. In fact, the *chitta* itself is visible in the form of the sky. Sometimes, Sun is visible in the state of *dhyāna*, it appears as if I am very close to the Sun. Sometimes a full moon or a half moon also appears. Sometimes a star appears to be very bright. Very few *sādhakas* have the vision of extremely majestic gem. This gem of bright white light is very sharp. It is a kind of a very *sāttvika vrutti* of *chitta*. If an extremely magnificent gem is visible to the *sādhaka* in the clean sky, it should be understood that the *yogī* is going to achieve the supreme stage after some time.

The *sādhakas* who have abandoned the want of worldly objects and the misery-causing *saṃskāras* in the form of *avidyā* have been left in a small quantity, only *sāttvika saṃskāras* are originated in the *chitta* of such *sādhakas*. *Niruddhāvasthā* is not attained to the *sādhakas* quickly and it is not attained by all the *sādhakas*. The truth is that in order to attain this state, a *yogī* has to practice *yoga* for many lives, only then he can be able to achieve this state. The *sādhaka*, who has attained this stage, has completely got rid of the ambition of enjoying worldly objects and he remains in a state of *samādhi* for several

hours continuously. In this state, *anubhavas* do not come at all, because the *vrittis* have been restrained completely. *Niruddhāvasthā* is not attainable for the *sādhaka* at once. Initially, this state remains only for some time, whereas the *yogī* remains sitting in *samādhi* for many hours. In fact, this state starts after achieving the zenith of *ekāgrāvasthā*. Therefore, the time of *niruddhāvasthā* keeps increasing during *ekāgrāvasthā*. Slowly, as time increases, *niruddhāvasthā* is attained.

At the time of attaining *niruddhāvasthā*, the practitioner remains situated in his *Chetan Ātmā*. At that time, no *saṃskāras* are left; the *sākṣhātkāra* of *chitta* has been done, *Rajoguṇa* and *Tamoguṇa* in *ahaṃkāra* decline, the amount of *Sattvagūṇa* increases. At this time, the volume of *Tamoguṇa* in the *ahaṃkāra* remains quite less than the *sattva*. The *sādhaka* attains *Tattva-jñāna*. When the remaining *saṃskāras* are endured, then *karmāśhayas* are not formed in the *chitta* of the *sādhaka*. The cause of non-formation of *karmāśhayas* is the ending of ignorance, as the *karmāśhayas* of only those *karmas* are formed which are performed under the influence of ignorance. In this state, the *chitta* becomes completely clean. As *Rajoguṇa* and *Tamoguṇa* remains in negligible proportions in the *chitta*, it becomes crystal clear. When the *karmāśhayas* of the *karmas* performed in such a state fall on the *chitta*, *jñāna* instantly causes the *sākṣhātkāra* of those *karmāśhayas*, due to which they get destroyed on their own. Then the *karmāśhayas* never stay on the *chitta*. Now nothing else is left for the seeker to know.

Now I will write a few words for those *sādhakas* who have attained *Ātmā-sākṣhātkāra*. The question arises, have they actually achieved self-*sākṣhātkāra*? The *sādhakas* say that they have got a vision of *Ātmā*. If it is to be accepted that they have a vision of *Ātmā*, then it means that they will attain *Mokṣha*. Then why there is a need to take next birth, or what is the purpose of next birth, while he has snapped all the bondages from *Prakṛti*? The intent of writing this is that *Ātmā-sākṣhātkāra* is possible only after the complete absence of *saṃskāras*, whereas the *sādhakas* say that they have attained *Ātmā-sākṣhātkāra*, but some *saṃskāras* are still left and next birth has to be taken. It is impossible for both the things i.e. *Ātmā-sākṣhātkāra* and presence of residual *karmāśhayas* to happen simultaneously. If *Ātmā-sākṣhātkāra* is attained, *saṃskāras* will not remain there. The state will be extremely supreme. If the *saṃskāras* are left, then self-*sākṣhātkāra* has not

occurred. In fact, *sākṣhātkāra* of *Ātmā* is not possible, but one may get situated in the *Ātmā*, which is also called *Sthita-prajñā*. Who will perceive *Ātmā*, it is *Chetana-Tattva* itself. The light resembling a flame is an extremely powerful *sāttvika vritti* present on the *chitta*. Other *vrittis* co-operate with it.

However, seekers, you are right in saying that you have had a vision of a luminous flame in the state of *samādhi*. It happens when the *Kuṇḍalinī* of a *sādhaka* becomes stable after completing its full journey and the practice of *ekāgrāvasthā* increases a lot and the preponderance of *Sattvaguṇa* increases in the *chitta*, due to which *sattvaguṇī vrittis* become extremely powerful. They get this power from the reflection of the *Ātmā*. That means, the reflection (shadow) of *Ātmā* falls on the *chitta*, so the *chitta* appears to be self-illuminated, due to which *sattvaguṇī vrittis* become predominant. At that time, the most powerful *sāttvikavritti* takes on the form of light. A comprehensiveness also begins to come in such *vrittis*. It happens due to the dominance of *Sattvaguṇa*. *Tamoguṇa* remains suppressed due to being diminished; it cannot perform the act of stopping *Sattvaguṇa*. When a *vritti* takes on the form of flame, then all the *vrittis* present in *chitta* support it, so only that form is visible in the *chitta*. It is a higher stage, but still misery-causing *karmāśhayas* are left which have to be finished by the *sādhaka* by enduring them.

Dear seekers, you would have seen that the *sādhakas* are able to tell about anyone's past lives or even the main events of the present birth. The question arises how does someone tell about others or their past lives. When a *yogī* attains a higher state is, he gets the ability to know about the *chitta* of others. In a way, his *chitta* begins to be realised. On *sākṣhātkāra* of *chitta*, the *vrittis* also starts to be realised automatically. The seeker gets to know everything according to *vrittis*, about which he wants to know.

It has already been written that *chitta* is not self-illuminated. A reflection of *Ātmā* is falling on the *chitta* and *chitta* is nearest to *Ātmā*. *Chitta* begins to illuminate due to the reflection of *Ātmā* on it and begins to appear like *Chaitanya*. 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 because at that time it happens due to reflection of the rays of the Sun. Similarly, due to the reflection of light on the *chitta* like a mirror, it appears to be illuminated. When *Rajoguṇa* and *Tamoguṇa* remain

in negligible amount in the *chitta*, at that time all the *vruttis* remaining in the *chitta* also begin to appear illuminated due to the illumination of *chitta*. A comprehensiveness and extreme power come in such *vruttis*. They can take any form. They can even take the form of any God or deities. They also attain the form of *Jyoti*. In his higher stage, the *sādhaka* sees that he has a vision of God, while *vrutti* itself takes on the form of God.

Now, you may say that why do these *vruttis* take on the form of God or how can we know whether really a vision of God was there or it is a play of *vrutti*. *Vrutti* takes on the form of God because if the *sādhaka* has made *saṅkalpa* to have a vision of God in this birth or a previous birth, then vision is possible. The *vrutti* of vision of God may be present on the *chitta* which might have manifested now, as the *vruttis* of *saṃskāras* of several previous births remain intact in the *chitta*. Second possibility is that when a *sādhaka* needs proper guidance and is unable to get guidance in the gross world due to some reason, then *sāttvika* powers of the universe begin to give guidance on their own. These *sāttvika* powers can be of *yogīs*, saints, sages and deities etc. While giving guidance, those powers begin to give their vision to the *sādhaka* with the help of *sāttvika vrutti* in his *chitta*. At that time, those powers remain present at their own places. They establish contact with the *sādhaka* just by their will and he begins to have their vision through *vrutti*. It is also possible that all the actions are being carried out by *divya-dr̥ṣhti*. If it is so, then the *divya-dr̥ṣhti* is getting the vision according to its power. It is actually seen with the help of *divya-dr̥ṣhti*, but there is no need to go into much deeper state (*samādhi*) to have a vision through *divya-dr̥ṣhti*. Visions start happening in a state of *ekāgrāvasthā*. *Sāttvika vruttis* often take on the form of gods and goddesses. It's all a play of *vruttis*. The practitioner should not get confused. Such *vruttis* has the capacity to take on anybody's form according to their comprehensiveness.

Due to being closest to *Ātmā*, the effect of *Ātmā* falls on the *chitta*. The qualities of *Ātmā* such as omnipresence, witness, form of *jñāna* etc., also become evident in the *chitta*. As *Ātmā* is the source of knowledge and its reflection is falling on the *chitta*, the *chitta* also begins to appear full of *jñāna*. That is why the *sādhaka* attains *Tattva-jñāna* at the highest stage. By the way, the truth is that the *chitta* is *jaḍa* because it is made up of *Prakṛti*. All

the things made up of *Prakṛti* are *jaḍa*. Due to its proximity with the *Chetana-Tattva*, it appears to be *chaitanyamaya*.

It is always said that God is one, *Ātmā* is one, but why do *chittas* are different from the same *Prakṛti*? The *chitta* of *Īśhvara* is composed from *sāmyāvasthā* of *guṇas*. There is no *pariṇāma* (change) going on in his *chitta*, that is why He is one. But the *chittas* of *jīvas* are made up of the *viśhamāvasthā* of *guṇas*, that is why *chittas* are diverse. Due to the *viśhamāvasthā* of *guṇas*, there are also different types of *karmāśhayas* in the *chittas* of different *jīvas*. Human nature becomes according to those *karmāśhayas* and he endures the fruits of *karmas* accordingly. If a lustful man gets a beautiful woman, his *chitta* becomes happy and the mind of his wife become sad, whereas the *chitta* of a *sādhaka* remains indifferent to that beautiful woman, i.e. he neglects her, why so? The answer is that both the *chitta* and the beautiful woman are of *triguṇātmaka* Nature. Until righteousness, unrighteousness and ignorance persist in *chitta*, till then happiness, sadness and infatuation are there due to the predominance of *Sattvaguna*, *Rajoguna* and *Tamoguna* respectively. After the attainment of *Tattva-jñāna*, the *triguṇātmaka* substances are neglected. This should be understood as a solution to differing theories about falsity, dream-like nature of world etc.

Dear seekers! All of us know or listen that it is the duty of human being to recognize his 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. People say with great ease that such and such *yogī* has immersed in *Brahman*. O seekers! Who has immersed in *Brahman*, I do not know. As long as *chitta* has held its form, till then it hasn't immersed in *Brahman*, it can be said. I remember very well that I talked to *Saptarṣhī* and other many sages; even they have not merged in *Brahman*. Then, who has been merged? I do not know. The saints and sages having age of many eras are present in the Universe.

I have already written that *chitta* has five states. These are as follows: (1) *Mudhāvasthā*, (2) *Kshiptāvasthā*, (3) *Vikshiptāvasthā*, (4) *Ekāgrāvasthā* and (5) *Niruddhāvasthā*.

1. Mūdhāvasthā: In this state, *Tamoguṇa* is predominant in *chitta*. *Rajoguṇa* and *Sattvaguṇa* remain suppressed in marginal amount. Due to this, there is a lot of laziness in people and they keep sleeping. 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. Very less development of their *buddhi* has taken place. This is the lowest state.

2. Kṣhiptāvasthā: It has the prominence of *Rajoguṇa*, while *Tamoguṇa* and *Sattvaguṇa* remain suppressed. The *chitta* of such persons has a lot of fickleness, due to which he keeps wandering around for the enjoyment of worldly pleasures. Such people are proud of their wealth and glory. They do not care for anything else except these sensual desires.

3. Vikṣhiptāvasthā: In such a state, there is an exorbitance of *Sattvaguṇa* in *chitta*. In spite of exorbitance of *Sattvaguṇa*, sometimes there comes stability in the *chitta* of such persons, but instability prevails due to *Rajoguṇa* the next moment. In this state, the mind remains like that of insane person. The *sādhaka* definitely achieves this state in *yoga* at some point in time. All these three stages are found in ordinary human beings.

4. Ekāgrāvasthā: When a stream of a single subject of the effect of *vriddhis* continues to flow in the *chitta*, it is called *ekāgrāvasthā*. A *yogī* achieves this stage. In this state, *vriddhis* of *chitta* does not move around here and there. It keeps engrossing in the same object at one time. In this stage, the *sādhaka* attains *Savikalpa Samādhi* and *sākṣhātkāra* of different subjects takes place. This stage runs from gross objects to *Ahaṁkāra*.

5. Niruddhāvasthā: When there is a complete restraint of *vriddhis* in *chitta*, then there are no *saṁskāras* left in it. This state is called the highest state of *chitta* because of complete control over *vriddhis*. This state is very important for any *sādhaka*, i.e. a *sādhaka* should definitely achieve this state by doing the rigorous practice. In this state, there is *Nirbīja Samādhi*.

The first three stages create hindrance in the *sāadhanā* of a *sādhaka*, but he should overcome these stages with full determination and diligence. It takes him a few years to cross these stages. The later two stages, i.e. the fourth and fifth stage, are beneficial for

the *sādhaka*. When *Tamoguṇa* starts to decline and *Rajoguṇa* also begins to diminish in the *sādhaka*, then purity begins to increase in the *chitta* and wisdom and dispassion begins to grow in the *sādhaka*. In the third stage, the *sādhaka* sometimes does not remain in his senses in this stage. He looks like crazy from outward appearance, but instead of craziness, this is a higher state of mind. Sometimes he seems to forget. While doing practical works, his mind remains somewhere else, so there is a kind of disturbance in carrying out practical activities. Some people also call it *unmani* (state of ecstasy) state. In this state, sometimes the *sādhaka* slaps on his face because such a wish comes in this mind. I remained in this state for many days. I used to slap on my face very severely. I also hit my head on the wall once or twice. I was afraid of myself that what this is all about, but I found in a book of Swami Muktananda that it is a state of *chitta*, only then I got mental peace. However, not every *sādhaka* comes across this type of activity.

Just as the *Prakṛti* is of types: (1) *Parā-Prakṛti* and (2) *Aparā-Prakṛti*, similarly, *chittas* are also of two types: (1) *Viśuddha Chitta* and (2) *Pariṇāmī Chitta*. *Parā-Prakṛti* is the *Mūla* (original) *Prakṛti*. There is no *pariṇāma* in it. It always remains in a *sāmyāvasthā* (equanimity). The *Chitta* of *Īśhvara* is composed of this type of *Prakṛti*. *Chitta* of *Īśhvara* is called the *chitta* of *sāmyāvasthā*. Such a *Chitta* is *viśuddha* (eternally pure), *viśuddha ahaṁkāra* remains in this *chitta* and the three *guṇas* remain in *sāmyāvasthā*. *Aparā-Prakṛti* is *pariṇāmī* or changeable. In this *Prakṛti*, there is a change going on every moment. The *sthūla jagata* is created from this *Prakṛti* only. That is the only reason that the gross world is *pariṇāmī* or changeable. The *Aparā-Prakṛti* creates the *chitta* of living beings. The *chitta* of a living being is called *pariṇāmī chitta*. Their number is infinite. *Pariṇāmī chittas* are *sattvamaya*, but they have left *viśuddhata* (eternal purity). In such a *chitta*, *tamoguṇī ahaṁkāra* remains in the form of seed. Due to being in *tamoguṇī* form, a deformity rises in the *ahaṁkāra*, hence it begins to become extroverted.

Even being devoid of action, *Ātmā* is the *drishta* of *chitta*. The illumination of *Ātmā* falls on the *chitta*. In that light, whatever is going on in the *chitta*, it is known to *Ātmā*. When the relation of *Chetana-Tattva* (*Ātmā*) gets established with *chitta* of *sāmyāvasthā*, it is then called *Īśhvara*. It is also called *Saguṇa Brahman*. He is omniscient. When the relation of *Chetana-Tattva* gets established with *pariṇāmī chitta*, it is then called *jīva*.

These are innumerable and have little knowledge, because *Tamoguṇī Ahaṁkāra* is being extroverted getting deformed, due to the excess of *Rajoguṇa* and *Tamoguṇa*.

In waking state, *Sattvagūṇa* remains slightly suppressed in the *chitta*. *Tamoguṇa* prevents *Sattvagūṇa* from showing the true nature of *vrittis*. *Rajoguṇa*, being dominant, keeps the *chitta* engrossed in external objects through the *indriyas*. The *indriyas*, being extroverted, perform actions through the *sthūla śharīra*. In dream state, *Sattvagūṇa* remains completely suppressed. *Tamoguṇa* suppresses *Rajoguṇa* so much that it cannot keep the *chitta* engaged in external objects through the *indriyas*, but the activity of *Rajoguṇa* keeps running in a subtle form, by which the *mana* performs the action of dreaming in *sūkṣhma śharīra* by the introversion of *indriyas*. During slumber, *Sattvagūṇa* gets completely suppressed. *Tamoguṇa* also suppresses *Rajoguṇa* entirely and takes *chitta* fully under its control. That is why there is no knowledge of any kind about anything during slumber. Any kind of activity does not happen in the *sūkṣhma śharīra*. *Sushuptavastha* remains in the *kāraṇa śharīra*.

When the *sādhaka* reaches the state of *samādhi*, then *Tamoguṇa* remains slightly suppressed. The activity of *Rajoguṇa* of keeping the *vrittis* present in the *chitta* mobile begins to weaken. *Sattvagūṇa*, being dominant, begins to become capable of concentrating the *chitta* and showing the real nature to the object. During *Savikalpa Samādhi*, *Tamoguṇa* remains completely suppressed in *chitta*. *Sattvagūṇa* suppresses *Rajoguṇa* completely and takes full control over *chitta*, due to which, the illumination of *Sattvagūṇa* spreads on the *chitta*. *Chitta*, by assuming the form of the object, becomes capable of showing its real nature. *Ekagra-vritti* remains constant in the *sūkṣhma śharīra*.

In the state of *śhuddha jñāna*, *Tamoguṇa* remains only in nominal form. The covering of *Tamoguṇa* and *Rajoguṇa* gets removed from the *chitta*. *Sattvagūṇa* establishes complete control over the *chitta*, due to which *chitta* becomes illuminated. *Rajoguṇa* remains only in such quantity that it can perform the action of showing the difference between *Ātmā* and *chitta*. During *Nirbīja Samādhi*, the external *pariṇāma* of three *guṇas* ceases to exist. In the absence of *pariṇāma* of the three *guṇas*, the *vritti* that shows the difference between *Ātmā* and *chitta* also stops. Due to this, *chitta* gets situated in *chetana Ātmā*.

At the time of the *pralaya*, the state of *chitta* is like that during slumber. *Pralaya* does not mean that the *jīva* has been liberated, because as long as there are *karmāśhayas* will remain on the *chitta* of *jīva*, it has to endure them, i.e. birth is inevitable. At the time of *parlay*, *chitta* merges in *Prakṛti*. The *karmāśhayas* remain inside the *chitta* in the form of seed. When the *chitta* merges in *Prakṛti*, at that time *jīva* remains in a dormant-like state. At the time of creation, *jīva* has to come into the gross world to endure its *karmāśhayas*. This sequence has been going on since eternity.

Seekers! When the *Kuṇḍalinī* of a *sādhaka* gets awakened in a state of *dhyāna*, a lightning in light blue self-illuminated sky is visible to him. This self-illuminated light blue colour sky in which there are no Sun, Moon, planets etc., this blue sky is the *chitta* itself. As the *sādhaka* increases his practice, the prominence of *Sattvaguna* increases and the purity of *chitta* also increases. Its purity starts becoming apparent when the *Kuṇḍalinī* of the *sādhaka* stabilizes in his *Hṛdaya* after completing its full journey. The *vrittis* of *Rajoguna* and *Tamoguna* are reduced in the *chitta*, the moon, the sun, the constellation, the *mani* and the *prabha* begin to become visible in the *chitta* of the *sādhaka* according to his practice respectively. When *prabha* is visible in the *chitta*, the *sādhaka* should understand that he is going to achieve a supreme stage in the near future. After some time, the *sādhaka* starts attaining *śhuddha jñāna*. The *sādhaka* attains eternal peace in a matured state of *śhuddha jñāna*.

Sometimes, a river is visible to the *sādhaka* in a state of *dhyāna*. Sometimes, an infinite reservoir is also visible. Sometimes the *sādhaka* walks, swims, dives and takes a bath etc. in the water of a river or reservoir during *dhyāna*. This river or reservoir is the *chitta* of the *sādhaka*. The water is *vritti* in the form of *karmāśhayas*. When the water of the river or reservoir appears to be murky, it should be understood that there is an abundance of *tamoguṇī karmāśhayas* on the upper surface of his *chitta*. If water appears to be clean, then it does not mean that there are no *tamoguṇī vrittis* in his *chitta*, but due to an increase of *sattvagūṇī vrittis* in the *chitta*, the water appears to be clean. Sometimes, crocodiles or fishes may also be visible in this water. Crocodile is a symbol of craving, greed, attachment etc.; fish is a symbol of a big desire. A fish in the water may mostly be seen in a higher state. I wrote all this so that the *sādhakas* may understand it easily.

Guṇas

Nature is permeated with three *guṇas*. It is only due to *triguṇātmaka Prakṛti* that the growth in the creation can be possible. Along with the *triguṇātmaka* nature of *Prakṛti*, another power of *Īśhvara* i.e. *Māyā* also supports *Prakṛti*. Due to the influence of *Māyā*, *jīva* remains deluded in this world. The names of these three *guṇas* are ***Sattvagūṇa***, ***Rajogūṇa*** and ***Tamogūṇa***. The nature of *Sattvagūṇa* is illumination and lightness. The nature of *Rajogūṇa* is activity and restlessness. The nature of *Tamogūṇa* is *jaḍa* and heaviness. These three *guṇas* are found in each and every substance. When an object gets illumined, there comes an exorbitance of *Sattvagūṇa* in it, while *Rajogūṇa* and *Tamogūṇa* remain much lesser compared to *Sattvagūṇa*. When an object is mobile, then abundance of *Rajogūṇa* gets increased and the quantity of *Sattvagūṇa* and *Tamogūṇa* gets reduced. Similarly, when an object becomes immobile or remains stable, then the excessiveness of *Tamogūṇa* increases and *Sattvagūṇa* and the *Rajogūṇa* decreases. These three *guṇas* remain present in every substance in every situation, but the quantity of these three *guṇas* keeps changing; they never remain the same.

These three *guṇas* have two states: **1. *Sāmyāvasthā*** and **2. *Viśhamāvasthā***. *Sāmyāvasthā* is not evident, but *viśhamāvasthā* is observable. It is *pariṇāmī* and mortal. The state of *guṇas* in *Mūla-Prakṛti*, *Īśhvara* etc., is in equability. It is unchangeable and eternal due to *sāmyāvasthā*. That is why their *chitta* is *viśhuddha* and *sattvamaya*. *Sāmyāvasthā* means an equability of *guṇas*. Due to the equability of *guṇas*, their quantity does not change. One *guṇa* does not suppress its other associate nor does it tries to do so. Therefore, there is no change of any kind in it. Due to non-changeability, it is called *apariṇāmī*. The *chitta* of *Īśhvara* is omnipresent due to the *sāmyāvasthā* and *apariṇāmī* nature of *guṇas*.

Pariṇāma has been possible only due to *viśhamāvasthā* of *guṇas*. In *viśhamāvasthā*, the *guṇas* do not remain with each other equally, but always keep varying. One *guṇa* always tries to suppress other *guṇas*; due to this action, one *guṇa* keeps dominating the others. In any object, sometimes the amount of *Sattvagūṇa* gets increased, sometimes that of *Rajogūṇa* and sometimes *Tamogūṇa* gets excessive. Whichever *guṇa* is dominant in any object, the property of that becomes visible. Due to this, change begins to occur in an

object and this change always keep happening. The transformation itself is called *pariṇāma*. Due to this transformation, this world is called perishable, because change in every object of the world is certain. Due to this change, the objects take another form leaving one form. For this reason, there are three stages of this world, i.e. creation, sustenance and the annihilation. That is why this world is called transient.

Due to *viśhamāvasthā* of *guṇas*, the *ahaṃkāra* that lies hidden in the *chitta* of *jīvas* becomes extroverted. Due to this *viśhamāvasthā*, *Ahaṃkāra* originates in the *chitta* of all *jīvas* in the form of first deformity. Due to the extroversion of *Ahaṃkāra*, the *buddhi* originates in the form of deformity from *Ahaṃkāra*. In the same way, deformities keeps increasing sequentially. Ultimately, *jīvātmā* attains *sthūla śharīra*. In *ahaṃkāra*, the first deformity of *chitta*, an excess of *Sattvaguna* is there. When deformities increase successively, then greed, delusion, attachment, craving etc. are born due to the effect of *Tamoguna* and *Rajoguna*. Then *jīvātmā* begins to consider this gross world as its own and forgets its true Self. Due to this reason, the amount of *Rajoguna* and *Tamoguna* increases in the *jīvātmā*. The quantity of *Sattvaguna* starts decreasing, but all three *guṇas* always remain present together. It can never be possible that one *guṇa* goes away from some object and only two are left. Yes, the quantity may be very low or very high.

The colour of *Sattvaguna* is bright white and its nature is light. Due to its abundance, light originates. The colour of the *Rajoguna* is red and its nature is activity and restlessness. Its abundance brings the power of movement in any object or substance. The colour of *Tamoguna* is black and its nature is heaviness. Its excessiveness acts to stop the motion of any moving object. When *Tamoguna* becomes predominant in the body, the body gets heavy and the mind does not feel like doing any work. In *Sattvaguna* originates happiness, misery in *Rajoguna* and delusion in *Tamoguna*.

Due to *viśhamāvasthā* of *guṇas*, *ahaṃkāra* is getting extroverted from *chitta* in the form of deformity. The deformity of *ahaṃkāra* in the form of *Grahaṇa* is *mana* and the deformities of *mana* are *indriyas*. The master of these *indriyas* is *mana*. On the other hand, the deformity of *ahaṃkāra* in the form of *grāhya* is the five *tanmātrās*. From these five *tanmātrās*, the five *sūkṣhma bhūtas* are becoming extroverted in the form of deformity. The *sūkṣhma śharīra* is formed from these five *sūkṣhma bhūtas*. From five

sūkṣhma bhūtas, five *sthūla bhūtas* are becoming extroverted in the form of deformity. The *sthūla jagata* and the *sthūla śharīra* is composed of these five *sthūla bhūtas*. When a *sādhaka* does *sākṣhātkāra* of all these deformities through *samādhi* and all the *karmāśhayas* get destroyed completely in the supreme state of *samādhi*, then *Tamoguṇa* and *Rajoguṇa* remains in nominal amount in *Ahaṁkāra*. At that time, *Sattvaguṇī* *Ahaṁkāra* remains in a dominant form. In this stage, the *sādhaka* gets the knowledge of *viśhamāvasthā* of *guṇas*. If it is said that the entire creation is a result of *guṇas*, then it will not be wrong.

I got an *anubhava* of *viśhamāvasthā* of *guṇas* in the following manner, which I am writing briefly. This *anubhava* came in January 1996. During the state of *dhyāna*, 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 a bit strange. It was flying so fast in the sky as if it will reach on the other end of the sky from one end within a wink. Sometimes, it used to go on the infinite height of the sky and then used to come on the Earth at the same moment. I was getting delighted to see all this in a meditative state, but after a few moments, the scene changed. Now there were two pigeons in the sky, which were sitting over one another. The pigeon that was sitting over the other pigeon was attacking the head of lower pigeon with its beak forcefully. The lower pigeon got completely languished and then got calm as if it had died. There was no vibration in it. At the same moment, I saw that a 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 attacking the head of the pigeon with its beak forcefully on which it was sitting (middle one). The middle pigeon began to writhe by the attacks of the beak. At the time of writing, the middle pigeon also attacked the lower pigeon with its beak forcefully, but the lower pigeon was already lying languished, it remained lying, as it was dead (the pigeon, which was at the bottom). But the pigeon at the top was constantly attacking the middle pigeon. Now the middle pigeon started to get languished. At that very moment, the pigeon at the top flew into the sky. Then, it started flying around here and there as earlier. In the meantime, the middle pigeon began to come back to life. At that very moment, the pigeon flying in the sky came flying at very lightning speed and sat on the middle pigeon and

then started doing the same thing as earlier. It attacked the middle pigeon forcefully with its beak and the beak pierced its head badly. The middle pigeon writhed with pain and then settled down. Then the pigeon that was at the top started flying in the sky. I was watching this activity in the state of *dhyāna*; the *anubhava* ended.

I began to think, I do not get *anubhavas* now; why am I getting *anubhava* in this state? I could not understand the meaning of this experience, but when I experienced the same thing many times in *dhyāna*, I got to know that these three pigeons are the symbols of the three *guṇas*. The pigeon, which is flying is *Sattvagūṇa*, the middle pigeon is *Rajogūṇa* and the lower pigeon is *Tamogūṇa*, which are all trying to suppress each other. After some days, these *anubhavas* stopped. The flying pigeon was very beautiful. The middle one was less beautiful than that of the flying pigeon. The colour of the lower pigeon was flimsy and it did not look good. This experience was expressing my ability.

The effect of *Sattvagūṇa*, *Rajogūṇa* and *Tamogūṇa* falls on the *chitta*. When the *chitta* of a person is dominated by *Tamogūṇa*, then *Sattvagūṇa* and *Rajogūṇa* remain suppressed in a nominal form. This state comes due to lust, anger, greed and delusion of the person; at that time, his tendency is towards unrighteousness, attachment and malice etc. When *Rajogūṇa* is predominant in the *chitta* of a person, *Sattvagūṇa* and *Tamogūṇa* 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 *Tamogūṇa* suppresses *Sattvagūṇa*, then the tendency is towards ignorance and unrighteousness, and when *Sattvagūṇa* suppresses *Tamogūṇa*, the tendency is towards wisdom and righteousness. This stage occurs in ordinary men. That is why, people do righteous as well as unrighteous deeds. Sometimes he speaks of wisdom, whereas sometimes talks full of ignorance.

When *Sattvagūṇa* is predominant in the *chitta* of a human, then *Rajogūṇa* and *Tamogūṇa* remain suppressed. This stage comes in a human being when he does philanthropy and righteous activities in his life constantly and tries to give up lust, anger, attachment, malice, greed, infatuation etc., and his tendency is towards religious activities, he tries to attain wisdom and desires to become detached. In this state, *Rajogūṇa* sometimes leaves the effect of vacillation. Due to this, many types of curiosities begin to rise in the *chitta*.

This stage is of great men, because the influence of external objects falls on *chitta*, such as visiting temples, pilgrimage sites, worshipping, reading spiritual books, performing religious acts etc. I mean to say that it is not necessary that this state is achieved only by a *yogī*. When a *sādhaka* achieves a higher state in *yoga*, then this state is attained. Then the next stage is only of a *yogī*, when *Sattvaguṇa* is very intense and *Rajoguṇa* and *Tamoguṇa* become completely subsidiary.

The first *viśhama-pariṇāma* of *triguṇātmaka Prakṛti* is *chitta*. During origination of *chitta*, *Rajoguṇa* in *Sattvaguṇa* is just for activity and *Tamoguṇa* in *Sattvaguṇa* is just for stopping. Due to this action, the creation gets originated.

In waking state, *Rajoguṇa* remains predominant in human beings, so it keeps the *chitta* engrossed in the external objects with the help of *Sattvaguṇa* (which is in a subsidiary form). During slumber, *Tamoguṇa* being intense remains dominant. It keeps *Sattvaguṇa* and *Rajoguṇa* strongly suppressed, that is why the *pariṇāma* of the dominance of *Tamoguṇa* keeps taking place in the *chitta*. It remains dominant in a stable form by suppressing all the *vrittis* of the *chitta*. Nothing is visible in a state of slumber; a darkness or absence of vision appears. When a person wakes from this state, he says that I was sleeping, but I know nothing. He says so due to the influence of *Tamoguṇa*. Consider it like this that the effect of *Tamoguṇa* remained completely in a state of slumber. After sleeping, when he says that I could not sleep properly, the mind is like unhappy, then consider that the effect of *Rajoguṇa* remained slightly while sleeping. When after sleeping, he says that I slept comfortably, my mind is happy, then consider that the effect of *Sattvaguṇa* remained slightly and the body feels lighter after sleeping. *Rajoguṇa* remains effective in a dreaming state and *Sattvaguṇa* also suppresses *Tamoguṇa*. *Rajoguṇa* undertakes its transactions with the help of *Sattvaguṇa*.

The divine souls that are present in *Svargaloka* and higher *lokas*, *Sattvaguṇa* remains in dominance in their bodies and *Rajoguṇa* and *Tamoguṇa* remain in minimal amount. But the *jīvātmās* which suffer tortures in *Bhuvarloka* after death, they are *Tamoguṇa* dominant; *Rajoguṇa* and *Sattvaguṇa* remain suppressed in them. After death, the *jīvātmās* that wander within the periphery of the Earth, they have primacy of *Rajoguṇa*, while the *Tamoguṇa* keeps the *Sattvaguṇa* suppressed. The *jīvātmās* that live in the *lokas* below

Bhūloka, *Tamoguṇa* remains dominant in them. There is a description found somewhere in the *Purāṇas* that some divine souls live in the *lokas* below the *Bhūloka*. I have not written about them that *Tamoguṇa* remains in dominance. I have written only for those *jīvātmās* that have been sent to the *lokas* below by giving curse to endure the fruits of their *karmas*. Sometimes, some *tāmasika* powers also go to the *lokas* below for some reason for some time. Why they go there; it is not appropriate to describe here. Such *jīvātmās* are *Tamoguṇa* dominant.

The *jīvātmās* of the dominance of all the three *guṇas* live on the *Bhūloka*. Human beings are also found on *Bhūloka* having primacy of all the three *guṇas* differently. In plants and trees, *Tamoguṇa* remains in dominance. *Tamoguṇa* is also found in dominance in animals. However, birds and flying insects etc. have the dominance of *Rajoguṇa* and *Tamoguṇa* keeps the *Sattvagūṇa* suppressed. Change keeps happening in the whole world due to these three *guṇas*. This activity has been going on since times immemorial and it will continue till the infinity in the future.

Avidyā and Māyā

Avidyā means ignorance. *Avidyā* is present in human beings from the very beginning. When *jīvātmās* came into existence separating from the *Brahman*, then *Chitta* emanated by the influence of *triguṇātmaka Prakṛti*. In this *chitta*, *Sattvaguṇa* was predominant, while *Rajoguṇa* was merely for activity and *Tamoguṇa* was merely to stop activity, i.e. *Rajoguṇa* and *Tamoguṇa* were in negligible amount. Due to *viśhama-pariṇāma* of *guṇas*, as a result of little increase in *Tamoguṇa*, *Ahaṁkāra* began to become extroverted in the *chitta* in the form of deformity, as *Ahaṁkāra* remains present in the *Chitta* in the form of seed. In this *Ahaṁkāra*, *avidyā* is hidden in the form of seed. When *ahaṁkāra* begins to become extroverted, from then onwards the influence of *avidyā* falls on *jīvātmās*. Due to *avidyā*, a feeling of ego originates. This sense of ego leads to generation of misery and then the *jīvātmā* begins to believe itself separated from *Brahman* and consider *triguṇātmaka Prakṛti* as its own, whereas *Prakṛti* is *jaḍa*. Because of considering *jaḍa Prakṛti* as its own, *jīvātmā* has to suffer miseries, because the *jaḍa Prakṛti* begins to appear like *chetana* to the *jīvātmā*. The *jaḍa Prakṛti* cannot do anything on its own. A reflection of *Chetana-Tattva* is falling on it, so it appears to be *chaitanyamaya*. All this happens because of *avidyā*. *Avidyā* has originated from *Tamoguṇī Ahaṁkāra*. The miseries of attachment and malice etc. originate from it.

An ordinary person starts considering gross substances as his own due to *avidyā* and acts under the influence of *avidyā*. Due to performing of tasks while being associated with *avidyā*, *karmāśhayas* are formed in the *chitta*. These *karmāśhayas* are causes for the birth and death of a human being. Sorrow, misery, delusion and false ego are all due to *avidyā*. Initially, the wisdom of the *jīva* begins to decline because of *avidyā*, due to which the difference between *Ātmā* and *chitta* does not become evident.

All the *karmas* which a human being does are all carried out by the *guṇas* of *Prakṛti*. But under the influence of ego, he thinks that I am doing this *karma*; this is ignorance or *avidyā*. *Jñāna* is the opponent of ignorance. When *jñāna* gets manifested in *sādhakas*, the shell of *avidyā* gets dispersed. The influence of *avidyā* also begins to decrease upon the rise of dispassion. The abode of *avidyā* in the human body is believed to be *Kanṭha*

Chakra. That is why, when a *sādhaka* achieves a state above the *Kanṭha Chakra*, his *sāadhanā* reaches the *Ājñā Chakra*. In a state of *dhyāna*, thoughts of “Who am I”, “From where have I come”, “Where will I go” etc. come to him. A curiosity to know all these things arises in him and he starts searching.

When a *sādhaka* practises *yoga* more and reaches to a state of *samādhi*, at that time *sākṣhātākāra* of *tanmātrās* happens through the concentration of *chitta*. Then the *sākṣhātākāra* of *tamoguṇī ahaṁkāra* occurs. The impact of *avidyā* begins to decrease from the time of *sākṣhātākāra* of this *ahaṁkāra* because detachment and *jñāna* begin to rise, but at this time, *avidyā* does not get obliterated. Further ahead, *Nirvikalpa Samādhi* is achieved. At this time, the *karmāśhayas* are still left. These leftover *karmāśhayas* are related to *avidyā* and misery-causing. The *sādhaka* cannot burn these *karmāśhayas* with *yogabala*, because it is a rule of Nature that these *karmāśhayas* have to be annihilated by enduring them. That is why the *sādhaka* has to suffer a lot of miseries at the time of enduring these *saṁskāras*. When these *karmāśhayas* have been endured, the *karmāśhayas* do not remain in the *chitta*, only the primacy of *sattvamaya ahaṁkāra* remains there. *Avidyā* gets completely destroyed and *śuddha jñāna* is attained. At the time of enduring these leftover *karmāśhayas*, *avidyā* keeps getting destroyed and *Tamoguṇa* of *Ahaṁkāra* begins to decline slowly and gradually, then *Tamoguṇa* remains only in a *gaun* form. *Avidyā* gets situated in its original source *Ahaṁkāra* in the form of seed. After achieving *śuddha jñāna*, the *sādhaka* gets to know about *Ātmā* and *Chitta*, by which the difference between *Ātmā* and *Chitta* is understood.

Māyā is an amazing power of *Īśhvara*. When *Īśhvara* creates the world, He does so with the help of this power of *Māyā*. Due to being the power of *Īśhvara*, it exists since eternity just like *Īśhvara*. There is harmony between *Māyā* and *Īśhvara*. They cannot get separated from each other. *Māyā* keeps the *jīvātmā* confused; for example, sometimes a rope, lying on the ground resembles a snake, at that time it appears as if it is really a snake. But when it is known that it is a rope and not a snake, then the delusion of snake vanishes. Similarly, on attainment of *jñāna*, *Māyā* goes away. *Māyā* does not have any effect on *jñānīs*. The reality of this illusionary world begins to come in light clearly on the attaining *jñāna*. That is why *Māyā* is indescribable. It does not have any effect on

Īshvara Himself. Just as, when a magician shows magic, the influence of magic does not fall on the magician himself, rather it affects all the other people present there. The magic appears to be real to the viewers at that time, but in reality it is not real, it is only an illusion. *Māyā* remains pervaded in the entire world.

Avidyā exists in *jīva*. The *buddhi* remains influenced by *avidyā*. *Avidyā* is also present since eternity. *Avidyā* and *Māyā* both are similar. Well, there is a difference between these two; *Māyā* is a divine power, whereas *avidyā* remains in the *jīva* itself. *Avidyā* is in an unexpressed form, its nature is to cloak. The refuge of *avidyā* is *jīva* itself. As the influence of *avidyā* falls on the *jīva*, it cannot recognize its own Self, *Ātmā*. But there is no influence on *Ātmā*; just as the Sun, when covered by clouds in the rainy season, cannot be seen, but the clouds do not have any impact on the Sun, it remains as before. The meaning of *avidyā* is ignorance. Ignorance means lack of *jñāna*. It means the obliteration of *avidyā* is certain after achieving *śhuddha jñāna*.

Due to *avidyā*, *jīvātmā* has to be bound in the bondage of *karmas*. The *saṃskāras* of the *karmas* done with *jñāna* do not get formed. The attainment of *jñāna* itself unfolds the reality of *Māyā*. *Māyā* indeed remains as it was earlier, but it cannot leave its impact on *jñānīs* (enlightened ones). According to *yoga*, the abode of *Māyā* and *Avidyā* is *Kanṭha Chakra*.

The lack of knowledge of the difference between *Ātmā* and *Chitta* is verily *avidyā*. *Avidyā* remains present in *tamoguṇī ahaṃkāra* in a subtle form as a seed. At the time when *sākṣhātkāra* of *tamoguṇī ahaṃkāra* is done in a state of *samādhi*, at the same time *sākṣhātkāra* of *avidyā* also happens. As the practice progresses, *avidyā* too begins to merge in its original source along with *tamoguṇī ahaṃkāra*. *Avidyā* and *Māyā* have close friendship with each other. Due to ignorance, *Māyā* keeps the man deluded. When the *sākṣhātkāra* of *avidyā* happens, the effect of *Māyā* also begins to subside. *Māyā* affects only ignorant people. It cannot cast its influence without *avidyā*. That is why it is said that *Māyā* cannot affect *jñānīs*.

When *avidyā* begins to get merged in its original source along with *tamoguṇī ahaṃkāra*, then due to the manifestation of *Ṛtambharā-Prajñā*, *tattva-jñāna* begins to be attained.

When the power of *śhuddha jñāna* reduces in the *sādhaka*, the *vrittis* of *vyutthāna* begins to manifest. At the time of the manifestation of these *vrittis* of *vyutthāna*, *avidyā* also appears from its original source, along with *tamoguṇī ahaṁkāra*. Then the *sādhaka* starts feeling “I am happy”, “I am sad” etc. When the strength of *śhuddha jñāna* increases again with the practice of *samādhi*, the *vrittis* of *vyutthāna* begins to subside slowly and gradually. *Avidyā* again merges into its original source. As long as *śhuddha jñāna* does not get matured, this sequence goes on. This is my own experience.

Seekers, it should be kept in mind that one cannot get you rid of *avidyā* through self-study, reading of scriptures or listening to sermons etc., i.e. *jñāna* cannot be attained. The practice of *samādhi* is very essential to get rid of ignorance. You will be able to get rid of *avidyā* only after practising *samādhi* for many births. *Śhuddha jñāna* is adversary to *avidyā*; *avidyā* gets uprooted by *śhuddha jñāna*.

Prakṛti

Prakṛti is made up of five *tattvas* and three *guṇas*. Its nature is *jaḍa*, active and *pariṇāmī*. Due to the presence of five *tattvas* and three *guṇas*, every moment there is always some change going on in it. The cause of change is the three *guṇas*. All these three *guṇas* remain in *viśhamāvasthā*. Due to *viśhamāvasthā*, one *guṇa* keeps suppressing the other. Now it can be asked that while *Prakṛti* is *jaḍa*, then why it appears as animate. The reason for this is that *jaḍa Prakṛti* is very close to the *Chetana-Tattva*. Therefore, the image (reflection) of the *Chetana-Tattva* falls on the *jaḍa Prakṛti*, then this *jaḍa Prakṛti* also begins to appear like conscious and animate. In *Sattvagūṇa*, *Rajogūṇa* is merely for activity and *Tamogūṇa* is merely for stopping. Due to *viśhamāvasthā* of these *guṇas*, the first *pariṇāma* of *Prakṛti* is *chitta*. *Ahaṁkāra* remains present in the form of seed in the same *chitta*. When *jīvātmā* separates from *Brahman*, then the effect of *Prakṛti* falls on it. Due to the influence of *Prakṛti*, the *guṇas* in *viśhamāvasthā* create *Chitta*. Due to the presence of *Ahaṁkāra* in *Chitta* in the form of seed, *Ahaṁkāra* begins to become extroverted. In the same *Ahaṁkāra*, *avidyā* remains present in the form of seed. Due to this *avidyā*, a feeling of ego comes in the *jīvātmās*. Due to this feeling of ego, *Rajogūṇa* and *Tamogūṇa* begins to increase in *Sattvagūṇa*, due to which, the *jīva* begins to believe itself separate from *Brahman*. As the *Ahaṁkāra* gets extroverted, the *buddhi* gets manifested. The influence of *Rajogūṇa* and *Tamogūṇa* is more on the *buddhi* compared to *Ahaṁkāra*. On extroversion of *Buddhi*, *mana* and all the ten *indriyas* get originated. The master of these *indriyas* is *mana*.

Upon increase in the influence of *guṇas*, *Ahaṁkāra* becomes extroverted. Then it gets deformed to produce two uneven *pariṇāmas*, *Grahaṇa* and *grāhya*, from which *buddhi*, *mana*, *indriyas* and five *tanmātrās* originate. From these five *tanmātrās*, all the five *sūkṣhma bhūtas* and from the five *sūkṣhma bhūtas*, the five *sthūla bhūtas* are being extroverted. So because of successive extroversion, the quantity of *Rajogūṇa* and *Tamogūṇa* goes on increasing from *Chitta* to *Ahaṁkāra*, *Ahaṁkāra* to *Buddhi*, *Buddhi* to *mana*, and *mana* to *indriyas* respectively. The amount of *Rajogūṇa* and *Tamogūṇa* further increases from *tanmātrās* to *sūkṣhma bhūtas*, and *sūkṣhma bhūtas* to gross five *bhūtas*

respectively. Therefore, only *Rajoguṇa* and *Tamoguṇa* remain pervaded in the *sthūla śharīra*, *Sattvaguṇa* remains only nominally.

At the time when *Chitta* gets formed as a consequence of the *viśhamāvasthā* of *guṇas*, then the amount of *Tamoguṇa* is extremely low. *Avidyā* exists in the form of seed in it from that time. Due to this *avidyā*, the *jīvātmā* believes itself separate from *Brahman*, because when *Ahaṁkāra* becomes extroverted, the *vritti* of ‘I am’ arises from within it. Because of this sense of ego, attachment, malice, misery happen and actions are done with selfish desire, and these *karmāśhayas* are endured through birth, age and death.

The body of *Īśhvara* is also composed of the five *tattvas* and three *guṇas* of *Prakṛti*. However, there is a difference between *jīva* and *Īśhvara*. The cause of difference is the three *guṇas*. These three *guṇas* remain in *sāmyāvasthā* in *Īśhvara*. Due to this reason, one *guṇa* does not suppress the other. Due to *sāmyāvasthā*, deformity never occurs in the *chitta* of *Īśhvara*. Despite the fact that the *Mūla-Prakṛti* itself is *jaḍa*, it is having *sāmyāvasthā* of *guṇas*. Due to the *sāmyāvasthā* of *guṇas*, the *Mūla-Prakṛti* remains in an invisible form. The Nature which is visible to us through the eyes is having *viśhamāvasthā* of *guṇas* which is *pariṇāmī* and appears like *Māyā*. That is why *Īśhvara* is not visible to us with the gross eyes. Due to the *sāmyāvasthā* of *guṇas*, He is very subtle devoid of *sthūla bhūtas*.

All the *karmas* are performed by the *guṇas* of *Prakṛti*. The *jīva*, being deluded by *Ahaṁkāra*, believes that I do this *karma*. It happens due to ignorance. The *jīva* is captivated in bondages due to this ignorance. All of this activity occurs in the *chitta* because all *pariṇāmas* happen in the *chitta*. *Ātmā* is *apariṇāmī*. That is why *Ātmā* remains the same in pleasure and pain, during attainment of *jñāna* or *mokṣha*. All the changes happen in *Prakṛti*. *Prakṛti* ties itself in bondages and it also gets itself freed of bondages.

When the *sādhaka* attains the state of *samādhi*, the *tanmātrās*, *indriyas* etc. begin to become introverted. They begin to become introverted in the reverse order to which they got extroverted. By this, the effect of *Tamoguṇa* starts reducing. *Rajoguṇa* also begins to

decline gradually. The effect of *Sattvaguṇa* begins to increase. On increase of the effect of *Sattvaguṇa*, ultimately one can reach till the true Self.

When the *sādhaka* begins to become introverted through the practice of *yoga*, his state also begins to change. His state goes from *sthūla śharīra* to *sūkṣhma śharīra*, from *sūkṣhma śharīra* to *kāraṇa śharīra*, and from *kāraṇa śharīra* to *mahākāraṇa śharīra*. The description of the *mahākāraṇa śharīra* is rarely found. But the *sādhaka* believes in the existence of the *mahākāraṇa śharīra* after the *kāraṇa śharīra*. These bodies are sequentially of lesser density than the density of this *sthūla śharīra*, so a comprehensiveness comes within the *sādhaka*. The *mahākāraṇa śharīra* is the final body, i.e. the *sāmyāvasthā* of the *guṇas* of *Prakṛti*.

When a *sādhaka* attains a supreme stage in *yoga*, he can have the vision of *Prakṛti Devī* with the help of *divya-dṛṣhti*. By the way, *sādhakas* have the vision of *Prakṛti Devī* in various forms. As far as my own *anubhavas* are concerned, I had the vision of *Prakṛti Devī* in the sky many times. At that time, she used to wear a green *sārī* and a green blouse on her body. Shining stars used to be inlaid on her *sārī*. There used to be a high crown on her head. She used to smile in the space. Once she told me that I myself make arrangement for the entire cosmos. For some time, there was a very close relation of me and *Prakṛti Devī*. Sometimes, I used to perform the tasks told by Her. At that time, *Prakṛti Devī* disclosed a lot of secret works to me and made me aware of some of Her rules, which I cannot describe here because according to the laws of Nature, She keeps Her rules secret. 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 *sādhaka* reduce his *karmāśhayas*? Because *sādhakas* have to practice *yoga* for many lives, only then the process of their taking births stops. If a *sādhaka* adopts these rules, his *karmāśhayas* get diminished, then that *sādhaka* will have to take less number of births. However, these *karmāśhayas* can be reduced only to a certain quantity, because birth is certain due to *karmāśhayas*. *Prakṛti Devī* also needs to change Her arrangement; only a higher level *sādhaka* can understand about this arrangement. Let me describe in a few simple words— this world needs *yogīs* a lot. The tradition of *yoga* continues through the *sādhakas*, which keeps a certain amount of balance between *dharma* and *adharma*. This is the reason when the *adharma* prevails,

great *sādhakas* take birth at their own will and then propagate *dharma* on this *Bhūloka*. As *Kali-yuga* will progress, the reign of *adharma* will grow in a certain amount. If *adharma* has grown more than a certain proportion, because human beings are unrighteous and *tamoguṇī* in a certain amount, then *sādhakas* maintain the balance by preaching *dharma*. Yes, it is true that at the end of *Kali-yuga*, most human beings will become unrighteous, but it will happen according to the management of *Prakṛti Devī*.

Prakṛti Devī told about the state of human beings after death, i.e. where does *jīvātmā* go, what does it do etc. She gave me information about the *jīvātmās* of ordinary human beings and of *sādhakas* and what happens in the *sūkṣhma jagata*, which I have already described a bit, how does a *sādhaka* and an ordinary person take birth etc. She told me about birds, animals and trees. The most important thing is that a *sādhaka* can cause disturbance in the system of Nature in the following manner. When a *sādhaka* gives curse or boon to anyone, then in both the cases, i.e. curse or boon, the *yogabala* of the *sādhaka* works. Therefore, to make his words come true, *Prakṛti Devī* has to make arrangements accordingly. Yes, it is also true that curse or boon do not get implemented immediately. The reason for this is that in today's age (*Kali-yuga*), there is an excess of impurity or *Tamoguṇa* due to unrighteousness. The *yogabala* of a *sādhaka* is of *Sattvagūṇa*. Therefore, *Tamoguṇa* creates hindrance in *Sattvagūṇa*. 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 get imprinted in the *chitta* of the person. When the right comes, it gets fructified.

Well, I have been endowed with a special boon by *Prakṛti Devī*, that I can reduce the *karmāśhayas* of any person by a certain amount. But it has to be kept in mind that this task should be carried out thoughtfully. I have used this boon on three *sādhikās*. One of them is from Pune and the other two are from Jalgaon (Maharashtra). Later on, I had to suffer a lot due to the *karmāśhayas* of these three, because I reduced their *karmāśhayas* as I willed, but who would bear them? Some of them were burnt by *yogabala*, some were scattered in the space. Later on, I came to know that I should not have done so. All this happened due to attachment, but it will not be repeated in the future now. Now all information has been gained through *jñāna*.

Īśhvara

Īśhvara is the *Saguṇa* form of *Nirguṇa Brahman*. *Īśhvara* is made up of *Chetana-Tattva* and the *mahākāraṇa śharīra*. His body is made up of the five *tattvas* and three *guṇas*. There is *sāmyāvasthā* of *guṇas* in *Īśhvara*, i.e. all the three *guṇas* remain in equilibrium. None of the *guṇas* suppresses the other *guṇas*. Due to being composed of the *sāmyāvasthā* of *guṇas*, there is no deformity in the *chitta* of *Īśhvara*. That is why *Īśhvara* is comprehensive. On the other hand, due to being composed of the *viśhamāvasthā* of *guṇas*, deformation originates in the *chitta* of *jīvas*. *Ahaṁkāra* and *avidyā* remain in the form of seed in this deformity. That is why *jīva* is not comprehensive. No matter how much austerity or *yoga* a *yogī* does, he cannot become *Īśhvara*. He can get a body similar to that of *Īśhvara*, but he cannot replace *Īśhvara*. That is why a *yogī* who believes in *Dvaita* gets absorbed in the body of *Īśhvara* in his last stage (*kaivalya*).

One of the powers of *Īśhvara* is *Māyā*, which keeps the *jīvas* deluded. *Māyā* does its work due to *avidyā*. When a *yogī* cleanses *Ahaṁkāra*, in which *avidyā* remains present in the form of seed, from *Rajoguṇa* and *Tamoguṇa*, then at the time of *sākṣhātkāra* of *sāttvika ahaṁkāra*, the covering of *avidyā* gets removed as well. In this state, *Māyā* of *Īśhvara* also doesn't affect the *yogī*. As an example, *Īśhvara* and *jīva* in the form of two birds live together and are friends too. Both of them live on the same tree of the Nature composed of three *guṇas*. One of these birds, the *jīva*, eats delicious fruits, while the other bird of the form of *Īśhvara* does not eat fruits; he remains a witness. On the tree of *Prakṛti*, the bird of the form of *jīva* get deceived being attached to the fruit, but the bird of *Īśhvara* does not get attached to it and remains beyond pleasure and pain. In this context, fruit implies birth and enjoyment of taste in the form of pleasure and pain, which is called age and death.

It is impossible to have any kind of *pariṇāma* in the *viśuddha sattvamaya chetana Īśhvara* because *Rajoguṇa* and *Tamoguṇa* are merely present in nominal amount. That is why He has no relation with *avidyā*, He Himself is an epitome of knowledge. Due to being an epitome of knowledge, *Īśhvara* has taken on a *viśuddha sattvamaya* form for the emancipation of *jīvas* suffering from miseries in this world by giving them knowledge

and sermons. The *chitta* of *Īshvara* is comprehensive due to not being *pariṇāmī* due to the equanimity of *guṇas*, i.e. *Īshvara* Himself is all-pervasive. The *chitta* of *jīva* is *pariṇāmī* due to *viśhamāvasthā* of *guṇas*, which is why *jīva* is bound in bondages. Due to bondage, it is limited to a certain boundary, so the number of *jīvas* is infinite. It is worth noting that due to being all-pervasive, the *chitta* of *Īshvara* remains present in every particle at every moment. Moreover, due to being pervaded in every particle, He knows about all *jīvas*. He knows the *chitta* of every *jīva* very well. Sometimes He Himself incarnates for the welfare of living beings.

Due to being omnipresent and *viśuddha sattvamaya*, *Īshvara* is omnipotent, because His presence is everywhere. This is the reason that *Īshvara* always exists at the time of creation, existence and destruction. These three things, (creation, existence and annihilation) cannot be possible without *Īshvara*, i.e. all these things depend on the will of *Īshvara*. At the time of the *pralaya*, all beings get immersed in *Īshvara* in the form of seed. At the time of creation, the seeds of these forms come out of *Īshvara*, because creation is mandatory due to non-obliteration of the *karmāśhayas* of all *jīvas*. The *karmāśhayas* of *jīvas* remain present in a subtle form of seed. *Prakṛti* gets absorbed in *Īshvara* and *Īshvara* gets immersed in the *Nirguṇa Brahman*. It happens only at the time of the ultimate *pralaya*. *Īshvara* is said to be beyond *Prakṛti* and called as *Saguṇa Brahman*.

Prakṛti cannot be considered to be independent, while some people believe that the Nature is independent. It can be resolved that instead of believing *Īshvara* as a motivator, we believe *Prakṛti* to be the cause of the creation of the world, then there will be a flaw. Without the stimulation of *Chetana*, any kind of action cannot originate in an inert substance, like a chariot cannot run without a charioteer. So it is necessary to accept the existence of *viśuddha sattvamaya*, *Chetana Īshvara*, an epitome of knowledge.

Pleasure, sorrow, miseries etc. are the nature of the *chitta* of *jīvas* and not of *Ātmā*. *Īshvara* has no connection with these pleasures, sorrows, miseries etc. *Īshvara* is free in all the three times of creation, existence and catastrophe. *Īshvara* means the one who is capable of performing all tasks just by will. So creation begins just by a wish (*saṅkalpa*) of *Īshvara*. Existence of creation also remains just by His wish. And *pralaya* also starts

happening with just a volition. He does not need to go anywhere or do anything for all these three happenings. The splendour of *Īśhvara* is since eternity because *Īśhvara*'s *chitta*, being composed of the equanimity of three *guṇas*, exists from infinite time. *Jñāna* is eternal in the *viśuddha chetanmaya chitta* of *Īśhvara*. That is why *Īśhvara* is said to be the epitome of wisdom. No matter for how long a *yogī* may practice *yoga* (remain in *samādhi*), he cannot become *Īśhvara*, because the *chitta* of *jīvas* is made up of the variability of *guṇas*. A *yogī* may become similar to *Īśhvara* by the practice of *yoga*, such as getting a form similar to that of *Īśhvara*, but the quality that is present in *Īśhvara* since eternity, where will a *yogī* get that attribute from. That is why, a *yogī* will have to merge in *Īśhvara*'s body in the last stage, which is called *Kaivalya Mokṣha*. Only that *yogī* who is a worshiper of *Saguṇa* form or believes in *Dvaita* philosophy will merge in the body of *Īśhvara*. If he believes in *Advaita* or worshiper of *Nirguṇa*, then that *yogī* will merge in an extremely radiant light (*Nirguṇa Brahman*).

Īśhvara is called embodiment of *jñāna* because there is no *pariṇāma* of any kind in His *chitta*; His *chitta* is *viśuddha sattvamaya*. He is the witness of this world from the time immemorial, because He is omnipresent, His all-pervasiveness is eternal. Being the seer from infinite time, He has the knowledge of the entire universe. This *jñāna* has not been attained by *pariṇāma*, but due to being eternal witness, His *jñāna* is *apariṇāmī*. *Apariṇāmī* implies perpetual, the *jñāna* of *Īśhvara* is timeless. Due to having eternal *jñāna*, He is said to be personification of *Jñāna*. On the other hand, the *jñāna* of a *yogī* is attained by *pariṇāma*. A *yogī* attains *jñāna* in a supreme state, he has achieved this stage through the practice of *samādhi*. When *Rajoguṇa* and *Tamoguṇa* begin to diminish from *ahamkāra*, the *pariṇāma* of *chitta*, *jñāna* begins to dawn on the *yogī*. Therefore, the *jñāna* of a *yogī* is a *pariṇāma* of *chitta*. The *jñāna* of a *yogī* increases gradually through *yoga*. While increasing slowly and gradually, it stops after reaching a limit. So the *jñāna* of a *yogī* is lesser as compared to that of *Īśhvara*. The *jñāna* of a *yogī* is limited, while the *jñāna* of *Īśhvara*, being eternal, is boundless. For this reason, the *jñāna* of all the *yogīs* cannot be equal. The limit where the *jñāna* of a *yogī* stops, it should be considered that the base of his *jñāna* is *Īśhvara*.

Īśhvara's body is made up of *Parā-Prakṛti*. None is as big as *Īśhvara* is, He is omnipresent. Due to His body being composed of *Viśuddha Sattvaguṇa* and being omnipresent, all the powers are vested in Him. That is why He is called the owner of power. One power of *Īśhvara* is *Māyā*, due to which all the living beings, considering the material substances of this transitory world as their own, remain deluded. That is why *Īśhvara* has been called *Māyā-pati* (master of *Māyā*). Being all-powerful, He has been said to be the bearer of all titles.

A part of *Īśhvara* incarnates to emancipate the universe, that is why he has been called redeemer and merciful. It happens only when the *adharma* prevails too much in this world, i.e. human being adopts unrighteousness under the influence of ignorance and gives up his real path (of attainment of *Īśhvara*). Then a part of *Īśhvara* Himself shows the path of God-realisation, leaving the path of evil so that human beings can get liberated. Just as Lord Jesus Christ himself says, "Give up the path of sin, follow the path taught by me, I will emancipate you". Lord Jesus spent all his life showing the path of blessedness to the people. When he was crucified, he said, "O father (*Brahman*)! forgive them (who crucified him), because they do not know what they are doing". In the same way, *Bhagavāna Śhrī Kṛṣṇa Himself* destroyed and caused to destroy impious ones. The sermon of *Bhagavad-Gītā* given by *Bhagavāna Śhrī Kṛṣṇa* during *Mahābhārata* war is akin to nectar for this world in this age, because *Bhagavāna* Himself has given the sermon of *Bhagavad-Gītā*. It contains the best teachings for the benediction of this world. *Bhagavāna Kṛṣṇa* has made everything clear about *Prakṛti*, *Karma Yoga* and *Jñāna Yoga*.

I have seen that the *yogīs* of these days start get them addressed as an incarnation of God. Their disciples and followers say that our *guru* is an incarnation of God. What the irony is it and how pitiful it is that just by practising a little bit of *yoga*, they proclaimed themselves as God! For such *yogīs*, I will only say that they should still practise more of *yoga*. A *yogī* should attain an extremely high state through *samādhi*, so that they may attain *jñāna*. After attaining enlightenment (*Tattva-jñāna*), the *yogī* will stop getting himself addressed as God. He should impart the knowledge of *Tattva-jñāna* to his disciples and followers, so that those who call him God may know the difference between

Īśhvara and a *yogī*. Because God can never be a human and a *yogī* can never become God, no matter how much he practises *samādhi*. Calling yourself and others as God is nothing but ignorance. Due to lack of attainment of supreme state in *yoga* and the presence of several types of *vrittis* in *chitta*, such *yogīs* get deluded. When a *yogī* has attained the first stage of *samādhi*, the *vrittis* of *chitta* become visible in different forms. On achieving this state, different kinds of *anubhavas* occur to *yogīs*. Due to the some special type of *anubhavas*, the *yogī* begins to consider himself as God. *Tattva-jñāna* is still too far from this state. To attain *Tattva-jñāna*, a *yogī* has to do *sāadhanā* for many lives. Therefore, the *sāadhanā* of a *yogī* can never be completed in one life. The stage of *samādhi* that a *yogī* achieves in a birth, he attains that stage of previous birth in a few years after beginning to practise *yoga* in the next birth. Then he achieves a higher state of *samādhi* through practice.

When *Īśhvara* takes *avatāra*, then He is endowed with a lot of His powers from the beginning. He does not have the need to practice *yoga* like other *yogīs*. *Īśhvara* has just taken on a *sthūla śharīra* in the *avatāra*, yet *ahaṁkāra*, *avidyā*, *indriyas* etc. do not get extroverted in Him like worldly people as a *pariṇāma* of *Prakṛti*, because He has come to save the world. He has taken on the *sthūla śharīra* to save this world. Due to having *sthūla śharīra*, He is associated with the *indriyas*, *mana*, *buddhi*, *ahaṁkāra* (*sattvamaya ahaṁkāra*), *chitta* etc., but He is beyond all these things, because *Prakṛti* itself is dependent on Him and gets immersed in Himself. Then, how can *Prakṛti* affect Him? He did not come because of any worldly enjoyment or any kind of bondage. *Īśhvara* is free. He comes for the benediction of the world. 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 *sthūla bhūtas*. Even then, he follows the rules of Nature i.e. He performs worldly activities, just as *Bhagavāna Śhrī Rama*, *Bhagavāna Śhrī Kṛṣṇa* and Lord Jesus did.

Seekers, I am writing the meaning of *Bhagavāna* briefly. The word ‘*Bhagavāna*’ is composed of two words. The first is ‘*bhaga*’ and the second one is ‘*vāna*’. The meaning of ‘*bhaga*’ is *Prakṛti* and that of ‘*Vāna*’ is driver, i.e. ‘*Bhagavāna*’ means the driver of *Prakṛti*, one who governs the *Prakṛti*. The entire cosmos is created by *Prakṛti*. The power

(*Prakṛti*) which is the creator of all the cosmos, the driver and master of that power is called *Bhagavāna*. In other words, it may be said that whatever act *Prakṛti* does, it performs it according to the wish of *Bhagavāna*. The cycle of creation, existence and destruction that happens in *Prakṛti*, *Bhagavāna* Himself is its master. That is it is said that *Brahmā*, *Viṣṇu* and *Maheśa* perform the act of creation, existence and destruction respectively. After annihilation, *Prakṛti* merges this universe in Herself in the form of seed and then this *Prakṛti* merges in the body of *Bhagavāna Nārāyaṇa*. *Bhagavāna Nārāyaṇa* keeps lying in the Kshir Sagar till infinite time calmly in *yoga-mudrā* and then *Prakṛti* reappears as per His wish and the act of creation starts. Seekers, the words ‘*Bhagavāna*’ and ‘*Īśhvara*’ are synonyms. Then, how much unfair is it to call a *yogī* as *Bhagavāna*! In a way, it is like insulting the word ‘*Bhagavāna*’. Then, how does a *yogī* gets himself addressed as *Bhagavāna*! What is the *Tattva-jñāna* of such *yogīs* doing at that time? I have the opinion that neither a *yogī* should be called as *Bhagavāna* nor should any *yogī* motivate anyone to call himself as *Bhagavāna*, because no matter how much *yoga* a *yogī* may practice, he can never become *Bhagavāna*.

Ātmā

Ātmā is a form of *Brahman* Itself, so all the attributes of *Brahman* are present in it. *Ātmā* is also entirely beyond Nature, unindulged, omnipresent, beyond *guṇas*, passive, *apariṇāmī* and eternal. When this *Ātmā* is related to *Aparā-Prakṛti*, it is then called *jīva*. Then due to variable state of the three *guṇas*, a feeling of ego awakens in the *jīva*, due to which the *jīva* does the mistake of considering itself separate from *Brahman*. Thus, cortex of the form of *jīva* clings on the soul. Due to this cortex, it considers this gross world as its own, and gets bound in the bondage of birth and death and suffers pleasure and pain.

The nature of *Ātmā* is *Chetana*. The light of *Ātmā* falls on the *chitta*, due to which the *chitta* seems to be like illuminated. Just as the light of the Sun falls on the Moon and the Moon appears to be illuminated, but it is not self-illuminated, in the same way, the *chitta* appears to be *Chaitanya* due to *Ātmā*. Due to this, *Ahaṁkāra*, *Buddhi*, *mana*, *indriyas* etc. become active. The power of *Ātmā* acts in all these things. Human beings have the power to breathe, see, hear and perform all other activities only because of this *Ātmā*, because without *Ātmā*, all the *sūkṣma* and *sthūla bhūtas* of *Prakṛti* cannot do anything.

Ātmā is indeed insulated, neutral, so *Prakṛti* has no effect on it. It has nothing to do with the conduct of the world. It is beyond pleasure and pain, attachment and malice, birth, youth, old age and death etc. All these are demeanours of *jīva*.

When *yogīs* realise their true Self (*Ātmā*) through *yoga*, they get relieved from all kinds of torments, because misery etc. belong to *Prakṛti*. On experiencing *Ātmā*, a *yogī* understands all the acts of Nature very well. He remains free from influence of Nature, even while living in it.

Ātmā is a detached witness of all the actions carried out by *jīvas*, whether done in the past or present, because it existed even before the origination of *chitta* and the ability of any action in living beings comes by means of *Ātmā*. Therefore, no living being can perform any action keeping it hidden from *Ātmā*. *Ātmā* is the witness of all living beings and the entire Universe.

It is absolutely wrong to consider *Ātmā* different from the *Brahman*, it is nothing but ignorance. It is indeed *Brahman* that acts in the form of *Ātmā*, because both are one and the same.

The abode of *Ātmā* in the body of human beings is believed to be in *Hṛdaya*. *Ātmā* dwells in the *Akaśha* that is present inside *Hṛdaya*. *Akaśha* is one of the five *bhūtas*, *Ātmā* is even beyond the *Akaśha*. The vision that the *sādhakas* have of the form of a flame in the heart is an extremely powerful *sāttvika vritti* of *chitta* itself.

I would like to let the seekers know according to my own knowledge that when *Kuṇḍalinī* comes in *Hṛdaya* after opening the *Brahmarandhra*, then it gets stabilized in *Hṛdaya* after *samādhi* has been practised a lot. The stabilization of *Kuṇḍalinī* means that instead of coming back to the *Mūlādhāra*, it becomes stable in *Hṛdaya* permanently coming from *Mūlādhāra* via *Brahmarandhra*. After its stabilization in *Hṛdaya*, it leaves its original form of *Agni-Tattva* and merges in *Vāyu-Tattva*. After this, the *sādhaka* does not have the vision of *Kuṇḍalinī* in his body. After that, the vision that the *sādhaka* has of luminous flame, is the form of a *vritti*.

The experience of *Ātmā* occurs when a *yogī* has destroyed all the *karmāśhayas* present in the *chitta* by enduring them. All the *karmāśhayas* get destroyed only when the *karmāśhayas* remaining after *Nirvikalpa Samādhi* are finished by enduring them. When these leftover *karmāśhayas* have been endured, *śuddha sāttvika ahaṁkāra* remains, *tamoguṇī ahaṁkāra* and *avidyā* are not left and then *śuddha jñāna* is attained. Now the question arises that can *sāttvika ahaṁkāra* cause to have the vision of *Ātmā*? Because there should also be someone to envision *Ātmā*, only then it can be known that *sākṣhātkāra* of *Ātmā* has happened. It is also known that *Ātmā* is beyond *Prakṛti*, then can a thing which is beyond us be seen? *Sākṣhātkāra* of *Ātmā* cannot be done by *ahaṁkāra*. *Sākṣhātkāra* of *Ātmā* is not possible, it can only be felt. This is because *Ātmā* is all-pervasive, whereas *ahaṁkāra* and *chitta* have definite boundaries. In a state of ignorance, *Ātmā* appears to be inside the *chitta*, but in the state of *jñāna*, *chitta* appears to be present inside *Ātmā*, this is the reality. Therefore, *sākṣhātkāra* of *Ātmā* is not possible, rather one has to be situated in it. That is why the term ‘*sthit-prajñā*’ is used.

The *sādhaka* whose *karmāśhayas* are not completely destroyed, i.e. some *karmāśhayas* are lying in the *chitta*, he gets the vision of *Ātmā* in the state of *samādhi* after stabilization of *Kuṇḍalinī*. Actually, it so happens that an extremely powerful *sāttvika vritti* of *chitta* takes on the form of the soul, which the *sādhaka* perceives as *Ātmā*. Now the question arises that can a *vritti* take the form of *Ātmā*? The answer is yes, it can, because *chitta* is illuminated by the light of *Ātmā* itself. When the light of *Ātmā* falls on the *chitta*, the *sattvaguṇī vrittis* present in the *chitta* also begins to appear to be self-illuminated. In this way, a *vritti* present in the *chitta* assumes the form of soul, which a *yogī* begins to consider as actual *Ātmā* itself. Therefore, the *sādhaka* should understand that if you have the vision of *Ātmā*, then there should be no *karmāśhayas* left in the *chitta*. If *karmāśhayas* are not remaining, then taking birth again is impossible. However, the *sādhaka* knows that he has been doing *yoga* from many past lives and still he will take more births, then how is Self-realisation done? Seekers! The *vritti* of your *chitta* has embodied the form of *Ātmā*.

I have just written about Self-realisation that a *yogī* has the *sākṣhātkāra* of *Ātmā* in the state of *samādhi*. The truth is that the vision of luminous flame in the *chitta* is actually an extremely *sāttvika vritti*, no matter even if it is the *vritti* of *sāttvika ahaṃkāra*. Such *vrittis* assume the form of *Ātmā* due to being too close to *Ātmā* and direct towards the soul, but it is not the real *Ātmā*. Just as the figure of the face that is visible in the mirror while looking in it is not the actual face, rather it is a reflection of face; similarly, an extremely *sāttvika* and powerful *vritti* present on the *chitta* takes the form of *Ātmā*, which is in the shape of a candle flame. Many ignorant practitioners call it as Self-realisation.

Now you can ask when and how does the actual *Ātma-Sākṣhātkāra* takes place. *Ātmā* is itself the seer and is formless. One who is the witness itself, who can see it, i.e. no one. When the state of a *yogī* is in *śuddha jñāna*, he attains the knowledge of the difference *Ātmā* and the *chitta*. On further increase in practice, his *chitta* begins to be oriented towards *Kaivalya*. Then all three *guṇas* cease to perform their usual activity of *pariṇāma* for some time, then *chitta* and the three *guṇas* become situated in their original source *Ātmā* and take the form of *Ātmā*. On the dissolution of *samādhi*, *chitta* and all the three *guṇas* take their original forms again. The state of being situated in *Ātmā* is called *Nirbīja*

Samādhī. Seekers may now have understood that *sākṣhātkāra* of *Ātmā* is not possible, rather one gets situated in *Ātmā*. Being formless, *Ātmā* has no shape, but it appears to be in the form of a flame in the *chitta*.

Creation and Annihilation

The act of creation and the annihilation has been going on from infinite time. Before the creation, only the luminous formless *Brahman* exists. When a *saṅkalpa* of becoming many from one arises in him, the time for creation comes. At this place, it cannot be argued that It is deformable. *Brahman* is changeless and the act of creation is continuing since eternity. Along with the *saṅkalpa*, the sound of *Om* also originates. All the five *tanmātrās* emanate along with this *Om*. From these *tanmātrās*, five *sūkṣhma bhūtas* appear in a subtle form. From these five *sūkṣhma bhūtas*, five *sthūla bhūtas* emerge. The Sun, the Moon, the Earth and the stars are created from these five *sthūla bhūtas*. In the beginning, all the three *guṇas* manifested along with the sound of *Om*. The influence of these three *guṇas* remains on the *tanmātrās* and the five *sūkṣhma* and *sthūla bhūtas*. That is why the effect of all the three *guṇas* remain on every object. The sound of *Om* keeps on reverberating for a long time, this sound is produced from a certain centre point.

To carry out the act of creation, *Brahman* manifests its *Saguṇa* form, i.e. *Brahman* Itself appears in *Saguṇa* form, who is known as *Bhagavāna Nārāyaṇa*. *Bhagavāna Brahmā* originates from the navel lotus of *Bhagavāna Nārāyaṇa*. *Parama-Śhiva* already appears as *Saguṇa* form of *Brahman*. *Prakṛti* is made up of five *tattvas* and three *guṇas*. It is an amalgamation of these eight. Creation happens by means of *Prakṛti* only. In every substance, all the five *tattvas* and three *guṇas* are found in more or less amount.

In order to perform the task of creation, *Prakṛti* manifests in two forms. One in the form of *Parā-Prakṛti* and second in the form of *Aparā-Prakṛti*. *Prakṛti* of *Īśhvara* appears in the form of *Parā-Prakṛti* and the *Prakṛti* of *jīvas* in the form of *Aparā-Prakṛti*. That is why it is found to be mentioned in scriptures that *Prakṛti* is of two types. There is *sāmya-pariṇāma* going on in *Parā-Prakṛti*. In this *pariṇāma*, the *guṇas* remain uniform, one *guṇa* does not suppress the other. There is *viśhama-pariṇāma* in *Aparā-Prakṛti*. In this *pariṇāma*, the three *guṇas* do not remain constant. Each *guṇa* keeps suppressing others, due to which a deformation originates and the work of creation progresses further. *Parā-Prakṛti* is also called the *Mūla-Prakṛti*.

Mūla-Prakṛti remains in *sāmyāvasthā*. There is no deformity in it, that is why the *Mūla-Prakṛti* is all-pervasive. The body of *Īśhvara* is also made up of the unvarying state of *guṇas*. *Īśhvara* is ubiquitous. One of the powers of *Īśhvara* is *Māyā*. The nature of *Māyā* is to keep the *jīva* associated with *avidyā* deluded. Both *Māyā* and *avidyā* work together to further the creation. In the *tamoguṇī ahaṁkāra* situated in the *chitta* made up of *viśhamāvasthā* of *guṇas*, *avidyā* remains hidden in the form of seed. *Avidyā* manifests itself when *Tamoguṇa* increases. *Avidyā* means ignorance. Due to this *avidyā*, a feeling of ego arises in *ahaṁkāra*. Then the *jīva* starts perceiving itself separate from *Brahman* and begins to consider the *jaḍa Prakṛti* as its own. That is why the *jīvātmā* performs *karmas* coupled with *avidyā* in this gross world. The fruit of such *karmas* is full of miseries. Due to the *karmāśhayas* formed by these *karmas*, *jīva* has to undergo birth, age and death. This sequence keeps going on.

When the relation of *Chetana-Tattva* gets established with *Aparā-Prakṛti*, then that *Chetana-Tattva* is called *jīva*. Due to the *chitta* of *jīva* being composed of *Aparā-Prakṛti*, *pariṇāma* keeps on happening in its *chitta*. In such a *chitta*, *tamoguṇī ahaṁkāra* keeps lying hidden in the form of seed. On increase in *Tamoguṇa*, *tamoguṇī ahaṁkāra* gets emanated. *Avidyā*, which remains hidden in the form of seed in *tamoguṇī ahaṁkāra*, also manifests itself. At the same time, a feeling of ego appears and *jīvātmā* begins to consider itself separate from the *Brahman*. Its downfall begins from this point. At the helm of this downfall, it starts considering itself confined to the *sthūla śharīra* only. When the relation of *Chetana-Tattva* is with *Parā-Prakṛti*, then that *Chetana-Tattva* is called *Īśhvara*. The *guṇas* remain in *sāmyāvasthā* in *Parā-Prakṛti*, hence there is no *pariṇāma* in the *chitta* of *Īśhvara*. *Parā-Prakṛti* remains in an unmanifested form. *Aparā-Prakṛti* remains in a manifested form. *Parā-Prakṛti* is also called *Samaṣṭi-Prakṛti* (cumulative Nature) and *Aparā-Prakṛti* is called *Vyaṣṭi-Prakṛti* (singular Nature). *Īśhvara* reigns over *jīvas*, while the *jīva* is governed. *Jīva* remains in bondage and *Īśhvara* is completely free.

Lord *Brahmā* is originated from the navel lotus of *Bhagavāna Nārāyaṇa*. *Brahmā* is also called *Hiraṇyamaya-Puruṣha*, because his body is golden in colour like gold. His hair and beard are also golden in colour. The creation of universe is carried on by Lord *Brahmā* and he is considered to be the ruler of the *sūkṣhma lokas*. A part of *Bhagavāna*

Nārāyaṇa, *Bhagavāna Viṣṇu*, performs the task of sustenance. *Rudra* (*Śhaṅkara*), originated from *Bhagavāna Śhiva*, carries out the task of annihilation. Eleven *Rudras* are originated from *Bhagavāna Śhiva* just akin to Him. *Bhagavāna Brahmā* has created a variety of living beings; some of them are: *Indra*, *Vasu*, *Āditya*, gods, demons, *Gandharvas*, *Kinnaras*, *Yakṣhas*, *Ṛshis*, *Pitaras*, humans, animals, birds, creeping creatures, insects, trees, plants etc. All these living beings come under fourteen *lokas*. It is mentioned in *Purāṇas* 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 *lokas* are believed to exist in the Universe. There are three more *lokas* above these fourteen *lokas* which are not believed to be amongst the perishable *lokas*. Amongst all these fourteen *lokas*, *Bhūloka* is the gross world. All the other *lokas* are subtle. The density of these *lokas* is different from each other. The *lokas* above these fourteen *lokas* come under *mahākāraṇa jagata*. *Īshvara* dwells in this *mahākāraṇa jagata*. His body is made up of *mahākāraṇa tattvas*.

Jīvātmās are of two types: (1) *Baddha*, (2) *Mukta*.

***Baddha*:** The *jīvas* which take birth and die are covered under this category. The *jīvas* of fourteen *lokas* fall under this category, because they have to undergo birth and death at some time or the other. Some of these *jīvātmās* are excellent, which are always engaged in the remembrance of God and long for *mokṣha*, while most of the *jīvātmās* have the desire of enjoyment. The age of some of these is very much and some are short-living. Some of them act in accordance with the rules made by *Īshvara*, some others under the influence of *indriyas* bind themselves in the bonds of *karmas*. If they wish, they can be free from the bondage of *karmas*.

***Mukta*:** Such *jīvātmās* never come into the world. Their *jñāna* never gets diminished. The *sādhakas* who do *bhakti* are always engaged in praises of God and service. There is a feeling of oneness in the practitioners of *yoga*. Such *sādhakas* remain introverted in the *Chitta* of *Īshvara* through *samādhi*. This place comes under *Parā-Prakṛti*. According to the scriptures, a description of three *lokas* is found within *Parā-Prakṛti*. These *lokas* have been called *Goloka*, *Śhivaloka* and *Vaikuṇṭha*.

At the beginning of creation, when the *jīvātmās* come to take on the human body, an abundance of *Sattvaguṇa* is found in them. At that time, the conduct is mostly of *Sattvaguṇa* on the Earth, because the effect of *Sattvaguṇa* is predominant on Earth at that time. As time passes, due to increase in *Tamoguṇa*, unrighteousness begins to rise. Ultimately, in order to destroy unrighteousness and to establish the reign of righteousness, a part of God incarnates.

According to more or less prevalence of *Sattvaguṇa* and *Tamoguṇa* on the Earth, there are said to be four *yugas*: (1) *Sat-yuga*, (2) *Tretā-yuga*, (3) *Dvāpara-yuga* and (4) *Kali-yuga*. At the beginning of *Sat-yuga*, all transactions were governed by *Sattvaguṇa*. All human beings used to be truthful and they had full faith in *dharma*. That is why people used to do *yoga*, austerity and *yajña* etc. very much. When the effect of *Tamoguṇa* increases a little, people begin to follow unrighteousness due to the effect of *Tamoguṇa*. Then the Lord destroys evil ones by incarnating as *Varāha* and *Narasimha* etc. In this era, when *adharma* prevails in the proportion of $1/4^{\text{th}}$, the change of *yuga* is considered. From then onwards, it is said to be *Tretā-yuga*. At the beginning of this *yuga*, righteousness in the proportion of $3/4^{\text{th}}$ and unrighteousness remains in the proportion of $1/4^{\text{th}}$ part. Slowly and gradually when *adharma* increases, *Bhagavāna Śhrī Rama* incarnates to destroy unrighteousness and establishes righteousness. At the end of this *yuga*, *dharma* remains in the proportion of $1/2$ and the other $1/2$ part turns into *adharma*. When *dharma* remains half and half is *adharma*, then it called the inception of *Dvāpara-yuga*. When *adharma* increases further, then at the end of the *yuga*, *Bhagavāna Śhrī Kṛṣṇa* incarnates who establishes the reign of *dharma* by destroying evil. At the end of this *yuga*, *dharma* remains $1/4^{\text{th}}$ part and *adharma* becomes $3/4^{\text{th}}$ part, then *Kali-yuga* is said to be arrived. *Kali-yuga* means the age of *adharma*. In this era, all conduct is dominated by *Tamoguṇa*. *Adharma* keeps increasing gradually. That is why people with religious nature have to face a lot of hardship. In this era, *yoga*, *japa*, *tapa*, *yajña* etc. almost begin to disappear. At the end of *Kali-yuga*, *dharma* (*Sattvaguṇa*) remains only nominal. Almost entirely the empire of *adharma* gets established. Then destruction starts on the Earth. It is also called the *pralaya*. At the time of the *pralaya*, all the livings beings and humans die. The Earth gets submerged in water.

The reason for these *yugas* on Earth is the consequence of *viśhamāvasthā* of *Prakṛti*. At the time of creation, there is exorbitance of *Sattvaguṇa* among all the three *guṇas*. Due to *viśhamāvasthā* of *guṇas*, the influence of *Tamoguṇa* keeps increasing continuously. Due to an increase in the impact of *Tamoguṇa*, ignorance begins to increase in humans. Due to an increase in the ignorance, the tendency of human beings begins to be towards *adharma*. In this manner, *adharma* continues to increase continuously. It is a rule of Nature that *adharma* should grow to a certain amount. When there is an imbalance of *dharma* and *adharma* in a certain amount, then a part of *Īśhvara* incarnates to destroy *adharma* and then establish *dharma*. The tenure of *Sat-yuga* is the highest. Other *yugas* are of shorter duration respectively.

It is said that the *pralaya* is of many types. In one kind of *pralaya*, the Earth gets submerged in water and the higher *lokas* remain intact. Then, at a certain point in time, the water of the Earth gets frozen in the form of ice and the creation begins. In another type of *pralaya*, all the fourteen *lokas* get destroyed. Lord *Brahmā* Himself merges into the body of *Bhagavāna Nārāyaṇa*. The three highest *lokas* remain intact. That is why these three *lokas* are said to be eternal. But at the time of ultimate *pralaya*, *Prakṛti* winds all the fourteen *lokas* and the three higher *lokas* into Itself in the form of seed. *Bhagavāna Śhiva* and *Bhagavāna Śhrī Kṛṣṇa* enter into *Nirguṇa Brahman* leaving their *Saguṇa* form. The *Mūla-Prakṛti* merges into *Bhagavāna Nārāyaṇa* in the form of seed. *Bhagavāna Nārāyaṇa* gets absorbed in *Nirakar Brahman*, leaving His *Saguṇa* form. At that time, only the luminous *Brahman* remains. Luminous *Brahman* remains alone for infinite time, then the same sequence of creation takes place. This sequence of creation and catastrophe has been continuing since the times immemorial.

Now the question arises that does everyone achieve *mokṣha* at the time of *pralaya*. Because a time comes, when *Prakṛti* merges in *Īśhvara* and *Īśhvara* in *Brahman*. At that time, all the *jīvātmās* of good and bad *karmas* become one. Yes, it is true that there comes a time when all the *tamoguṇī*, *sattvaguṇī*, good and bad *jīvātmās* get merged in *Prakṛti*, *Prakṛti* in *Īśhvara*, *Īśhvara* in *Nirguṇa Brahman*, but this time comes after infinite time. It does not mean that *jīvātmā* should not attempt to get *mokṣha* or should not contemplate

God. If it does not do so, then it will continue to bear the state of birth, age and death in this world of miseries till eternity.

Seekers! The reason for the creation is also that at the time of the *pralaya*, *Prakṛti* merges in *Īśhvara* encompassing all the *jīvātmās* within Itself in the form of seed. In this state, the *karmāśhayas* of those *jīvātmās* remain to be borne, which is why creation is necessary, because it is mandatory for *jīvātmās* to bear the fruits of their *karmāśhayas*. At the time of creation, when *jīvātmā* appears, the *karmāśhayas* of the past remain in its *chitta* and due to these *karmāśhayas* in the form of seed, the *jīvātmā* has to come to this world. So *jīvātmā* does not get *mokṣha* even after *pralaya*.

When a *yogī* increases his practice of *Nirbīja Samādhi* after finishing the *karmāśhayas* of *chitta* through the practice of *yoga*, then he attains *śuddha jñāna*. In this state, ignorance of the *yogī* gets destroyed and he comes to know the secrets of Nature. Therefore, he does not let himself be bound in the bondage of *Prakṛti*, because he has known the reality of *Prakṛti* very well, now there is no question of being bound in bondages. It does not imply that if there are no *karmāśhayas* left in the *chitta*, then he will get immersed in *Brahman* after leaving the *sthūla śarīra*. Such a *yogī* will still not be able to merge in *Brahman*, because an internal *pariṇāma* of *guṇas* is going on in the *chitta*. The *yogī* of this stage will remain in *samādhi* for infinite time in the *mahākāraṇa jagata*.

I remember an *anubhava*. I had a vision of *pralaya*. I did not write this *anubhava*. In that *anubhava*, I saw how the Moon, Earth, Sun and the stars etc. get dissolved. First of all, the sound of *Om* reverberates throughout the cosmos. By that sound of *Om*, a vibration starts in all the stars, Sun, Moon, Earth etc. This vibration keeps increasing gradually. Then a blast occurs in Earth, Sun, Moon, stars etc. with a terrible sound. The gross shape of the constellations and planets gets destroyed with the explosion. Gross matter spreads all around the space. At that time, fire is visible in the entire space. After a certain time, everything gets cooled. *Agni-Tattva* merges in *Vāyu-Tattva*, *Vāyu-Tattva* in *Akaśha-Tattva* and *Akaśha-Tattva* (*Aparā-Prakṛti*) in *Parā-Prakṛti*. When the creation is about to begin, then a terrific explosion happens after the sound of *Om* appears. Along with the explosion, light and motion get. The process of creation begins again.

Brahman

Brahman is devoid of attributes, formless, changeless, infinite, all-pervading, the source of all sources, Truth, free from motion and *Chetana*. It is very difficult to know much about *Brahman*. From ancient times till today, great *yogīs*, saints, sages etc. also have not been able to know much about *Brahman*. In spite of being free of motion, *Brahman* is said to be having fastest velocity because *Brahman* is all-pervasive. That is why its existence is everywhere. Due to being present everywhere, It is also said to be most dynamic. Any other living beings take some time to reach any place, but *Brahman* does not take any time, so he is said to be having fastest velocity. All the *tattvas* are immersed in *Brahman*. It proves that any element in which there is any kind of motion, it will certainly have some boundaries, such as *Vāyu-Tattva* can move only up to the limit of its existence. *Vāyu-Tattva* is immersed in the *Akaśha-Tattva* and is originated from *Akaśha-Tattva* itself. Any *tattva* which is immersed within another *tattva* has specific boundaries. Its existence is up to that boundary and can move up to that place, it cannot go beyond that. In the same way, *Akaśha-Tattva* is immersed in *Brahman*. That is why *Akaśha-Tattva* has a specific limit. *Brahman* is not submerged in anything, so It has no boundaries. It is free from origin and end, so It is called complete. It is omnipresent. Due to being all-pervasive, Its existence is everywhere. In other words, It is all-pervasive.

When a substance will move and will reach up to its goal, it will surely take some time to reach its goal and will remain within its periphery, because it has boundaries. But *Brahman* is limitless, He is present everywhere and due to being present at all places seamlessly, It does not need to move anywhere. But he is said to be most dynamic, because any substance takes some time to travel from one place to another place, which takes time for motion, but *Brahman* being already present everywhere, does not take any time. Something that does not take any time to reach any place is said to be most dynamic. It is beyond time.

Due to being the source of all sources, *Brahman* absorbs all the *tattvas* in Itself and emanates them again. But the calculation of time is done only after the manifestation of *tattvas*, when *Prakṛti* comes into existence. No one knows that since how long this

process of origination and absorption of *Prakṛti* by *Brahman* is going on. Therefore, *Brahman* cannot be bound within the periphery of time, it is entirely beyond it.

The creation, existence and annihilation of this universe happens by means of *Brahman* only. This *Brahman* is beyond the reach of the *indriyas*. It can only be inferred by means of *jñāna*, because It is Itself an epitome of *jñāna*. Apart from all substances, It has Its own pure *Nirguṇa* form. But in reality, the entire *Parā-Prakṛti* and *Aparā-Prakṛti* is a form of *Brahman* Itself in quintessence. There is no existence of any substance or living being independent of *Brahman*. In fact, the same *Brahman* appears in various forms, creates a drama through different characters by Its wish and in the end merge everything in Itself. The existence of anyone other than *Brahman* has never been, nor is it ever possible in essence. In connection to *Prakṛti*, *Brahman* with attributes is found to be described in three forms: (1) *Virāta*, (2) *Hiraṇyagarbh*, (3) *Īśhvara*.

1. *Virāta*: In the *Virāta* (extended) form, He is being manifested in everything, living or non-living. All the gross matters are contained in this body. During *Mahābhārata*, *Bhagavāna Śhrī Kṛṣṇa* showed His *Virāta* form to *Arjuna* and enlightened him that those with whom you do not want to fight, have already died and you are just the means. *Bhagavāna Śhrī Kṛṣṇa* was already showing the persons whom *Arjuna* was refusing to fight as dead in His body (in *Virāta* form), because creation, existence and annihilation are already situated within the *Virāta* form.

2. *Hiranya-Garbha*: *Hiranya-Garbha* is made up of *Chetana-Tattva* and *sūkṣhma* matters. The whole creation originates from there. The description of *Hiranya-garbha* is also found in *Vedas* and *Mahābhārata*. Its description is also given found in the *Upaniṣhads*. The *yogī* can have the vision of *Hiranya-garbha* only in a supreme state, because he is the chief or master of the *sūkṣhma jagata*. His body is extremely radiant golden colour like gold. His hair and beard are also of golden colour. His whole body including nails is golden in colour like gold. Initially, the origin of *Hiranya-garbha* took place and then he performed the act of creation. He is called *virancha* (divine) and unborn. The location of the *Hiranya-garbha* is within the cave in the *Hṛdaya* of every living being. Lord *Brahmā* is called *Hiranyamaya-Puruṣha*.

3. Īśhvara: *Īśhvara* is made up of *Chetana-Tattva* and *mahākāraṇa jagata*, such as *Nārāyaṇa*, *Śhiva*, *Kṛṣṇa* etc. are forms of *Īśhvara*. *Īśhvara* is said to be the *Saguṇa* form of *Brahman*. The *bhaktas* or *Saguṇa* worshipers consider *Īśhvara* as *Brahman*. The description of *Īśhvara* has already been given.

Once upon a time, in the court of King Janaka, Gargi asked sage *Yājñavalkya*, “What is *Brahman*?” Sage *Yājñavalkya* replied, “Gargi! It is indestructible; It is neither thick nor thin, neither short nor tall, not of any colour; It is not *vāyu*, not *Akaśha*; It is solitary, free from *rasa* and *gandha*; It has no eyes, no source, no voice, no *mana*, no *prāṇa*, no pleasure, no *pariṇāma*; nothing is inside It, nor anything is outside It, neither he enjoys anything, nor anyone enjoys It.”

Entire creation has been done by *Brahman*, yet It is separate from the creation in spite of being assimilated in all creation. When related to *Māyā*, this *Brahman* is called *Īśhvara*. The same *Brahman* is called *jīva* in connection with *avidyā*. Due to *avidyā*, *jīva* begins to consider *ahaṁkāra*, *buddhi*, *mana*, *indriyas* and body as his own. That is why *Īśhvara* rules over the *jīva*. *Īśhvara* is a ruler and *jīva* is ruled.

When a *yogī* practises *Savikalpa Samādhi* for a long time, his *Brahmarandhra* gets opened by the *Kuṇḍalinī*. On the opening of *Brahmarandhra*, an extremely bright light is visible to the *yogī*. At that time, nothing is visible to him except the extremely bright light. The *yogī* sees himself existed in that luminous light. This bright light is a *sāttvika vritti* of *ahaṁkāra*, which directs on behalf of *Brahman*. The *yogī* had ever seen such light before. On attaining this state, the *yogī* feels a special kind of bliss. It cannot be described in words, it can only be experienced and even nothing can be written about that bright light. *Sahasrāra Chakra* has been said to be abode of *Nirguṇa Brahman*.

Few words from seekers

When I met *Gurudeva* for the first time, I was a research scholar at the Indian Institute of Engineering, Kanpur. I remember when I and some of my friends, who were impressed with his books (which were 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 *Yogī Ji* in answering our questions was exhibiting his command on the subject of *yoga*. At that time, I used to take great interest in spiritual subjects and also used to follow a little bit of practice by reading the books here and there, but I was not satisfied with it. After about nearly four years of this meeting, I contacted him again and prayed for guidance. At that time, although he said that he'll think about it and thus postponed the matter, I kept contact with him. After one year, he accepted our request for guidance. I went to his cottage. On the third day, he bestowed a special kind of *śhaktipata* on me, which was a very rare experiment in itself. He did *śhaktipata* directly on my causal body. He advised me to keep maintain regular practice of *dhyāna*, otherwise proper advantage of *śhaktipata* could not be taken. By this *śhaktipata*, a subtle change that occurred in me influenced my physical life also. In the next year of this *śhaktipata*, *Gurudeva* opened four of my lower *chakras*. Then, in the next year, he opened my *Kanṭha Chakra* and two months later, he opened my *Brahmarandhra* too. My pace in *dhyāna* has increased. The duration of my sleep has also been reduced. I meditate regularly. My spiritual practice of meditation has no negative impact on my married life. Currently, I am a professor in a college. I perform my worldly duties along with the practice of meditation. I think that *dhyāna* is the basic need of human beings. If our life ends without experiencing *dhyāna*, it will be a matter of great sadness. My motive behind writing the above story was that perhaps this book might awaken your spiritual thrust too.

In this book, you will learn not only about *yoga*, but also be familiar with the *sāadhanā* of *Gurudeva* himself, and 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*, *Īshvara*, rebirth, death etc. I wish that a higher spirituality may enter the life of the seekers through this book.

Dr. Ravinder

I feel truly blessed to be privileged enough to spend some time at the lotus feet of Guruji, Yogī 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 a capable master who can initiate and guide me in my spiritual path. Though I tried hard, I did not get a proper or compatible outcome of my search. And then one fine day it happened. The moment I met Yogī Anand Ji; all search came to a full stop. I immediately realised that he is very different from other masters and offers a genuine and authentic way of *sāadhanā* coming directly from his own *anubhavas*, unlike flowery bookish words which most of others use. I have been a witness, at many instances, to his yogic capabilities which clearly demonstrates that indeed even in modern times true *yogīs* do exist. Further, it render seekers speechless to know that even someone at the pinnacle of yogic path could be so simple, patient, graceful and compassionate towards others.

It is said that it is difficult to know all aspects of enlightened ones owing to vast 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 *sāadhanā*. With the grace of my *Gurudeva*, Yogi Anand Ji, I quickly attained a very good state in my *sāadhanā*. First, finding a guru is difficult, second, awakening of *Kuṇḍalinī* is even more difficult and third, upward raising of *Kuṇḍalinī* is something very rare to find. Quite often than not, it takes many births to accomplish aforementioned stages. It is his grace only that I have achieved all of these milestones and that too, in a relatively shorter span of time. Currently, with my *Brahmarandhra* open, my *dhyāna* has become more and more deeper and movement of *Kuṇḍalinī* from *Mūlaadhar* to *Brahmrandhra* is clearly perceivable. I express my heartiest gratitude towards Guruji Yogī Anand Ji for everything I am today on yogic path.

Dr. Ravi Kant Pandey,
Research Scientist, Pune

The true methodology 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.

Yogī Śhrī Anand Ji is one of those rare *yogīs* who not only make the *sādhaka* aware of the real truth of *yoga*, but also help them to reach the state of *samādhi*. I am fortunate that I have received the blessings of *Guruji* and am doing regular practice under his solicitous guidance. Ever since *Guruji* awakened my *Kuṇḍalinī* and made it *ūrdhva*, from then only positive changes have occurred in my life. For example, I always keep trying to become more and more introvert and attain perfection in *dhyāna*, instead of being engaged in futile debates as I used to do previously, and spend my energy 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 on the basis of previously heard discourses or books read, but they neither have their experience nor they have 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 *yogī* 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. So, according to me, it is essential to have a *Siddha guru* in order to gain spiritual progress, who enables the *sādhaka* to taste the butter of divine elixir with the churning of practice, which the unexperienced *gurus* can neither themselves, nor cause their disciples to taste, rather they remain thirsty just by having the buttermilk.

Guru Ji has described the actual form of *yoga* in very simple words, which is available before you in the form of a book. I request you that not only you should benefit yourself by reading this book, but also let other friends and relatives the opportunity to get its benefit so that all can know that there are still some divine saints present, who used to be in in the ancient times.

Dr. Rajat Dhingra,
Ph.D, IIT Kanpur

The boat of life can attain its true destination only when its helm is in the hands of a skilled *siddha* guide. The good fortune of getting refuge under a *Sadguru* is attained due to noble deeds of many births.

I consider myself fortunate enough that not only I had the chance to know *Guru Ji* in the present life, but also got 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 book that I could realise the reality of my transient experience, otherwise I was living believing it as a dream. From that time, a new curiosity arose in me that I should seek guidance from *Sadguru* and attain his grace to make my life successful in true sense. The *yogīs* of such a supreme state are rarely visible, because they always remain engrossed in the contemplation of *Brahman* and situated in Self, but *Gurudeva* bestows his grace on deserving *sādhakas* and provides an opportunity of being his disciple. He is every ready for the benediction of his disciples. Whenever I go near him, I feel a divine energy entering my body.

A childlike smile is ever present on the face of *Gurudeva*. He expounds deep mysteries with great ease and resolves doubts. I have not had a glimpse of any *yogī* in my life like him. He is incomparable and a divine bliss always appears to manifest in him at its own, which the whole world longs for. He has the power to transform evils into virtues and he makes his disciples like his own self. He is the Sun of *Dhyāna Yoga* of the present times, from whom many *sādhakas* are illuminated and are also getting light of life.

So, I remember *Gurudeva's* holy feet and divine face every day and pray to the Supreme God that my devotion and dedication towards him may remain unbreakable, and to give me the ability to 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 Anand Ji and being accepted as his disciple. I was having a very keen interest in spirituality from a very young age. While I wandered hither and yon 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 a number of times when he visited IIT Kanpur, where I was a student and observe him keenly, while having elaborate discussions on varied fields.

I found myself fortunate that he trusted 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 a number of new seekers reaching heights of spiritual glory. While I was practising *sāadhanā* from many years on my own, my experiences were mediocre. However, since the time he accepted me as a disciple and bestowed *śhaktipāta* on me, my *sāadhanā* accelerated rapidly and I had profound experiences. My life has been transformed a lot after doing *sāadhanā* under his guidance. Currently, I can vividly feel my *Kuṇḍalinī* Shakti rising up to *Throat Chakra*.

Today, I feel honoured to be given the opportunity write a few words for this book. This book is a fruitful outcome of diligent undeterred research of *Gurudeva* in the highest field of spirituality. It unveils the answers to so many questions, which boggles the mind of so many seekers, and at the same time provides authentic guidance to practitioners on this noble path, which has very rare in current times. It is virtually impossible to find a *yogī* of his calibre in today's times, and we are indeed blessed that he graciously wrote books and guided so many seekers after reaching the pinnacle of spiritual journey. With this English translation of the book being made freely available, a much wider class of audience will have reach to it. 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
Rajasthan Technical University

I met *Guruji* in the year 2014. I had started practising meditation just after meeting him. I remember that day when he did *Śhaktipata* on me, and I felt a hot sensation in *Mūlādhāra*. After that, I increased duration of my meditation. Initially, I felt something like an air bubble climbing up in the *Mūlādhāra* through the spinal cord. Now one year has passed since I started meditation and sometimes I feel *Kuṇḍalinī* to be moving up to *Kanṭha Chakra*. *Guruji* is a *yogī* 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

I found *Yogī Śhrī Anand Ji* as my *guru* through this book only while I was pursuing M.Tech. from IIT Delhi. The spiritual knowledge and experience that *Gurudeva* has attained by doing rigorous *sāadhanā* and practice has been described in this book in a simple and natural language, which is very beneficial for all seekers. Moreover, if any *sādhaka* follows the methodology of *sāadhanā* taught by *Guru Ji* and practises diligence, he should feel a sensation of *Kuṇḍalinī* in his body, as I did. So I request all the readers to read this book once and make their spiritual progress.

Vikas
M.Tech, IIT Delhi

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 *dhyāna* became so intense that I decided to seek guidance from a *guru* adept in spiritual path. Meanwhile, I also heard about *Kuṇḍalinī Śhakti*, which remains dormant inside our body. Thereafter, I sought help from internet and suddenly came across a video of *Gurudeva*, **Yogī Śhrī Anand Ji**, on YouTube. When I listened to him, his profound experiences about *Kuṇḍalinī Śhakti* 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 28 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 *Yogī*, but I found him very humble in behaviour. I was really delighted to have his *darshan* (sight). Later on, I also had the privilege to proofread his famous book '*Tattvagyaṇ*'. About two years later, I also got an opportunity of organizing a *Sahaja Dhyana Yoga Shivar* in Yamuna Nagar, Haryana, with the grace of *Gurudeva*.

He bestowed his divine grace upon me on 23rd September 2017 when he awakened my *Kuṇḍalinī* 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 *Kuṇḍalinī* rises up to *Kanṭha Chakra*. I am highly grateful to *Gurudeva* 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 *Gurudeva*.

Rakesh Kumar,
Judicial Department, Yamunanagar (Haryana)

Glossary

Some 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
<i>Adharma</i>	Unrighteous conduct contrary to the prescribed <i>dharma</i> which leads to misery
<i>Advaita</i>	Literally meaning non-duality, it is a Vedantic doctrine that identifies <i>Brahman</i> only as the sole Truth and further proclaim that the individual Self (<i>Ātmā</i>) is also <i>Brahman</i> only, nothing else.
<i>Ādiguru</i> <i>Śhaṅkarāchārya</i>	He was a great <i>yogī, jñānī</i> , seer and philosopher who undertook the magnanimous task of revival of Sanatan Dharma. Having relinquished his physical body, he is currently in a subtle form and can contact advanced <i>yogīs</i> for special purposes. He communicated with the author of this book and inspired him to write it.
<i>Ādi-Śakti</i>	She is the primordial cosmic energy, the supreme Goddess, by whose power creation, sustainance and annihilation of the entire universe takes place.
<i>Agni-Tattva</i>	One of the five <i>tattvas</i> , which has the property of heat
<i>Ahaṁkāra</i>	The most intrinsic feeling of ‘I am’ that is present in every living being from the beginning after <i>chitta</i> became a little extroverted.
<i>Ahiṁsā</i>	The feeling to hurt no one by deeds, words or thoughts
<i>Ājñā Chakra</i>	The sixth chakra located in the forehead a little above the centre of eyebrows is associated with wisdom. Its development leads to activation of third eye which can perceive far more than the two gross eyes.
<i>Ākāśha-gamana</i>	A <i>siddhi</i> by which the possessor’s gross body may move upwards from ground defying gravitation
<i>Ākāśha-Tattva</i>	The subtlest <i>tattva</i> which permeates everything and forms blank space where everything is situated
<i>Ānandamaya Kośha</i>	The innermost sheath over soul which is the subtlest and leads to bliss when one gets situated in it
<i>Aṇimā</i>	A <i>siddhi</i> by which the size of the gross body can be reduced to very small

<i>Annamaya Kośha</i>	The gross physical body which is visible to naked eyes is formed by the food eaten and is known as <i>Annamaya-kośha</i> .
<i>Antaḥkaraṇa</i>	The entirety of inner medium which performs different functions within such as thinking, wishing, choosing, feeling etc. and is divided into <i>mana</i> , <i>buddhi</i> , <i>ahaṁkāra</i> and <i>chitta</i>
<i>Antarmana</i>	It refers to the introverted mind having exorbitance of <i>Sattvaguna</i> which is congenial for <i>dhyāna</i> and <i>samādhi</i> .
<i>Antaryāmī</i>	The inner dweller who is witness of everything and knows all that is going on in the mind, usually referred to <i>Paramātmā</i> or <i>Guru</i>
<i>Anubhava</i> (plural <i>anubhavas</i>)	During a deep state of <i>dhyāna</i> , the practitioner may get some visions which have symbolic meaning. They are referred to as <i>anubhavas</i> .
<i>Apāna-Vāyu</i>	One of the <i>prāṇas</i> that has downward tendency and helps in performing the task of excretion
<i>Aparigraha</i>	It is the virtue of the feeling of non-possessiveness and non-accumulation of material goods beyond one's need.
<i>Apariṇāmī</i>	Something in which no change happens
<i>Apsarā</i> (plural <i>apsarās</i>)	They are extremely beautiful divine female beings similar to nymphs who dance in the court of <i>Indra</i> to amuse him. A <i>yogī</i> may get their vision during a state of <i>samādhi</i> .
<i>Arjuna</i>	He was a great warrior in the battle of <i>Mahābhārata</i> and a friend of <i>Bhagavāna Kṛṣṇa</i> . Before the battle, <i>Bhagavāna Kṛṣṇa</i> gave the sermon compiled as <i>Bhagavad-Gītā</i> and showed His <i>Virāta</i> form to him.
<i>Aruṇḍhatī</i>	She was the wife of sage Vashishtha and a very great saint herself, counted as equivalent in knowledge to <i>Saptarṣhī</i> .
<i>Āsana</i>	Postures that are practiced to attain physical, mental and spiritual benefits in which the body stays motionless for some time are called <i>āsanas</i> . Being adept in meditative <i>āsana</i> is essential to go deep into <i>dhyāna</i> .
<i>Āśrama</i> (plural <i>āśramas</i>)	In ancient Vedic way of life, the entire lifespan is divided into four spans known as <i>āśramas</i> consisting of the celibate life, householder, withdrawal and renunciation.
<i>Aṣṭāṅga Yoga</i>	Eight limbs of yoga which support each other; sequential mastery over each of the limbs leads to spiritual evolution towards the final goal of life.

<i>Asteya</i>	Abstinence in one's deeds or words or thoughts from unauthorized appropriation of anyone else's possessions
<i>Atala-loka</i>	One of the lower <i>lokas</i> having no surface
<i>Ātmā</i>	<i>Ātmā</i> , the true Self of everyone, is the sole unchangeable essence, the source of consciousness which makes life possible. All <i>jīvas</i> derive consciousness due to presence of <i>Ātmā</i> only.
<i>Avatāra</i>	The incarnation of a part of God for redemption of good people, destruction of evil forces and to establish the reign of righteousness
<i>Avidyā</i>	Literally, false knowledge, which deludes a person from knowing the truth and confuses him between <i>jaḍa</i> and <i>chetana</i> keeping him entangled in the world making him/her believe worldly objects and persons as his/her own
<i>Baddha</i>	One who is bound in bondages, particularly of <i>Prakṛti</i> and the cycle of birth and death
<i>Bahirmana</i>	The externalized mind which is ever outgoing and longs after objects of pleasure
<i>Bajaranga-Balī</i>	It is a name for god <i>Hanumāna</i> , who is widely revered as an epitome of strength, humility and <i>bhakti</i> .
<i>Bali</i>	He was a great king in ancient times in India, who donated all his possessions to <i>Vāmana avatāra</i> including himself to fulfil his promise.
<i>Bandha</i>	In <i>Hat̥ha Yoga</i> , there are few body locks prescribed known as <i>bandhas</i> , which help in spiritual elevation and progress in meditation.
<i>Bhagavad-Gītā</i>	It was a sermon given by <i>Bhagavāna Śhrī Kṛṣṇa</i> to <i>Arjuna</i> before the beginning of the battle of <i>Mahābhārata</i> to remove his delusion containing the highest spiritual principles for the benediction of all humans.
<i>Bhagavāna</i>	An honorific title to God meaning the controller and driver of Nature, it is also used sometimes for a highly spiritually evolved person as a gesture of respect.
<i>Bhakta</i>	A devotee of God, who follows the path of devotion from the depth of heart towards God
<i>Bhakti Yoga</i>	A path of <i>yoga</i> based on inner devotion and feeling of self-surrender towards God
<i>Bhr̥kūṭi</i>	The region between the eyebrows, which is used by <i>yogīs</i> to concentrate their mind

<i>Bhūloka</i>	It consists of the entire gross visible universe where we live
<i>Bhūta</i> (plural <i>bhūtas</i>)	Another name for <i>tattva</i> , these are the primary elements from which the entire universe is created of five <i>bhūtas</i> . <i>Sthūla jagata</i> is composed of <i>sthūla bhūtas</i> and <i>sūkṣhma jagata</i> is composed of <i>sūkṣhma bhūtas</i> .
<i>Bhūtākāśha</i>	It refers to the physical sky composed of <i>sthūla bhūtas</i> , which is visible to naked eyes.
<i>Bhuvvarloka</i>	It is the <i>loka</i> above <i>Bhūloka</i> where <i>jīvātmās</i> are punished for their major sins after death and also <i>tāmasika</i> powers reside in one part.
<i>Bīja Mantra</i>	A kind of seed <i>mantra</i> , which contains some root sounds which when chanted in a particular manner produce enormous subtle power
<i>Brahmā</i>	One of the principle gods of the universe, who has the task of creation of the entire universe and all beings
<i>Brahmacharya</i>	Orienting one's life towards Brahman, and hence refraining from enjoying sensual pleasures, in particular that of sexual life which drives one towards worldliness, thus endeavouring to maintain purity of thoughts, words and deeds
<i>Brahman</i>	It is the ultimate transcendent Reality that alone exists at all times, from whom everything emanates and into which finally dissolves, which yet maintains its separate identity in spite of pervading and developing into all manifested Universe.
<i>Brahmarandhra</i>	Literally, the gate to <i>Brahman</i> , it is a thin sheet present in the head of the <i>sūkṣhma śharīra</i> . Its opening is a significant achievement on the spiritual path, after which the <i>sadhana</i> goes on at the level of <i>kāraṇa śharīra</i> .
<i>Brāhmaṇa</i>	One of the <i>varṇas</i> in Hindus who are supposed to devote their lives to spiritual growth, dissemination of spiritual knowledge and worship of God
<i>Buddhi</i>	The intellect aspect of <i>antaḥkaraṇa</i> , which makes helps in making decisions
<i>Chakra</i>	Energy centres present in the <i>sūkṣhma śharīra</i> , lying dormant in an ordinary human, whose activation leads to higher spiritual growth
<i>Chandī</i>	A form of Goddess, which is ferocious in nature and punishes evil spirits
<i>Chandra-nāḍī</i>	It is another name of <i>Iḍā nāḍī</i> , which is related to Moon, and brings the effect of coolness. When a person breathes more from the left nostril, the <i>Chandra-nāḍī</i> functions more.

<i>Chetana, Chetanamaya</i>	The embodiment of consciousness, the source of all consciousness is an aspect of <i>Brahman</i> or <i>Ātmā</i> , known as <i>Chetana-Tattva</i> . Its power <i>Kuṇḍalinī</i> Shakti is full of that consciousness and said to be <i>chetanmaya</i> .
<i>Chaitanyamaya, Chaitanyatā</i>	Due to influence of <i>Chetana-Tattva</i> on <i>Prakṛti</i> , it appears to be conscious and animate, which is otherwise inert and dull. Something which is full of vigour and agility due to influence of <i>Chetana</i> is known as <i>chaitanyamaya</i> and this property is known as <i>chaitanyatā</i> .
<i>Chitragupta</i>	He is a divine being who has the record of the <i>karmas</i> of all humans. Ordinary people have to be present before him after dying.
<i>Chitta</i>	The sub-conscious mind which contains the impressions of all actions and thoughts
<i>Chittākāśha</i>	Sometimes, the <i>chitta</i> is seen as a vast space in an <i>anubhava</i> during <i>dhyāna</i> . This sky of chitta containing lot of vacant space is referred to as <i>chittākāśha</i> .
<i>Dadhīchi</i>	He was a great saint and ascetic of ancient times who donated his body to gods for making a celestial weapon.
<i>Dhanvantari</i>	He is considered the god of medicine.
<i>Dhāraṇā</i>	The practise of fixing one's mind on a single chosen object
<i>Dharma</i>	The ethical and righteous mode of conduct prescribed, which may vary depending on place, time and circumstances
<i>Dharmaraja</i>	He is a divine being who resides in <i>Bhuvārloka</i> and ensures that the balance of <i>dharma</i> and <i>adharma</i> is maintained.
<i>Dhyāna</i>	A state of inwardness of mind where thoughts scantily arise and the mind remains withdrawn within
<i>Divya-Dṛṣhti</i>	A special subtle vision by means of a third eye located in the <i>sūkṣhma śharīra</i> by which the person may visualise subtle objects
<i>Dūra-darśhana</i>	A <i>siddhi</i> by which a <i>sādhaka</i> is able to see far-off scenes by third eye
<i>Dūra-śhravaṇa</i>	A <i>siddhi</i> by which a <i>sādhaka</i> is able to hear actual sounds from far-off places
<i>Durgā</i>	A fierce form of Goddess who is visualized seated on a lion, having eight arms and destroys evil forces time to time

<i>Dvāpara-yuga</i>	The third yuga in which there is much decline in <i>dharma</i> and people quarrel over possessions. The great battle of <i>Mahābhārata</i> took place in this Yuga.
<i>Dvaita</i>	It is a sect of philosophy which believes in the inherent difference between duality of <i>Īshvara</i> and <i>jīvas</i> and hence their duality
<i>Ekāgrāvasthā</i>	The state of mind in which the mind remains concentrated on a single object
<i>Gandha</i>	<i>Tanmātrā</i> related to the sense of taste
<i>Gandharva</i>	Celestial beings which practise divine music.
<i>Gaṇeśha</i>	A god of very high reverence who is worshiped before new beginning, who is also the deity of the Mūlādhāra Chakra which marks the beginning of spiritual development
<i>Garimā</i>	A <i>siddhi</i> by which the gross body becomes very heavy
<i>Gāyatrī</i>	A goddess who is considered the mother of Vedas which resides in <i>Brahmaloka</i>
<i>Goloka</i>	The highest <i>loka</i> in all realms which is the abode of <i>Bhagavāna Śhrī Kṛṣṇa</i>
<i>Gopa</i> (plural <i>gopas</i> , feminine <i>gopi</i>)	The residents of <i>Goloka</i> other than <i>Kṛṣṇa</i> and <i>Rādhā</i>
<i>Grahaṇa</i>	The one who accepts
<i>Grāhya</i>	Worth accepting
<i>Guṇa</i> (plural <i>guṇas</i>)	Literally meaning quality or attribute, the entire creation is permeated by three <i>guṇas</i> , viz. <i>Sattvagūṇa</i> , <i>Rajogūṇa</i> and <i>Tamogūṇa</i> , each of has its special characteristics. The characteristic of anything is governed by the relative amount of these three <i>guṇas</i>)
<i>Guru</i> (plural <i>gurus</i>)	Guru is the spiritual master to whom the disciple surrenders his life, so that he may lead him to the path Divine. He is the one who dispels the darkness of ignorance by taking the disciples towards the light of knowledge.
<i>Guru-Tattva</i>	It is the eternal power of <i>Īshvara</i> which shows path to seekers and operates by means of able <i>gurus</i> . The divine power bestowed by the <i>guru</i> by means of <i>śhaktipāta</i> acts as <i>Guru-Tattva</i> and provides guidance to the disciple.
<i>Hariśhchandra</i>	An ancient king who renounced everything, even his wife and child, to remain true to his promise.

<i>Haṭha Yoga</i>	A path of yoga which focusses on rigorous practice of external activities such as <i>asanas</i> , <i>prāṇāyāma</i> etc. for purification of body and mind
<i>Havana</i>	A form of Vedic ritual which includes offering of eatable things in the sacred fire so that their <i>sūkṣhma</i> part reaches gods by means of powerful <i>mantras</i>
<i>Hiraṇya-garbha</i>	The original matter from which the entire universe was born, the seat of <i>Bhagavāna Brahmā</i>
<i>Hiraṇyakaśhyapa</i>	A mighty demon in ancient times whose tyranny was everywhere, to kill whom <i>Narasimha avatāra</i> happened
<i>Hiraṇyamaya Purush</i>	This refers to <i>Bhagavāna Brahmā</i> owing to golden color of his body.
<i>Hṛdaya</i>	The region near the heart in <i>sūkṣhma śharīra</i> which is the seat of <i>chitta</i>
<i>Hṛdaya Chakra</i>	The fourth <i>chakra</i> located in the heart region, which is the functional region of <i>prāṇa-vayu</i>
<i>Iḍā Nāḍī</i>	One of the three main <i>nāḍīs</i> present on the left side of <i>Suṣumnā nāḍī</i> , also known as <i>Chandra-nāḍī</i>
<i>Indra</i>	The king of gods, it is a post that is held for a long time by a <i>jīva</i> by virtue of his <i>puṇya karmas</i> .
<i>Indriya</i> (plural <i>indriyas</i>)	The subtle form of sense and working organs which keeps everyone externalised are called <i>indriyas</i> . There are total 10 <i>indriyas</i> classified as 5 <i>jñānendriyas</i> and 5 <i>karmendriyas</i>)
<i>Iśhṭa</i>	The chosen form of God towards whom one is devoted
<i>Īśhvara</i>	The almighty God who is the master of all multiverses, beyond this manifested world and permeates everything
<i>Īśhvara-praṇidhāna</i>	Constant remembrance of God with feeling of devotion towards Him which helps to purify the mind
<i>Jaḍa</i>	Everything in the Nature is devoid of consciousness
<i>Jaḍata</i>	The inherent inertness in the Nature, the opposite of consciousness
<i>Jagata</i>	It refers to the entire Universe at different levels of density. The whole gross universe which can be seen composes <i>sthūla jagata</i> , the <i>lokas</i> at subtle level compose the <i>sūkṣhma jagata</i> , and at very much subtler level is the <i>kāraṇa jagata</i> . Beyond the entire manifested Nature is <i>Mahakāraṇa jagata</i> in <i>Parā-Prakṛti</i> .

<i>Jala-Tattva</i>	One of the five tattvas which has the property of fluidity and is prevalent in the bodies of all moving creatures
<i>Janaloka</i>	A <i>sūkṣhma loka</i> where advanced <i>sādhakas</i> , both <i>bhaktas</i> and <i>yogīs</i> , live after death in <i>sūkṣhma śharīra</i>
<i>Japa</i>	The rhythmic recitation of a mantra in a prescribed manner which helps in stilling the mind and serves different purposes.
<i>Jaṭharāgni</i>	The subtle digestive fire, due to which the whole food gets digested
<i>Jaya-Vijaya</i>	According to scriptures, these two are the gatekeepers of <i>Vaikuṇṭha loka</i> , who had to be born thrice on Earth due to a curse.
<i>Jālandhara Bandha</i>	The chin lock in which the practitioner pushes his neck to the chest
<i>Jīva/jīvātmā</i>	Every living being has a <i>chitta</i> which attains consciousness from the light of <i>Ātmā</i> , thus an individual existence. This individual soul is termed as <i>jīva</i> or <i>jīvātmā</i> which takes different bodies to manifest itself.
<i>Jñāna, Jñānī</i> (plural <i>jñānīs</i>)	The true knowledge about the essence of Nature, which solves the riddle of one's existence and true Self, the difference between pure consciousness and entire mind-stuff is called <i>jñāna</i> , and the one who possesses <i>jñāna</i> is called <i>jñānī</i> .
<i>Jñāna Chakra</i>	A wheel located in the forehead of <i>sūkṣhma śharīra</i> which rotates at a rate proportional to the intellectual and spiritual development of a person
<i>Jñāna Mudrā</i>	A particular pose of joining the thumb with the index finger
<i>Jñāna Yoga</i>	A path of <i>yoga</i> in which the practitioner attempts to live with constant remembrance of the fact that <i>Brahman</i> alone exists and that the entire world is but a manifestation of <i>Brahman</i>
<i>Jñānendriya</i> (plural <i>jñānendriyas</i>)	The indriyas which enable to acquire outward information about the world, such as eyes, ears, skin etc.
<i>Jñāneśhvara</i>	A great <i>yogī</i> and <i>jñānī</i> from the state of Maharashtra who wrote <i>Jñāneshwari</i> , a respected commentary on <i>Bhagavad-Gītā</i>
<i>Jñāneśhvarī</i>	A popular commentary on <i>Bhagavad-Gītā</i> by saint <i>Jñāneshwar</i> containing some intricate truths
<i>Kākabhuśhuṇḍī</i>	A sage who spent life in devotion to God, who is considered to be an ardent devotee of child form of <i>Bhagavāna</i> Rama.
<i>Kālāgni</i>	The name of the eleventh <i>Rudra</i> who is fierce by nature
<i>Kaivalya</i>	The ultimate state of <i>mokṣha</i> in which the <i>yogī</i> completely merges with <i>Brahman</i> entirely losing his personal identity

<i>Kali-yuga</i>	The present age marked by prevalence of unrighteousness and decline in spirituality which is believed to have started about 5000 years ago
<i>Kālī</i>	A ferocious form of Goddess who slays the evil forces
<i>Kanṭha Chakra</i>	The fifth <i>chakra</i> located in the region of throat in the <i>sūkṣhma śharīra</i> which is very difficult to open, and whose unfoldment marks a unique spiritual attainment
<i>Kāraṇa śharīra</i>	The causal body which is very much subtle than even the <i>sūkṣhma śharīra</i> and is related to <i>chitta</i>
<i>Karma</i>	All the actions done with a sense of doership are known as <i>karma</i> , and their fruits have to borne by the doer some time or the other.
<i>Karma Yoga</i>	The path of <i>yoga</i> of selfless actions devoid of personal desires conducted with a sense of duty for purification of mind and spiritual advancement
<i>Karmāśhaya</i> (plural <i>karmāśhayas</i>)	Due to any <i>karma</i> performed by a person, a subtle latent impression is formed in the <i>chitta</i> called <i>karmāśhayas</i> . According to the laws of Nature, when a <i>karmāśhaya</i> comes to the surface of <i>chitta</i> , circumstances are created by which the <i>jīva</i> has to endure the fruit of that action.
<i>Karmendriyas</i>	The <i>sthūla</i> and <i>sūkṣhma indriyas</i> which help in performing actions, e.g. hands, legs
<i>Karṇa</i>	A great warrior in the battle of <i>Mahābhārata</i> , he was known for his valour and philanthropy. He never used to turn back any seeker. To keep his vow, he even donated his divine shield which ultimately led to his death.
<i>Khechari Mudrā</i>	A special act practised in <i>Haṭha Yoga</i> , in which the practitioner elongates and twists his tongue inside the throat with the tip pointing upwards
<i>Kinnara</i>	Divine beings who dance
<i>Kośha</i>	Sheath or covering over soul
<i>Kṛṣṇa</i>	He is God present in <i>Parā- Prakṛti</i> who is the master of Goloka. He took an <i>avatāra</i> on Earth to play many different roles.
<i>Kriyā</i> (pl. <i>kriyās</i>)	Due to blockage of <i>prāṇa</i> , some bodily movements happen during the state of <i>dhyāna</i> known as <i>kriyās</i> .
<i>Kriyamāṇa karma</i>	The <i>karmas</i> done in the present life which partly affect the present life and partly the future lives
<i>Kṣatriya</i>	The warrior caste in Hindu <i>varṇa</i> system

<i>Kṣhiptāvasthā</i>	A state of mind marked by continuous fickleness where the mind keeps wandering continuously instead of stabilising on any subject
<i>Kumbhaka</i> (plural <i>kumbhakas</i>)	A step in <i>prāṇāyāma</i> where one tries to hold the breath, either after inhaling or after exhaling
<i>Kuṇḍalinī</i>	The divine power which lies in the form of coiled serpent at the lower end of spine in <i>sūkṣhma śharīra</i> , which when awakened and made to move upwards by means of <i>sādhana</i> leads to special spiritual development of the practitioner
<i>Kuṇḍalinī Yoga</i>	A path of <i>yoga</i> which concentrates on awakening and making the <i>Kuṇḍalinī</i> move upwards
<i>Laghu-Mastishka</i>	In the <i>sūkṣhma śharīra</i> , there is a subtle cerebellum known as laghu-mastishka
<i>Laghima</i>	A <i>siddhi</i> by which the gross body can become very light in weight
<i>Lakṣhmī</i>	The Goddess of wealth and the consort of <i>Bhagavāna</i> Viṣṇu
<i>Laya Yoga</i>	Spiritual practice of dissolving oneself into supreme Self by different means
<i>Loka</i> (plural <i>lokas</i>)	There are 14 different gross or subtle realms in the entire Universe with varying densities where different types of creatures live according to their abilities. Each of these realm of differing density is called a <i>loka</i> .
<i>Mahābhārata</i>	It was a great battle fought in ancient India on the field of Kurukshetra. There is also an epic by the same name which describes the course of events which led to the battle, the battle itself and the aftermath.
<i>Mahakāraṇa śharīra</i>	It is the first body over soul composed of sublest elements in which the <i>guṇas</i> remain in equability. One is able to realise it only at the culmination of <i>sādhana</i> .
<i>Maharloka</i>	The <i>loka</i> above <i>Svargaloka</i> where primarily <i>bhaktas</i> reside and engage in contemplation of God
<i>Mahātala-loka</i>	A lower-grade <i>loka</i> with lesser light and darkness
<i>Mahimā</i>	A <i>siddhi</i> by which the gross body can attain very large size
<i>Mana</i>	The mind in which all the thoughts and wishes arise
<i>Maṇipūra Chakra</i>	The third chakra located near the navel in <i>sūkṣhma śharīra</i> related to digestion
<i>Manomaya Kośha/</i> <i>Manomaya śharīra</i>	The third sheath which consists of the mental faculties for thinking

<i>Mantra (plural mantras)</i>	A group of specific syllables which when recited in a particular manner release immense subtle power is called <i>mantra</i> . There are a lot of different types of mantras used for different purposes.
<i>Mantra Yoga</i>	A form of yoga in which rhythmic chanting of mantra is used for purification of <i>chitta</i>
<i>Māntrika</i>	One who rhythmically recites mantras to get occult powers
<i>Māyā</i>	The divine power of <i>Īshvara</i> which keeps everyone deluded from knowing the reality of the world
<i>Megha-Garjana/ Meghanāda</i>	One of the <i>nādas</i> in which the voice of thundering of clouds is heard.
<i>Mokṣha</i>	The liberation from the cycle of repeated birth and death for a <i>jīva</i>
<i>Mṛtyu Loka</i>	The Earth, where death is certain for all beings, is called <i>Mṛtyu Loka</i> .
<i>Mṛtyuñjaya Mantra</i>	A very powerful <i>mantra</i> used to seek protection and is related to a special form of <i>Bhagavāna Śhaṅkara</i>
<i>Mūdhāvasthā</i>	The state of mind marked by dullness, laziness and stupidity
<i>Mudrā (plural mudras)</i>	It is a specific pose of hands having some implication. During deep <i>dhyāna</i> , sometimes certain <i>mudrās</i> happen automatically to some <i>sādhakas</i> . Some specific <i>mudrās</i> help in spiritual progress.
<i>Mukta</i>	A one who is free from bondages of <i>Prakṛti</i>
<i>Mūla Bandha</i>	A kind of lock in which the practitioner pulls his excretory organs inwards
<i>Mūlādhāra Chakra</i>	It is the first <i>chakra</i> situated at the bottom of spine in the <i>sūkṣhma śharīra</i>
<i>Nābhi Chakra/ Maṇipūra Chakra</i>	The third <i>chakra</i> situated behind the navel in the <i>sūkṣhma śharīra</i> related to digestion
<i>Nāda</i>	Special kind of sound that is heard during meditation
<i>Nāḍī (plural nāḍīs)</i>	These are subtle nerves present in the <i>sūkṣhma śharīra</i> that carry <i>prāṇa</i> from one place to another.
<i>Nāda Yoga</i>	A type of <i>yoga</i> in which the practitioner concentrates his/her mind on some special type of sounds
<i>Nārāyaṇa</i>	A four-armed form of God present in <i>Parā-Prakṛti</i>
<i>Nīlamaya Puruṣha</i>	Literally blue-coloured person, it refers to god in the <i>karana śharīra</i>

<i>Nirbīja Samādhi</i>	The highest form of <i>samādhi</i> which is attained when there remains no <i>karmāśhaya</i> in the <i>chitta</i>
<i>Nirguṇa</i>	Devoid of <i>guṇas</i> , i.e. entirely beyond Nature
<i>Niruddhāvasthā</i>	The highest state of mind where even the functioning of <i>guṇas</i> is constrained and there is no mental ripples or deformities in <i>chitta</i>
<i>Nirvikalpa Samādhi</i>	A very high type of <i>samādhi</i> in which there are absolutely no thoughts and the practitioner goes into a very deep state
<i>Nishkāma karma</i>	Actions done selflessly devoid of any desire which do not cause bondage of <i>karma</i>
<i>Niyama</i>	These are the regulations prescribed for a practitioner of <i>yoga</i> which help in purification of mind.
<i>Ojas</i>	The subtle part of semen when preserved gets converted into <i>ojas</i> , which provides inner valour to the practitioner.
<i>Om/ Prāṇava</i>	<i>Om</i> is root of all <i>mantras</i> . It is considered as a symbol for God. Chanting of <i>Om</i> is often prescribed for <i>sādhakas</i> for deepening of meditation and spiritual progress. It bestows immense spiritual power and leads one to ultimate knowledge.
<i>Padmāsana</i>	One of the cross-legged posture suitable for meditation
<i>Parā-Prakṛti / Mūla-Prakṛti</i>	The transcendent Nature beyond the present manifested Nature forms the world and body of God marked by exorbitance of <i>Sattvaguṇa</i>
<i>Para-Vairāgya</i>	Transcendent dispassion which comes during the development of <i>Sahasrāra Chakra</i> when one actually comes to know the reality of the world which leads one to <i>mokṣha</i>
<i>Parama-Śhiva / Śhiva</i>	The supreme God who is transcendent, having a particular form and dwells in <i>Parā-Prakṛti</i>
<i>Paraśhurāma</i>	An ancient ascetic and warrior who fought against unrighteous kings, won over the entire Earth and donated the conquered territory 21 times
<i>Parināma</i>	The constant phenomenon of change that is happening in the Nature due to an inherent property of the three <i>guṇas</i> to suppress each other
<i>Parināmī</i>	Something that is subject to constant change in properties as a consequence of change in the proportion of inherent <i>guṇas</i>
<i>Parakāyā-Praveśha</i>	A <i>siddhi</i> by which the <i>sūkṣhma śharīra</i> of a <i>yogī</i> may temporarily leave his own gross body and enter into another dead body making it alive for some time

<i>Patañjali</i>	He was great <i>yogī</i> of ancient times who attained the highest spiritual state and is currently present in <i>Parā-Prakṛti</i> . He established contact with the writer of this book and told him divine secrets.
<i>Pāpa</i>	Evil actions, due to which wrong <i>karmāśhayas</i> are formed and result in sorrow eventually
<i>Pārvatī</i>	The wife of <i>Bhagavāna Śhaṅkara</i>
<i>Pātāla-loka</i>	The lowest <i>loka</i> where some <i>jīvātmās</i> go to endure their <i>karma</i>
<i>Piṅgalā nāḍī</i>	One of the three main <i>nāḍīs</i> , which runs to the right side of <i>Suṣhumnā nāḍī</i>
<i>Prakṛti Devī</i>	The goddess of Nature, who takes care of order in the Universe
<i>Prakṛtilaya</i>	A special state just before the final birth, where a <i>yogī</i> remains merged in the outer layer of <i>Prakṛti</i> .
<i>Pralaya</i>	Annihilation caused by utter destruction of life completely during which everything annihilates into its root cause
<i>Prāṇa</i>	It is the subtle form of life force which permeates all living beings and makes life possible. Fresh <i>prāṇa</i> enters the body through breathing.
<i>Prāṇa-Pratiṣṭhā</i>	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
<i>Prāṇamaya Kośha</i>	One of the five sheaths covering the soul which provides vital energy to the body allowing it to function
<i>Prāṇāyāma</i>	The scientific method of control of flow of <i>prāṇa</i> by controlling the breathing pattern
<i>Prārabdha</i>	The <i>karmas</i> of past lives determine the fate of this life. The <i>karmas</i> which are destined to play an important role in a particular birth are known as <i>prārabdha karmas</i> .
<i>Pratyāhara</i>	The practice of internalizing the mind by withdrawing it from outward tendencies due to attraction or attachment towards objects and persons
<i>Puṇya</i>	The virtuous deeds of merit which lead to happiness
<i>Pūraka</i>	A step of <i>prāṇāyāma</i> in which the practitioner inhales in a particular manner
<i>Prthvi-tattva</i>	The grossest among the five <i>tattvas</i> which is predominant in all solid objects and has the property of heaviness, inertia
<i>Rādhā</i>	The companion of <i>Bhagavāna Śhrī Kṛṣṇa</i> present in Goloka

<i>Rāja Yoga</i>	The royal path of yoga which adopts a balanced approach for purification of <i>chitta</i> with a number of steps ultimately leading to stillness of mind
<i>Rajoguṇa</i>	One of the three <i>guṇas</i> related to activity which keeps one restless and engaged in the world
<i>Rajoguṇī</i>	Having predominance of <i>Rajoguṇa</i>
<i>Rāmācharitamānasa</i>	An epic poem composed by saint Tulsidas revolving around the life-sketch of <i>Bhagavāna Rāma</i> and devotion to Him.
<i>Rāmāyaṇa</i>	One of the main epics of Hindus, which describe the life-history of <i>Śhrī Rāma</i> written by sage Valmiki
<i>Rasa</i>	<i>Tanmātrā</i> related to taste
<i>Rasātala</i>	One of the lower lokas where inhabitants may have to suffer pain
<i>Rāvaṇa</i>	A very powerful king of Lanka who chose the path of adharma and was slain by the <i>avatāra</i> of <i>Śhrī Rāma</i>
<i>Rechaka</i>	One of the steps of <i>prāṇāyāma</i> related to exhalation
<i>Riddhi-Siddhi</i>	Consorts of <i>Bhagavāna Gaṇeśha</i>
<i>Ṛtambharā-Prajñā</i>	The light of true wisdom, that fills one with real knowledge about Nature and paves the way to <i>mokṣha</i>
<i>Rudra</i>	These are 11 different gods of destruction, who come one after another and destroy the entire universe at the designated time
<i>Rūpa</i>	<i>Tanmātrā</i> related to sight, which gives form to all objects
<i>Sādhaka</i>	A practitioner of <i>yoga</i> who is seeking higher spiritual benefits
<i>Sādhanā</i>	A process of practice for one's spiritual growth as per guidance received from <i>guru</i> .
<i>Saguṇa</i>	Having attributes, or one who is having <i>guṇas</i>
<i>Sahaja Dhyāna Yoga</i>	The convenient path of yoga of meditation, by which one realises his/her divine identity by stilling the mind
<i>Sahajāśana</i>	A comfortable posture in which one may sit and keep his spine erect for meditation
<i>Sahasrāra Chakra</i>	The highest Crown <i>Chakra</i> , which develops only in the last birth of a person and leads one to divine communion
<i>Sakāma karma</i>	Actions done with personal desire of selfishness which binds one to the fruits of actions
<i>Sākṣhātkāra</i>	Direct knowledge about anything by coming face-to-face, knowing about it in essence

<i>Sāmyāvasthā</i>	A condition of equability where the amount of <i>guṇas</i> do not change with time
<i>Sāmya-pariṇāma</i>	Due to the characteristic of <i>guṇas</i> of not suppressing each other in <i>Parā-Prakṛti</i> , their proportion does not change. This is called <i>sāmya-pariṇāma</i> .
<i>Samskāra</i> (pl. <i>samskāras</i>)	The impressions of any experience or action are formed on the <i>chitta</i> known as <i>samskāras</i> .
<i>Sanātana Dharma</i>	Literally the eternal mode of conduct, the righteous conduct that has been prescribed from times immemorial
<i>Samchita karma</i>	The <i>karmas</i> which have been accumulated over many births and will have to borne in future births
<i>Sankalpa</i>	A firm resolution made in the mind for something to happen is called <i>saṅkalpa</i> . The <i>saṅkalpa</i> of a <i>yogī</i> comes true due to his yogic power.
<i>Sanjaya</i>	A minister who was provided with <i>Dūra-dṛṣhti</i> by <i>Veda-Vyāsa</i> to view the battle of <i>Mahābhārata</i> and recount it to the blind king
<i>Sāṃkhya Yoga</i>	It is based on the philosophy of how Nature is constituted of different elements and the use of intellect to transcend the bondages of Nature.
<i>Samtoṣha</i>	The feeling of being content with whatever is available
<i>Samnyāsa</i>	A vow of renunciation where one renounces all worldly desires
<i>Samnyāsī</i> (plural <i>samnyāsīs</i>)	A Hindu renunciant who takes monastic vows
<i>Saptarṣhī</i>	Seven great seers who attained great spiritual elevation and perfection
<i>Sārī</i>	A dress used by women in Indian subcontinent to drape the body
<i>Satya</i>	Adherence to following truth
<i>Sat-yuga</i>	The yuga marked by exorbitance of <i>Sattvaguna</i> , due to which there is prevalence of <i>dharma</i> in general
<i>Sattvaguna</i>	One of the three <i>guṇas</i> which has the property of lightness, illumination, goodness etc. whose predominance allows one to see truth clearly and move towards the path of spiritual evolution
<i>Sattvamaya</i>	Full of <i>sattvaguna</i>
<i>Sattvaguṇī /Sāttvika</i>	Something having predominance of <i>Sattvaguna</i>
<i>Savikalpa Samādhī</i>	A type of <i>samādhī</i> in which the thoughts do not dissolve completely and the practitioner gets visions

<i>Śhabda</i>	<i>Tanmātrā</i> related to the sense of sound
<i>Śhakti</i>	The divine power
<i>Śhaktipāta</i>	Transmission of spiritual power from a more spiritually evolved person to a lesser one
<i>Śhaṅkara</i>	One of the three primary gods, whose function is to destroy the Universe at the end
<i>Śhauch</i>	The practice to maintain inner and outward purity with the purpose of purity of <i>chitta</i>
<i>Shesha-nāga</i>	A divine serpent on whom <i>Bhagavāna Nārāyaṇa</i> rests
<i>Śhiva-Linga</i>	A symbol of <i>Bhagavāna Śhiva</i>
<i>Śhiva-loka</i>	The adobe of <i>Bhagavāna Śhiva</i> in <i>Parā-Prakṛti</i> where there is absolute stillness and only <i>yogīs</i> of highest state may go
<i>Śhrāddha</i>	It is the ceremonial rite practised by Hindus of offering the subtle part of food to deceased ancestors by means of sankalpa of a Brāhmaṇa priest
<i>Śhrī</i>	An honorific title given to someone signifying inner and outer prosperity
<i>Śhuddha</i>	It means pure, a purity which has been obtained by means of <i>parināma</i> , as a consequence of voluntary efforts leading from impure to pure
<i>Śhūdra</i>	One of the four <i>varṇas</i> , whose duty is to serve other <i>varṇas</i>
<i>Siddha</i>	To attain perfection in something
<i>Siddha-Purusha</i>	A perfected being who has achieved a great spiritual elevation
<i>Siddhi</i>	A supernatural power attained by some specific type of sadhana
<i>Snāyu-mandala</i>	The system of subtle nerves in the <i>sūkṣhma śharīra</i>
<i>Sparśha</i>	<i>Tanmātrā</i> related to the sense of touch
<i>Sthitprajñā</i>	One who has known the reality of Nature and whose intellect has become stable and is not dwindled by any incident in the world
<i>Sthūla śharīra</i>	The physical body made up of flesh and bones which is visible to gross eyes is called <i>sthūla śharīra</i> .
<i>Sūkṣhma</i>	Anything that is made up of <i>sūkṣhma tattvas</i> (subtle elements) is considered <i>sūkṣhma</i> .

<i>Sūkṣhma śharīra</i>	Analogous to the visible physical human body, there is a subtle body made of subtle elements which is similar in composition to the gross body. It also contains <i>sūkṣhma chakras</i> and <i>Kuṇḍalinī</i> , and a third eye in the forehead.
<i>Sūrya-nāḍī</i>	<i>Piṅgalā Nadi</i> is also known as <i>Surya-nadi</i> , as it is related to the Sun and provides heat to the body when it is more active. Breathing from the right nostril activates it more.
<i>Suṣhumnā</i>	The most important <i>nāḍī</i> for spiritual evolution which passes through the middle of spinal chord. Path of <i>Kuṇḍalinī</i> awakening goes through this <i>nāḍī</i> .
<i>Sutala-loka</i>	A lower <i>loka</i> having flat and beautiful surface.
<i>Svargaloka</i>	The subtle heavenly world where gods and ancestors who did good <i>karma</i> reside
<i>Svādhiṣṭhāna Chakra</i>	The second <i>chakra</i> located at the place of reproductive organ which is related to sexual instinct
<i>Svādhyāya</i>	The practice of reading spiritual literature to purify the mind
Swami <i>Śhivānanda</i>	He was a great <i>yogī</i> and the <i>guru</i> of the <i>guru</i> of the writer of this book. Currently residing in Tapaloka, he used to establish contact and communicate with the writer.
<i>Talātala-loka</i>	One of the lower <i>lokas</i> having surface only at some places
<i>Tamoguṇa</i>	One of the three <i>guṇas</i> having the property of heaviness, darkness, obstruction etc. which leads to downfall of a person
<i>Tamoguṇī/ Tāmasika</i>	Something having abundance of <i>Tamoguṇa</i>
<i>Tanmātrā</i> (plural <i>tanmātrās</i>)	Subtlest form of senses such as touch, smell, sight etc.
<i>Tāntrika</i>	A person who practises special types of occult practises to gain occult powers
<i>Tapa</i>	The practice of forbearing adverse conditions for own purification
<i>Tapaloka</i>	A very high realm where <i>yogīs</i> of very high stature go after death
<i>Tattva</i>	The most fundamental subtlest elements from which the entire cosmos is composed
<i>Tattva-jñāna</i> , <i>Tattva-jñānī</i>	True knowledge about the composition and nature of the entire Nature, which liberates one from bondages. The one who attains <i>tattva-jñāna</i> is known as <i>tattva-jñānī</i> .
<i>Tejas</i>	The luminosity in one's eyes
<i>Trāṭaka</i>	The practice of focussing one's gaze at a chosen point

<i>Tretā-yuga</i>	The second yuga marked with some decline in observance of <i>dharma</i>
<i>Triguṇātmaka</i>	Composed of the three <i>guṇas</i>
<i>Trikāla</i>	An advanced <i>yogī</i> from previous births, he was known as <i>Trikāla</i> by inhabitants of higher <i>lokas</i> , as he had the unique ability to visualise anything in the past, present or future.
<i>Trikāla-darshī</i>	One who can see the past, present and future
<i>Tripurā-Sundarī</i>	The one who is the most beautiful in the three worlds, a title used for Mother <i>Kuṇḍalinī</i>
<i>Turīyāvasthā</i>	The fourth state of consciousness in which one remains aware of Self even during outward behaviours
<i>Udāna-Vāyu</i>	The <i>prāṇa-vayu</i> that operates in the head
<i>Uḍḍiyāna Bandha</i>	The abdominal lock in which the practitioner pulls his stomach inwards
<i>Upaniṣhads</i>	Ancient scriptures containing the highest knowledge about <i>Brahman</i>
<i>Urdhva</i>	Causing to move up
<i>Urdhvagāmī</i>	Something which tend to move upwards.
<i>Urdhvaretā</i>	A <i>sādhaka</i> whose semen has been converted into Ojas. They attain higher state in sadhana and they are able to help others spiritually.
<i>Vāchā-Siddhi</i>	A siddhi which is attained by a <i>sādhaka</i> who always practises speaking the truth, by which whatever is spoken comes true
<i>Vaikuṇṭha/ Kṣhīra-Sāgara</i>	One of the <i>lokas</i> in <i>Parā-Prakṛti</i> which is the abode of <i>Bhagavāna Nārāyaṇa</i> , which is all-perfect and free of any sorrows
<i>Vairāgya</i>	A feeling of dispassion for all worldly enjoyments and relations
<i>Vai śhya</i>	The merchant class in the fourfold <i>varṇa</i> system
<i>Valaya</i>	It is a halo of invisible light revolving around every creature. Its colour and expanse depend on the spiritual state of the person.
<i>Vāmana</i>	An ancient <i>avatāra</i> , who incarnated to take back the control of the whole world from <i>Bali</i>
<i>Vāsanā</i>	The deep-rooted desires of enjoyment of pleasurable objects

<i>Vāsanā-Deha</i>	After dying, ordinary person gets a transparent coating around his/her <i>sūkṣhma śharīra</i> due to their longing for worldly desires and attachments known as <i>vāsanā-deha</i> which keeps the <i>jīvātmā</i> bound to the earth. One gets rid of it when he/she relinquishes the prominent desire or if it gets fulfilled.
<i>Vaśhiṣṭha</i>	A very ancient saint of sublime level who taught <i>Bhagavāna Rāma</i> in <i>Tretā-yuga</i> . He is counted as one of the <i>Saptarṣhī</i> .
<i>Vayu</i>	Subtle air, that operates within the <i>sūkṣhma śharīra</i>
<i>Vayu-Tattva</i>	The subtle air element whose property is movement
<i>Veda-Vyāsa</i>	A great seer who divided the Vedas into four parts, wrote many spiritual scriptures including <i>Mahābhārata</i>
<i>Vijñānamaya Kośha</i>	The intellectual sheath which consists of <i>buddhi</i> and <i>ahaṁkāra</i> which enables discretion, determination and choosing, and also retaining one's separate identity
<i>Vikṣiptāvasthā</i>	A state of mind where the mind remains concentrated for some time and flickers again in a while, thus remaining unstable
<i>Virāta</i>	It is a magnamious form of God, which includes everything in the universe.
<i>Viśhama-pariṇāma</i>	The three <i>guṇas</i> in Nature always try to suppress and dominate others, due to which their proportion in anything keeps changing leading to a change in properties. This is referred to as <i>viśhama-pariṇāma</i> .
<i>Viśhamāvasthā</i>	Uneven state of <i>guṇas</i> due to which their amount always keep changing leading to constant changes in any object
<i>Viṣṇu</i>	One of the three primary gods of the universe, whose function is sustenance of the Universe
<i>Viśhuddha, Viśhuddhata</i>	Literally meaning specially pure, it refers to something that never gets impure, such as the <i>chitta</i> of Īshvara is eternally pure with the exorbitance of <i>Sattvaguna</i> . This property is known as <i>viśhuddhata</i> .
<i>Viśhvāmītra</i>	An ancient <i>yogī</i> and a great ascetic, who achieved the highest state by means of great penance
<i>Vitala-loka</i>	A lower <i>loka</i> having uneven surface
<i>Vritti</i> (plural <i>vrittis</i>)	These are the ripples of thought currents and a subtle form of thought at a conceptual level generally arising from the depth of <i>chitta</i> from <i>samskaras</i>
<i>Vyutthāna</i>	Externalization of the mind

<i>Yajña</i>	A sacrificial act, whose ritual involves casting some objects in sacred fire with the utterance of mantras rhythmically
<i>Yama</i>	It is a rule, or certain restraint over body and mind, needed for proper practice of <i>yoga</i> .
<i>Yamarāja</i>	Deity residing in <i>Bhuvārloka</i> . He manifests <i>yamadūtas</i> from his body who punishes <i>jīvātmā</i> as per their deeds
<i>Yamadūta</i> (plural <i>yamadūtas</i>)	The agents of <i>Yamarāja</i> who punish the <i>jīvas</i> in <i>Yamaloka</i> for their bad <i>karmas</i>
<i>Yoga</i>	It is a science of spiritual development of any human being that ultimately leads him to the realization of Supreme Godhead or establishment in Self.
<i>Yogabala</i>	A divine energy attained through the rigorous spiritual practise of <i>yoga</i>
<i>Yogāgni</i>	The subtle fire generated by practice of <i>yoga</i> , which may burn impurities
<i>Yoga-nidrā</i>	A conscious yogic sleep, a kind of meditative state
<i>Yogasūtra</i>	A collection of yogic sutras on the theory and practice of <i>yoga</i>
<i>Yogi</i> (plural <i>yogis</i>)	A practitioner of the path of <i>yoga</i> and has attained significant spiritual advancement
<i>Yuga</i>	An era in which there is a typical proportion of <i>dharma</i> and <i>adharma</i>

Appendix: Pronunciation of Sanskrit words

Some of the Sanskrit words for which no English equivalents exist have been retained in the text as they are. To aid in their pronunciation, a transliteration scheme to Roman alphabets which is simple to read has been used. The equivalent characters used for each Devanagari alphabets are given below.

<u>Devanāgarī</u>	<u>Roman</u>
अ	a
आ	ā
इ	i
ई	ī
उ	u
ऊ	ū
ए	e
ऐ	ai
ओ	o
औ	au
ऋ	ṛ
अं	ṁ
अः	ḥ
क	ka
ख	kha
ग	ga
घ	gha
ङ	ṅa
च	cha
छ	chha
ज	ja
झ	jha
ञ	ña
ट	ṭa
ठ	ṭha
ड	ḍa

<u>Devanāgarī</u>	<u>Roman</u>
ढ	ḍha
ण	ṇa
त	ta
थ	tha
द	da
ध	dha
न	na
प	pa
फ	pha
ब	ba
भ	bha
म	ma
य	ya
र	ra
ल	la
व	va
श	śha
ष	ṣha
स	sa
ह	ha
क्ष	kṣha
त्र	tra
ज्ञ	jña
श्र	śhra
ड़	ṛa
ढ़	ṛha

Dear Seekers!

“In order 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 hindrance. The practitioner should not stop. Understand the impediments, resolve them and if they remain unresolved, jump and cross. Maintain continuity of spiritual practice. Success will be yours.”

- Yogi Anand Ji

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