



# SHREE SIDDHYOG SADHAN MANDAL

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## **Siddhyogi Shree Vibhakar Pandya**

### **A Scientist Master (Guru) of Spiritual Science**

**Siddhyogi Shree Vibhakarbai Pandya** is a science graduate. In this avatar , naturally the yoga started at the tender age of three years. In this tender age, the mystic experiences started to him. He had astral vision from birth. So several tantrikas, kapalikas started contacting him. At the age of 12 year, his beloved younger sister Gita died suddenly. He could not accept the death of her beloved sister. He asked all elder relatives, "Where did my sister go?" They replied, "To the house of God." He again asked, "Why did God called my sister only? I am elder than my sister. My turn should be first than the same of her." But all elders seemed to be ignorant. They could not answer. He could not accept that an unknown force can snatch the life of a person. As Newton had a question, "Why does an apple fall to the ground? Why does it not go upward?" Such question made him work for discovery of the law of gravitation. Similarly guruji had the question, "What is after the death?"

With such very keen quest at heart, he visited several places in India and Nepal, in the search of truth. During his journey across India and Nepal he contacted many saints, sages and mahatmas . Whoever told him to assist about meeting her sister, he stayed with such gurus for weeks, months and practiced yogic sadhana under direct guidance. As a basic student of science he studied all the aspects of life. He analyzed them scientifically. Not only studied, but he also practiced all the aspects of yoga-science under direct guidance of the relevant gurus. After these studies, he did not stop with his own study and application for his own cause. He started an integrated scientific method of sadhana (the **method to self realization** ). This unique course-15 programmes consist of 6 - years duration. Guruji gives direct guidance to each disciples during the course of meditation and yoga. He arranges the meditation programmes in India at many places . In his programmes he gives very crux of his 40 years of experience.

Any how, very little can be described through words about such a great personality, we recommend to disciples about directly meeting him and learning the various aspects of life .

## **Balayogi Vishalbhai**

### **The Master (Guru) of Spiritual Science**

Guruji is a Siddhyogi master. He invited one of best soul from astral world and gave birth to Balayogi Vishalbhai. At the time of birth even his kundalini was already awakened. Guruji honed up his spiritual skills and trained him to be a **siddhyogi master**. He like guruji blesses sadhakas with shaktipat-diksha and arranges several programmes designed by guruji. By education, he finished MBA in marketing. Guruji is a science graduate. So guruji showered all practical knowledge of Siddhyoga to Vishalbhai. Vishalbhai also dedicated himself and worked hard to be a link in siddhyoga tradition.

### **Siddhyog Center At head Quarter.**

#### **Ahmedabad / Gandhinagar**

Every month 1st & 3rd Tuesday, 19.00 to 20.00 at  
Plot NO. 551/1, Naman Society,  
Sector 6B, Gandhinagar-382006  
Balyogi shri : Vishalbhai Pandya  
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## **Introduction to Siddhyog Sadhan Mandal**

**Objective** of this institute is to train sadhakas by giving practical experience of meditation and spiritual sadhana. Several persons are yogi in their past birth. In present birth, their kundalini awakens naturally sometimes. Such persons if goes to doctor, he treats him for psychological problems. If he goes to astrologist, bhuvas, purohits, they show irrelevant solutions. If fortunate, such cases come to our guruji. Especially for such cases he started these activities. Our mandal was founded by our Reverend Guruji Shree Vibhakar Pandya. He follows Siddhyog tradition. The word "Siddhyog" was taken from this Siddhyog tradition. In which Siddhyogi Guru takes complete responsibility of sadhaka's spiritual growth. So guru the master cares for sadhaka's spiritual growth like a mother Cat. For example when a mother cat carries its baby kitten, it has tight hold of its baby. And baby kitten needs not caring for its hold. The responsibility lies with mother cat. But in case of mother monkey, it does not hold baby monkey tightly, while jumping from one branch to another! Baby monkey holds tightly its mother. If baby monkey makes any mistake then it falls down. Similarly, in Siddhyog Guru takes complete responsibility of sadhaka's spiritual growth. The siddhyogi guru is a master of Shaktipat. So he awakens the kundalini of sadhaka and channelize the kundalini energy into sushumna. He clears the whole path for kundalini energy by purifying all seven chakras and thereby sadhaka experiences self-realization. The siddhyogi guru is master having working knowledge of seven bodies. So he monitors the spiritual growth of sadhaka. Another word was taken is "sadhan". So guru takes complete responsibility, but the efforts of sadhaka is also required. Because freedom is achieved only by true understanding, by putting efforts in right directions, not by meaningless "sadhanas". Every sadhaka is at different spiritual level of development. So every sadhaka needs specific care and treatment, which is impossible without self-realized master. The word "mandal" was taken for union of several sadhakas pursuing same goal.

*We-sadhakas practically learn meditation from first day, have quantum jump in meditation with shaktipat from guruji, lead happy life using spiritual powers, get guidance of guruji on all aspects of life and there by pave our way to ultimate experience of self-realization.*

All books are available at Siddhyog Centre.

## **1. Kundalini – the Serpentine Power**

This book provides compact and comprehensive introduction of kundalini energy. The person who is yogi in his previous births, then in this current birth his kundalini is awakened automatically without any sadhana or efforts. Vibrations and Oscillations occur to him during religious acts like Praying, Deva-Darshana (Worshipping in presence of Deity), Aarati (The Ceremony of waving small lamps before deities) etc. The Lord Ganesha, Shiva Linga (The Phallus form of Lord Shiva), Cobra, Water, etc is visualized to him. At this time, one should interpret these experiences as the process of awakening of Kundalini. At this time, uneducated persons are robbed by the astrologers or bhuvras (the worshippers in the temple of goddess) because they believe such things as the possession by ghosts, an evil spirit, manes-ancestors, obstruction, cobra-fault, etc. While educated persons think these as mental illness and is trapped to dangerous treatments like electric shock treatment. **Actually, they should go to siddhyogi (the master) and should get guidance from him.** This small book provides enough understanding about yoga science in this regard by enlisting 112 symptoms of awakening of kundalini. It is really helpful for showing true path by guiding the person who is yogi in his past birth, and who is among approximately forty persons per thousand persons in society.

Available in Gujarati, Hindi and English languages.

In English Price Rs. 70/- (postage charges additional)

In Gujarati, price Rs. 40/-

In Hindi, price Rs. 60/-

## **2. Pranatatva Yoganubhooti – Yogic Experience of Prana-Element**

This is a rare practical book about 2<sup>nd</sup> - prana body. Whole universe is full of prana-molecules (bio-energy). When they are activated, they are called consciousness. This consciousness exists in all live-beings. This is the first book for minute details on working of this pranic-energy in human body. If bodiless lives like ghost, spirit, etc exist, then by getting information about them, can we increase human pranic-energy? The experiments to increase pranic-energy, complete introduction of 2<sup>nd</sup> prana body, its types, arousing of prana, awakening of kundalini and

piercing through six chakras (plexus), the evolutionary development of consciousness, transfer of pranic-energy, the method to descend prana from environment, the method of meditation, etc non-available information of pranic-science are covered in this book.

Available in Gujarati Price Rs. 150/- (postage expenditure additional)

### **3. Ajna Chakra – The Command-Plexus (Third Eye)**

This book is the manual to open the third eye – the command plexus. All live-beings have pineal gland in their brain. Nowadays neuroscience is also interested in mystic functioning of the pineal gland. In spiritual science, it is called as 'Ajna Chakra' – the command plexus. With the help of this Ajna Chakra one can keep contact with physical world as well as with the astral world. He can experience dream-state, awaken-state and turya-state. He can see past tense and future tense. He can see ghost, spirit, and deities. The complete introduction of this 'ajna chakra' is given in this book with viewpoint of yoga science. The most effective experiments to develop this chakra are given. And the information of depth and breadth of consciousness, introduction of maha-shunya (grand-nullity), the experiment of self-realization in one minute, the structure of ajna chakra and its area, the importance of tilak (beauty spot) according to yoga science and plentiful information about pyramids are given in it. This book is a milestone for roadmap to spiritual science.

Available in Gujarati Price Rs. 85/- (postage expenditure additional)

### **4. ~~Mrityu Ke Aarapar~~ – Across and Beyond Death Part 1-2**

What is the death? What may be the life after death? Can one really become immortal by being awake during death? Can the experience of death be taken again and again? This book shows the experiments for the experiences of death with evolutionary development of consciousness. By eradicating fear of death from human mind, this book introduces the greatness of death. The role of astral world, contact with deads, death by one's own desire, the mystery to birth according to one's own will, etc are detailed in this book. After reading this book, the man will befriend with death by removing fear of death from his mind. And he will never be unhappy with remembrance of gone deads.

Available in Gujarati Price Rs. 100/- (postage expenditure additional)

## **5. Shiv-Netra – Welfare-Eye**

God stays at the third eye, shiva-netra (welfare-eye). So whatever God dreams, comes true. Similarly if you also position yourself on third eye and imagine, then you are attuned to God. You are united with God. So whatever you dream will become the truth. The method to transform sleep into yoga-sleep (yoga-nindra), is completely detailed and explained in this book.

Available in Gujarati Price Rs. 40/- (postage expenditure additional)

## **6. Sakshibhava Part 1-3 – Witnessingness : The State of Being Witness Part 1-3**

**The technique to edit subconscious mind and thereby to control conscious mind are given in this book.** The fear, which is main impurity of mind is detailed well. The human mind is super computer gifted by God. In which the imprints of thoughts are stored. And new thoughts are stored with every breath. If these accumulating imprints are transformed, then every imprint can be transformed into well-will (sankalpa). The thought science has been clarified by explaining very simple method by directly using the enemies like imprint-thoughts stored in mind as stepping stone for self-realization practically. Concepts covered are : self-realization, thoughtless state, subconscious mind, positive thinking, fearlessness, hell-heaven, etc

Available in Gujarati Price Rs. 70/- (postage expenditure additional)

## **7. What is Shaktipat – the Divine Energy-Transmission?**

There are several masters, several religious practices in the world. The method of shaktipat (divine energy-transmission) is fastest and most effective among them. The prana science, prana technology (prana-vidya), awakening of kundalini and its experiences, the importance of shaktipat in yoga-technology, divine energy-transmission between guru (master) and disciple, etc are detailed in this book.



Available in Gujarati Price Rs. 70/- (postage expenditure additional)

## **8. Kundalini Shaktipat Diksha – Initiation by Awakening of Kundalini using Divine Energy-Transmission**

For initial seekers, the questions like what is meditation? What is its theory and practice? What are the advantages of meditation? What to do to progress in meditation? What is Kundalini Shaktipat Initiation? What is the process of initiation? Such questions are detailed in the form of question-answers in this book.

Available in Gujarati, Hindi

In Gujarati, Price Rs. 10/- (postage expenditure additional)

In Hindi, Price Rs. 30/- (postage expenditure additional)

## **9. Prana Chikitsa— Prana Therapy**

This book trains healers for diagnosis and healing of patients. It is a practical book on how to use cosmic bio-energy to heal a patient. What is prana-element? What is the importance of prana-element? How to utilize this prana as a prana-therapist? Such questions are detailed in this book.

Every man wishes health and wealth by soul, body and mind. To keep body healthy, several “pathy”s are working (e.g. allopathy). The prana-therapy of ancient Indian rishi-munis, which was lost, is innovatively redeveloped by siddhyogi Shree Vibhakar Pandya by doing lots of research and experiments. And he trained 4000 prana-therapists to heal patients. In this prana-therapy, we can get health of both body as well as mind. By learning the theory and practice of this therapy, **you can also become a prana-therapist.**

Available in Gujarati Price Rs. 60/- (postage expenditure additional)

## **10. Bhagvad Geeta's Karma Yoga, Jnana Yoga, Bhakti Yoga**

Based on the dialogues between Lord Krishna and Arjuna, the mystery of Geeta's Karma Yoga, Bhakti Yoga, Jnana Yoga are simplified in this book. On eighteen chapters of this Geeta several books are written. Even though, Siddhyogi Shree Vibhakar Pandya has blessed us with the abstract of his novel approach and analysis. He showed the methods for how to practically implement Geeta in our normal life.

Available in Gujarati Price Rs. 50/- (postage expenditure additional)

## **11. Kundalini and Sex**

This book aims for using sex as stepping stone to spiritual progress. In society, the sex is considered as worst. But when this sex takes form of the energy, it works for awakening of kundalini and ascends it. For every seeker of spirituality, the sex is the confusing puzzle. If both man and woman use it as stepping stone, then they can progress spiritually very fast. For the fast progress in spirituality the couple should unite the first body, second body, third body and fourth body. And how to reach on fifth body, this book gives you practicals and its understanding thoroughly.

Available in Gujarati In Gujarati, Price Rs. 50/- (postage expenditure additional)

## **12. Sahaja Mauna – Natural Silence**

This book explains about the natural silence, which is the ultimate science. This is experienced when all thoughts are calmed down. The silence exists where the mind does not exist. The silence means the art of going beyond the mind. To learn the key to mysterious subject of silence, the strengthen the base of meditation, to have true experience of the "self" by entering the inner space, to discover the inner virtue, to develop inner powers, this book is very useful.

Available in Gujarati Price Rs. 30/- (postage expenditure additional)

### **13. Patheya – The Guide to Spirituality**

This book is a guide to spirituality. Several seekers asked numerous questions to guruji while performing sadhana (pursuit) and facing problems. Guruji blessed them with guidance for their problems. Such questions and answers are compiled in this book.

Available in Gujarati Price Rs. 50/- (postage expenditure additional)

### **14. Meridian Lines**

The first happiness in life is to have healthy body. If the body is healthy, the life is worth-living as well as one can also progress spiritually. Indian rishi-munis discovered ancient method of exercising the meridian lines. On the same theory, acupressure and acupuncture therapies also work. Our body has 14 main meridian lines in which prana-energy keeps flowing. The secrete methods to keep them purified are called the exercises of meridian lines.

Available in Gujarati Price Rs. 70/- (postage expenditure additional)

### **15. Soham – The Almighty God is I – “Thou is I”**

In this book, the knowledge about “soham” which is obtainable only from the master (guru) is shown. There are several books written on this topic. But this book will create specific impression. Because the things, which are of inner space are represented in very simple words. The mysterious secrete key given by master is shown in simple words. The soham technique is of nine types. In this book four techniques are mentioned. This soham technique is shown by all masters of all religions. But every master’s method is according to his religion or sect. And if there is some mistake, the same mistake is being continued since thousands of years. He does not attempt to improve that mistake. Because the master (guru) tells one sentence that if the technique is having mistake from mouth of master, the proven-mouth (siddha-mouth), then the mouth of master is important. It definitely becomes siddha (attained).

This book is very useful to all sadhaka of whole world. **The eighty percentages of seekers have attained self-realization with this technique only.** That is why this technique became wide spread in the world.

Available in Gujarati      Price Rs. 70/- (postage expenditure additional)

## **16. Parama Maun -The Ultimate Silence**

The silence is the art of going beyond mind. The natural silence is the state, which comes after continuous practice of silence. And if the natural silence is practiced in depth is the ultimate silence. In this book, the subject of silence is dealt with very much depth. The technique to catch the empty space which is created between two words, the technique to catch the difference with which the mind catches the scene, after getting this gap, which ever knowledge is experienced, its discussion in depth, the theory to catch the silence by using the flow of thoughts and the attainment of buddhaness, etc delicious menu of knowledge is "the ultimate silence"-book. In which guruji's simple speech and natural usage of words results in very deep effects to seeker's mind. As a result, the mysterious thing becomes quite simple. After practice of natural science, for depth, the practice of the ultimate silence becomes inevitable, which becomes opener of the doors of samadhi.

Available in Gujarati      Price Rs. 40/- (postage expenditure additional)

## **17. Chetana Part-1 – Consciousness Part-1**

The chaitanya (supreme being) is manifested in the animal itself. If this chaitanya is developed, then the ultimate progress is attainable. In ancient time, our rishi-munis had done such successful attempts. Eventually this knowledge became obsolete. And existence of only external acts remained. The subject of consciousness is wonderful. It is the thing about depth and breadth. How to create awakeness in beginning of sadhana, scientific detailing of the sleep and process occurs during it, the wonderful method to cultivate into your past tense, etc subjects were covered and prepared “Consciousness part-1” which is very helpful to develop the consciousness of sadhaka (pursuer).

Available in Gujarati Price Rs. 60/- (postage expenditure additional)

## **18. Chetana Part-2 – Consciousness Part-2**

The mankind has consciousness energy which in the form of cause-effect. The scientific detailing of how to practically implement this knowledge in life about the development of consciousness, very detailed guidance of the types of tapa (religious austerity), etc equips the seeker for self-realization. This rare book represents the latest knowledge of modern time in very simple language.

Available in Gujarati Price Rs. 60/- (postage expenditure additional)

## **19. Asana and Pranayama ~~Postures and Prana (Breathing Bio-energy) Exercises~~**

The entry to the path of yoga means the beginning of yogasana and pranayama. Whatever efforts done for this process, which is required for health of the body and mind are less. In the path of yoga, several types of asana and pranayama exist. In which, guruji, by forty years of very hard-worked practice of austerity, discovered the asanas which are required, and sadhaka gets force in his sadhana. This asanas are represented by making changes, which are required for fast sadhana. The right and wrong methods of sleeping, standing, sitting, in-depth discussion about

pichoti (the setting of throbbing at novel) and the asanas helpful for it, etc are usefully detailed in this book.

Available in Gujarati Price Rs. 120/- (postage expenditure additional)

## **20. Chakra Shuddhikaran - Chakra Purification**

**Not available \*\*\*\*\***

## **21. Aura**

**Not available \*\*\*\*\***

## **22. Scientific Divine Mat**

To seat in meditation, for bodily current not to be earthed, for this purpose, the scientific divine mat is very much required for the sadhaka (pursuer). Siddhyogi Shree Vibhakar Pandya, based on his deep knowledge and his own experience, for all-purpose development of sadhakas, prepared one scientific divine mat. The specialty of scientific divine mat is that during meditation, whatever positive current is generated in yourself, the same is accumulated in the layer of silk. And the negative current from sadhaka is drawn to pure wool of second layer. Whenever the sadhaka sits in meditation on his own mat again, he gets thrust from the positive current stored earlier in the mat. And sadhaka goes into deeper meditation. In addition, the "shree yantra" is embossed on this mat. So the doors to wealth (Laxmi Goddess) open for sadhaka. To prepare this scientific mat, natural wool, silk, plastic coated jute, etc were used. This mat is specially prepared for the sadhakas of meditation. Besides this, this mat also gives best results for navaratri upasana (nine night adoration of goddess), anusthana, prayers, puja (worshipping), etc. Every sadhaka required separate mat to maintain his vibrations in the mat.

1. Small mat: 26 inch x 26 inch = Rs.200/-
2. Medium mat: 30 inch x 28 inch = Rs.300/-
3. Large mat: 1 meter x 1 meter = Rs.400/-
4. Double large mat: 2 meter x 1 meter for shavasana (relaxation) = Rs.800/-

If you need this mat as home delivery, then add Rs 50/- as packing and postage charge. Send M.O. or draft. Give your address, size, and quantity clearly.

These mats are available on all centers of the institute.

### **23. Monthly Magazine - “Shree Samadhi Sandesha”**

This institute publishes a monthly magazine “Shree Samadhi Sandesha”. You can subscribe it to be in regular contact with guruji. Till date over 1 lakhs disciples have learnt the practice of meditation. During the practice of meditation, they come across many of the impurities of mind and body, which may create psychological disturbance to them. At such critical time, they require right guidance. This is the magazine, clearly giving the right guidance for above problems and becomes direct link between guru (master) and disciples. The magazine includes the serial topics on meditation and also gives answer to problems faced by many disciples during sadhana. Apart from that, it gives detailed time table of all programmes on meditation so that sadhaka can plan his programme to attend the various advance level programmes.

Yearly subscription : Rs. 100/- for Five Years Rs. 475/- In foreign Countries: Rs. 700/-

Addresses:

## **24. Audio Cassettes for Meditation**

Our Guruji Shree Vibhakar R. Pandya has prepared three audio cassettes using his own voice helpful to do meditation. In these cassettes, one special advantage you get is that guruji has filled full vibrations in these cassettes. So you will have advantage at your home. And the subject of meditation will become interesting to you. And you will experience deep meditation.

### **Meditation On 'Aum'**

In tune with deep and various chanting of 'aum'. By practice of this one can develop span (breadth) of his spiritual consciousness.

### **Meditation On Bhargo Teja**

In tune with 'Gayatri mantra' for shavasan. By practice of this one can develop depth of his spiritual consciousness.

With “shavasana meditation”, the sadhaka promptly gets complete calmness to the body and mind. The fatigue disappears and freshness is experience. The depth and breadth of consciousness is developed. The impurities of all seven bodies are removed. All benefits of meditation are achieved.

### **The Experience of Janaka Videhi – “The Journey to Cemetery”**

This cassette gives experience of feeling of death to practitioner. After regular practice of feeling of death, he becomes alienated of the affections from the pleasures of the world as he keeps cemetery and death always in his mind.

## **25. CD for Purification of Chakras**

For advertisement

You become the doctor of yourself.

When God created our body, he made seven chakras, so that the body may work well. If one chakra has a problem, then it spreads gradually to all the chakras. At such time, only one push of prana energy is needed. So that that chakra starts working again. In which, you have to go to some donor of prana energy. Or you have to go to understanding guru



(master). So due to his powerful vibrations of prana, the chakras of body are purified.

Based his experience of years, with the use of music and mantra, Guruji prepared five CDs with which seven chakras are purified. Now onwards, no sadhaka need to go to doctor. What do they need to do? Only they have to find out the trouble and in which part of body it occurred. By observing the trouble, you have to decide, which chakra should be impure. Then you should listen to the CD of that chakra. So after listening to that CD, the trouble will disappear. Similarly, for affecting all chakras, five CDs are prepared. All the sadhaka should take advantage of it. So we can save ourselves from useless visits to doctors and medicines. And we can develop ourselves to the higher dimensions of spirituality.

## **26. Regular Programme for Shaktipat Initiation Diksha – the initiation**

There are many programmes going on every month and in those basic course **shaktipat** is blessed. Also At Gandhinagar every months first Sunday **shaktipat blessing**.

(Please Register Before Coming)

## 15 Spiritual Courses ( Based on theory and Practical experiences )

On behalf of Shree Siddhyog Sadhan Mandal, various meditation programmes-shibir are organized. The briefing of various programmes are as follows.

No	Programme	Period	Description
1	Preliminary-1	4 days	- Concepts about various religions, importance of witnessing, becoming aware of fear & ego, Shaktipat-diksha
2	Preliminary-2	4 days	- Using 3 out of 6 negative qualities of mind like sex, anger, ego for self - realization, Shaktipat-diksha
3	Meridian line	4 days	- Method to develop aura by secret Chinese exercises; Also understanding thought, feeling; good for sick and old aged
4	Kriya-Yoga	4 days	- Learning to purify four bodies by exercises, tension, relaxation, root of martial arts, four types of kriya yoga
5	Chakra-Purification	4 days	- Learn how to purify 7 chakras and various power present in these energy centers.
6	Soham	4 days	- technique for self-realization; soham-pranayam theory & practical.
7	Asana-Pranayama	4 days	- Meditation, chakra purification related asanas, exercises, pranayam theory & practice. Secret method of anuloma-vilom pranayam & bhastrika & studying the same.
8	Prana Therapy	4 days	- using prana- bioenergy to heal diseases, diagnosis and healing, theory & practical of the same .

9	Back Pain	4 days	-Reason for back-pain , exercises to heal the same . Detailed instruction on spinal cord
10	Mantra-Yoga	4 days	-Science of mantra; how to develop mantra; four vanis; various methods of chanting aum . Theory & practice .
11	Mauna (Silence)	10-days	method for achieving inner divine silence.
12	Prana-Apana (uniting part-1)	30 days	-Brief study of uniting prana-avana
13	Prana-avana (uniting part-2)	6-months to 1-year	Detailed study of uniting prana-avana
14	Mixed Programme	4 days	The best techniques from all programmes are covered in this programme
15	Chetana development	4 days	Based on the development of consciousness

# **STEPPING STONES IN FORM OF CHAPTERS**

## **CHAPTER - 1**

### **KUNDALINI BASICS**

## **CHAPTER - 2**

### **SIGNS OF KUNDALINI AWAKENING**

## **CHAPTER 3**

### **EXPERIENCES OF SEEKERS**

## **CHAPTER - 4**

### **KUNDALNI SHAKTIPAT**

## **CHAPTER 5**

### **A STAGE OF ANANDA ( ENJOYMENT )**

## **KUNDALINI**

### **CHAPTER - 1**

We all are desirous of ethereal peace, the peace that abounds in Heavens. We also wish to enjoy life to the fullest measure. We wish to appease our senses in uncontrollable manner, being deeply submerged in sensuous pleasures. Yet we desire MOKSHA, deliverance, liberation from the cycle of birth and death. Our desires run wild. Without moving a limb we want all the goodies of Earth and Heavens on our side.

Common man dreams thus. He forgets his duties and shuns right to work. Yet he places all the blame of unfulfilled desires on society and Creator. Even in adverse circumstances his dreams run amok to fulfilment of his sense pleasures. The slave to sensual pleasures does not care to see where this path leads to. If and when he realises it, he is too deeply mired to change his course.

Physical, Mental and Spiritual purity alone can lead us towards our ultimate goal of deliverance from the cycle of birth and death. Yoga and Meditation show us the path towards liberation. This is the path of peace; the peace called BRAHMANAND SAHODAR (The twin brother of heavenly bliss) can be known by personal experience alone, even describing it would be a futile exercise. Yet the peace that descends on the blessed ones, can be recognised by others as well, for it has the distinct symptoms of equanimity, an active indifference to events that surround them. Gita extolls the virtue as " Be the same or behave in same way, whether it be happiness or grief, victory or defeat, profit or loss situation". Saint Kabir explains it differently. He says "My Lord, I have nothing in me that doesnot belong to you; so to give back what belongs to you, I lose nothing". Those of us who contemplate on such virtues, those of us who accept these truths, the axioms, alone attain the bliss, the peace.

There are many paths to reach a particular destination. Also, there are many approaches to reach a defined goal, so are there numerous paths to reach God. Kundalini awakening is a simple method to attain bliss. This is a half way station, which can be easily developed to reach the ultimate. Under the guidance of a Capable Guru, this is possibly the fastest means to progress in the desired direction.

The presiding deity of this process, Bhagawati (Goddess) Kundalini resides between the third and fourth vertebrae of our back-bone or vertebral column (spinal cord). There also is established the icon (Linga) of Lord Shankara; the spouse of the Goddess, Bhagawati Kundalini, in the form of a serpent, makes three and a half coils around this Shiv Linga (the icon of Lord Shankara). Under normal circumstances the serpent form of Bhagawati Kundalini is at peace and is restful.

Particular music, meditation, intense activity of particular kind, death of near & dear ones, unexpected loss in business or mental shock may arouse Kundalini and awaken it. This sudden and unplanned awakening of Kundalini may provide evidence in the form of celestial music or certain visions but these remain transitory and impermanent. Guru's grace alone can bless the seeker with permanency. On the other hand, the sudden uncontrolled awakening may result in physical and mental deprivation.

A complex nerve system dominates the spinal cord. The principal among them are the Sushumna, Ida and Pingala Nadis. Whereas the Sushumna Nadi runs in the centre of the spinal cord, the Ida moves from the left and the Pingala from the right. The Ida and Pingala interlace each other, around the Sushumana, as they move up the spinal column.

If the Kundalini, for some reason, enters the Pingala, then clairvoyance makes the person visualise many of his past lives (incarnations). Many a times, a person may lose his mental balance due to such visions, as he doesnot have ready explanation for these queer phenomenon- strange and difficult to understand. The aim of this book is to spread awareness about various

phenomenon that may accompany Kundalini awakening and how to get over them. The book also aims at teaching the correct methodology to be followed, the processes and procedures for propitiating Kundalini and making it beneficent for us.

The picture of Yogini (Ascetic: Feminine gender) Kundalini shows a triangle of Shiva (the Munificent and Benevolent) on top and an inverted triangle of Jiva (Spouse of Shiva) at the base. The union and fusion of Shiva and Jiva (Kundalini) creates the ultimate bliss and provides Self-realization. Thus when the inverted triangle of Muladhara or Root Chakra from end of spine, ascends to meet Shastrar or Crown or Coronal Chakra on top of the head, self realization results. In the picture there appears a break between the Manipur or Navel Chakra and the Anahata or Heart or Cardiac Chakra in the Sushumna Nadi. This discontinuity in Sushumna is a major obstacle in the path of seekers. In the language of Yoga, this is the ocean of desires or Bhavsagar. Those who transcend this ocean are the saints. Stating otherwise, only saints qualify to cross this vicious ocean with their selflessness of this discontinuity in sushumna. It is related to severing of umbilical cord of the child during birth. It is said that if the umbilical cord is severed within ten minutes of child birth, then the physical body and astral body get separated. However, if the umbilical cord is cut after the pulsations fully cease, which takes almost ten minutes, then the new born retains memories of his previous births. These memories remain with the child upto the age of seven to twelve years, after which these are forgotten, in any case. This procedures makes the child intelligent and there is no gap induced between his physical and astral bodies. Such children are fearless. They are self confident and have the courage and strength to face difficulties and adversities squarely. They are less saddened by their re-entry into our world.

This distance between the physical and the astral disturbs the balance between the Ida, Pingla and Sushumna. The equilibrium is lost due to certain mental afflictions or shocks and many variety of other reasons. Though slight imbalance persists in almost every human being, it is the gross imbalance that we have to be wary of. The imbalance may become vicious and increase uncontrollably. This may lead to afflictions of dreaded disease like cancer. However, if these imbalances are corrected somehow, then possibility of and even the diseases themselves can be removed.

Man does not utilise even ten percent of the powers, granted to him by nature, during his life time. Even psychologists and medical experts agree that we do not make use of even ten percent of our mental faculties. Even a man working twenty hours a day may be utilising barely ten percent of God's gift to us. This obviously means that ninety percent of this gift goes unutilised. Therefore, we must explore ways and means to utilise this big store of energy and power. We must benefit from this big store house of unaccessed prowess. We must unearth these powers and find answers so as to be able to put such energies to the benefit of ourselves and, therefore, the mankind.

After the existence of Kundalini was discovered, efforts were made to awaken it. Modifications were made in the fields of Mantra, Tantra, Hathayog, Jnanyoga, Bhaktiyoga and Mantrayoga. Research and deep study in various fields and numerous practitioners pointed at the eternal truth that the source of life or soul resides in all living beings and its various attributes grow from birth to death. The soul makes progress from one incarnation to the other. Even without any Worship (Pooja) or chanting of hymns or meditation on chosen gods, a person can attain Moksha eternal bliss or deliverance after one million years. After this period the individual soul (Atma) merges into the universal (Paramatma). However, if the human chooses the path of worship (Pooja) & chanting of hymns or meditations, he can attain Moksha in a span of three lives. We all wish a still speedier path to deliver us, -within one life, this present incarnation itself. This is a common desire. However, we need not despair. Lord Krishna in the song celestial 'Gita' has assured that these who practice yoga with the intent of seeking



deliverance, if they are not able to reach their desired goal in this life, He will give them rebirth (next incarnation) in such families, where they can complete their course.

... ..

Care and caution is of utmost importance in the field of yoga. We know that the accelerator and brakes in vehicles provide us speed and safety respectively. Similarly, we have to approach our accelerator and brakes in the field of yoga and meditation. A novice cannot be permitted to drive fast, nor is it permissible to increase speed without caution in busy streets. The damages are more at higher speeds and it is easier to control the vehicles moving at slower speeds. We can compare the losses due to head - long collision between two buses approaching each other at very high speeds in a mountainous region to that of two bullock carts hitting each other in a plain area. The degree of devastation in former case may be beyond compare to the latter.

The young practitioners of yoga may not accept this allegory. They may not understand the concept of speed and speed control. However, this is of utmost importance and warns us against taking short cuts or attempting exercises without proper guide and guidance. Therefore, the importance of Guru and guide is never lessened in the field of Sadhana (meditation) or yoga. It is natural for us to desire that we reach the top rung of ladder of Sadhana or reach the pinnacle of yoga mountain in a jiffy - in shortest time and with least effort. First, this is not possible. However, should one take the difficult course of Sadhana and punish himself but without proper guidance, it will increase possibilities of damages to the practitioner multifold.

Impressions and character developed during the past lives are imprinted on various Chakras. These habits get carried forward from one incarnation to the other. For instance, the Mooladhar has impressions of four to eight of our incarnations, where as on the Swadhasthan the impression of six to ten incarnations are imprinted.

The state of Samadhi can be reached only after the Kundalini has been awakened. In this process of reaching Samadhi, one may take three to eight years after his Kundalini has been awakened. Samadhi is the state of self-realization. This is our ultimate goal, the aim of the exercise, where the Jiva and Shiva merge into each other. However, to reach this state the blessings of an accomplished yogi (Siddhayogi) as Guru, are quintessential. The yogi spends his energies in unravelling the secrets of nature and utilises this knowledge for the betterment of mankind. The life of yogi is dedicated for the good of others. This is aptly described by various poets. Saint Kabir expresses feelings of the saints as-

"I have nothing of mine in myself; whatever I have is Yours (O! Lord). So, what do I lose by giving you back which belongs to you."

Another couplet likens lakes and trees to saints for their selflessness-

"Trees donot eat their own fruits, the lakes do not drink their own water. It is for the welfare and good of others that saints (come down from heavens and )take the human form".

This entire Universe is flooded with life force. It is like an ocean of life. However, the priciple of magnetism applies here in full measure. As one magnet influences another magnet coming in its field of force, similarly the lines of force of life are present in all living (and non-living) beings. Therefore, when two humans, a human and an animal or human and a bird come within the field of force of the other, their magnetism, the aura get modified. It either increases or decreases or gets altered in some other way. Though this process takes place in various ways, its visible impact depends on the power, the life - force of these objects. Mostly, the changes in life force become apparent if the two living beings come within a meter or so (three and a half feet) of each other. In these cases, the life energy seems to flow from the higher potential to the lower potential, following an obvious law of physics. The object with higher life force seems to give it away to the object with lesser life force and this flow of life force becomes the principle of transfer of energy, the Shaktipat. It is similar to the heat being given away by a hotter object to the cooler body.

If we see life and Universe from the scientific stand point, then we know that after every delusion (PRALAYA), the JIVA reverts to its original state. In other words, whether or not the JIVA makes any effort towards Salvation, he will merge into the Absolute at Delusion, a phenomenon that occurs every million years. There is no distinction made by nature at this point, whether or not the JIVA makes any conscious effort to attain MOKSHA or self realization. After this fixed duration every JIVA attains the Ultimate even without POOJA (worship), chanting of hymns or selfless actions. However, this is a long path full of pains. Short-cuts exist. If a human makes persistent efforts to attain MOKSHA, he after treading the path of YOGA or POOJA or chants can reach the goal in three lives, three incarnations, Even this path is torturous. There exists a unique aerial route to Salvation. By sitting besides a Siddhayogi (Upanishad), receiving his blessings by abject surrender, the seeker can attain MOKSHA in a short period of three to eighteen years. We can compare the above three approaches to crawling, walking and flying. A journey that may take months for a person walking on foot, may take few days if he takes a car or bus, and few hours only if he flies by air. It is for us to decide the route and preference, and act accordingly.

The aerial route to salvation is traversed through SHAKTIPAT. Lord Krishna, the Hindu God, the author of song celestial "Shreemad Bhagwat Gita" was called YOGESHWAR, the Lord of YOGA. He has described various Yoga-s in "Bhagwat Gita". He has given enough indications as to how yoga should be approached and the benefits thereof. By transfer of energy (SHAKTIPAT) he granted divine vision to Arjun, who then could see the VIRAAT-RUPA and VISHWA RUPA of the Lord. The same technique of SHAKTIPAT has come to us, protected and preserved by tradition.

## **SOME GUIDELINES FOR COMMON MAN**

1. If a person has been Yogi in the previous incarnation, then his Kundalini in the present life can awaken even without following the rigorous path of Sadhana etc. His body may start trembling even without any external cause like fear etc. At times when such a person approaches a temple or a religious place, his body may start trembling uncontrollably. To the ignorant it may appear as if a ghost or other unearthly body has entered his body; which is not true.
2. Occasionally some persons experience a thunder-sound rising up the spinal cord and the head becomes heavy. To others, the body starts swaying without any effort or reason, a feeling of uneasiness persists and (at times) the heart beat becomes fast. These may also be result of Kundalini awakening.
3. A Yogi of past life may see Lord Ganesh, water body, a serpent or Linga, the icon of Lord Shiva, in his dreams. Coloured icons appearing in dreams are indicative of imminent Kundalini awakening. In such cases there is a fair possibility of Kundalini awakening within a period of three to six months.

To reap the benefits of Kundalini awakening and keep its harmful effects at bay, such person should contact a Siddhyogi at the very earliest.

If a person repeatedly gets such experiences, then whether or not he believes in religion, he will soon be attracted to yoga. There is a Strong possibility of his Kundalini awakening. To enable himself to understand the implications of this awakening, to control it and benefit from it and to direct it to rise inside the Sushumna, he must urgently seek the guidance and blessings of a Siddhayogi.

The properties of life force (PRANSHAKTI) are similar to that of electrical energy. In a manner similar to electrical energy, the PRANSHAKTI also gets attracted to earth. The earthing of these energies drains the source completely. To prevent waste of electrical energy in this manner, we provide the system with electrical insulators. Therefore, we see all electrical wires supported by insulators in transmission lines. In case of cables, the electrical conductors are fully covered by insulating sheaths. In a similar manner if we wish to get the best out of

PRANSHAKTI, we would have to look for life-force insulators, so that this life force can be utilised in development of life energy and spirituality. One of the major devices required during practice of meditation is an insulating seat (Aasan). During spiritual practices we raise our life-force and if it is conserved then it will result in spiritual development. On the other hand if the life force is not insulated from being earthed, then it will be earthed. Such activity can be compared to collection of water from a distant source in a desert and then let the pot break even before the water is drunk. Many ancient books of Hindus make a mention of this fact. One of the books Soundarya Lahiri provides geometrical details of how an Aasana should be manufactured.

However, a deeper study reveals that the Aasana should cater for the two types of charges, the negative and the positive charge. In fact, the sages in days of yore used deer skin as a seat. However, the deer skin was laid over dried 'KUSHA' grass, the common lawn grass. Some books have recommended dried paddy stalks as base. Many books recommend a silk cloth to be put over the deer skin. After detailed study Siddhayog Sadhan Mandal has offered a solution to this complex problem. They manufacture the Aasan with the insulating jute cloth as base. This is coated by plastic material to give it long life. Over the plastic coated jute cloth, a woolen cloth is placed. Wool retains the negative charges of PRANSHAKTI. A cover of silk cloth is provided on top, to retain the positive charges of PRANSHAKTI.

Siddhayog Sadhan Mandal Trust further puts a Lakshmi Yantra, by tailoring a particular design on it. This Aasana is given certain initiation by GURU so that it becomes more effective. As the Aasana retains the positive and negative charges of the pupil, it helps him in subsequent sittings by raising the datum of initial charge. As these charges are peculiar and relate to person using it, it is advised that the Sadhak (pupil) should use his own-exclusive - Aasana only. This will accelerate the process of Kundalini awakening.

There is a major difference between Prana Shakti and the electrical energy. Whereas the Prana Shakti is intelligent and therefore, discriminatory, the electrical energy is unintelligent and, therefore, non discriminatory. To clarify further, a live wire whether touched by an elderly person or an innocent child will give shock to both of them. It doesnot distinguish between the knowledgeable and innocent or between old and young. Pranshakti, however, is our companion for infinite incarnations. It has been with us all along in our past lives. It is fully knowledgeable. It provides us with intelligence. It knows that which part of the body is ailing. Therefore, when this life force awakens and enters Sushumna, it first undertekes to remove various diseases from our body.

The question now arises is that how do we come to know whether and from which part of the body is it trying to remove the disease. The following are some of the indications telling us that the Prana Shakti is at work; it is attempting to remove the ailments.

1. The body part from which the disease is being removed becomes hot and hotter. Other parts of the body remain normal.
2. Persons with differing dispositions may not feel the heat of the diseased part. In such cases an unbearable pain may rise in such parts. The practitioner should bear this pain without any external help. He should tolerate the pain and not go for pain relieving extraneous techniques. By and by the pain will lessen and with constant practice it will be fully eradicated.
3. Persons with still different temperaments may neither feel the heat nor the intense pain in the afflicted part of the body. They may experience the diseased part becoming hard, whereas the other parts of the body retain their usual suppleness and softness.
4. Yet another class of people experience none of the above but that the diseased part becomes heavy after application of Prana Shakti.
5. Some persons experience crawling sensation; that is as if an ant is crawling over the diseased part. Others have reported fluttering sensation on the diseased part on application of Prana Shakti.

Variety of sensations result from Prana Shakti depending upon the nature and temperament of concerned persons. A long list of experiences on awakening of Kundalini forms the next chapter. Even this list is not exhaustive. Newer experiences have been reported, and may be added to the list. Therefore, if we experience such events occurring within us, we may consider it to be an indication of Kundalini awakening.

A word of caution is necessary here. After the Kundalini is awakened, one has to be extremely careful. Kundalini may create unprecedented harm than good, unless it is guided properly. For this purpose the Sadhak should immediately contact a Siddhayogi. Such persons, if they so desire, may contact the author also.

## **RULES TO BE OBSERVED DURING MEDITATION**

1. Keep the body fully relaxed, One may feel lightness and may think as if he is flying in the air, a feeling of levitation or feeling as if one is entering deep into the earth, yet he should maintain inner peace and calm and continue with the meditation process.
2. During meditation if the limbs go to sleep or there be a tingling sensation in them, still don't move the hands or feet. As the life force (PRANA) moves up, such occurrences are quite likely.
3. If the mouth gets filled with saliva or mucus draining from posterior nares during meditation, don't let it disturb the meditation process, While continuing with meditation, swallow the saliva. It is not to be spitted out. In some yoga literature, it is referred to as nectar. Hathayoga branch gives it great importance. According to them, the accumulation of saliva in mouth during meditation occurs after following this rigorous discipline for 8 to 12 years. It is considered a milestone in their yoga journey.
4. The heat produced during meditation may cause profuse sweating. This is normal occurrence and no notice need be taken of it.
5. Try and focus attention on Ajna (AGYA) Chakra, the midpoint between the eye brows (BHRUMADHYA) during, Meditation. When various thoughts take you away from concentrating on Ajna Chakra, bring the focus back to the midpoint of eye brows. Meditate for at least half an hour at a time in the above manner.
6. Before Start of meditation, pay obeisance to Lord Ganesha, one who removes all obstructions; then pray to your KULDEVATA /KULDEVI (God or Goddess of your clan or your most favourite god) and finally invoke blessings of the SADGURU (the True Guru) and then begin to meditate.
7. Though there is no specific time or limitation for meditation, yet one should preferably sit for meditation at least half an hour after a breakfast and three hours after a meal. Empty stomach is the best for meditation.

Early hours of morning i.e. before dawn, and dusk time are preferred timings. One may also meditate just before going to bed.





## **CHAPTER 2**

### **SIGNS OF KUNDALINI AWAKENING**

A variety of experiences result on awakening of Kundalini.

These experiences depend upon a multitude of factors, of which the principal contributors are the nature and character of Sadhak, the strength of Kundalini power and the physical attributes of Sadhak.

The indications are so numerous and yet newer experiences are being reported. As no attempt was made earlier to put all such experiences in one place, additions to this list of indications is inevitable. Some of the indications of awakening of Kundalini are listed below.

1. The limbs, hand and feet become numb, as if they go to sleep. On moving them a tingling sensation occurs.
2. Entire body gets warm.
3. During meditation the mouth gets filled with water.
4. A feeling of body growing big and bigger or the feeling as if the body is shrinking from small to smaller size.
5. A feeling of astral body coming out of the physical body and moving in astral world.
6. The feeling of heaviness of eyes or of eye lids becoming heavy.
7. Heaviness of head.
8. Anger rising during meditation or meditator suddenly becoming angry.
9. Body of Sadhak starts trembling or moves uncontrollably in oscillating manner.
10. During meditation the Sadhak starts singing, dancing, shouting, shrieking and prancing uncontrollably.
11. Certain yogic practices such as Aasana, Bhastrika and Pranayama happen to Sadhak involuntarily.
12. Feeling, as if of electric shocks in the body.

13. Feeling as if the body is rotating or going round and round in circles or as if the world around is also spinning.
14. Uncontrolled laughter or crying during meditation.
15. Hearing of strange sounds during meditation.
16. Despite being deep in meditation, jumping on haunches like a frog.
17. Going round and round in circles or to start crawling during meditation.
18. Roaring like a lion or making sounds of other beasts or animals during meditation.
19. Rotating the neck in full circles.
20. The eyes turn automatically towards Ajna Chakra and the white portion of eyeball alone being seen outside.
21. Chanting or invocation of mantras, hymns during meditation.
22. Experiencing drowsiness or feeling of intoxication.
23. Having visions relating to own suppressed desires, wishes etc.
24. Having visions of Red, Yellow, Blue or White coloured clouds.

These colours relate to colours of various Chakras (wheels) and get reflected or are seen at the Ajna Chakra. However, if the etheric body of the seeker is cleansed, he will have visions of clear light (colourless) only. This signifies purity of etheric having been achieved.

25. A feeling of peace and calm prevails. Seeker experiences bliss, a state difficult to describe in words.
26. Arising of certain complex unresolved problems during meditation and getting their solutions too during meditation itself. (Problem & Solution)
27. A desire to visit places of sacred religious importance, arising during meditation and visiting those places in astral body during meditation itself. (Desire & Fulfilment)
28. Going into trance with open eyes, getting deep into meditation with eyes remaining wide open for 15 to 20 minutes.
29. An experience of walking through the skies and visiting different parts of universe during meditation.
30. Feeling of giddiness during meditation and experiencing falls while walking, also during meditation.
31. During meditation the feet of the seeker turn skywards. This position lasts for a short while only and returns to normal position soon.

32. A feeling of severe headache during meditation. It is advised NOT to take medications for such a headache. It will go away by itself.
33. The meditator sees dreadful scenes during meditation. He should not get scared, if it so happens.
34. Some meditators see their own forms during meditation. This is called "PRTIKA DARSHAN" in some of the scriptures. It is a good omen.
35. Sadhak has visions of Lord Shiva wearing a garland of human skulls, of Mahakali similarly or Mother Shakti - Parvati, the consort of Lord Shiva.
36. Sadhak sees skeletons during meditation.
37. A scene of death of a near and dear one during meditation. (some feel that this may ward-off the imminent danger to them.)
38. Some seekers have visions of the dead being cremated. These seekers become instruments for the salvation of souls of such of the dead.
39. Sadhak sees Lord Vishnu, the Preserver, Lying on the Sesh - Shaiyya (the Seven hooded serpent god, who forms the base of the Universe) or Shiva and Parvati; or vision of Lord Rama; or Lord Krishna engaged in RaasLeela, a dance sequence with gopis; or dreadful ascetic form of Lord Shiva. The Sadhak should not get frightened by such visions. On the other hand these visions ennoble the Sadhak by increasing his inner strengths.
40. Some Sadhaks experience movement of gas in their intestines, the sound of which they can clearly hear. In such cases, the Sadhak should lie flat on back and the wind movement will go away.
41. Some seekers experience fluttering sensation on the Brow Chakra (Ajna Chakra) or sensation of breeze on the point. In such cases it is advised to rub ghee (clarified butter) or Sandal wood paste on the forehead.
42. Fluttering sensation in eyes, ears, nose and cheeks occurs. This occurs when the twin petals (Ham & Ksham) of Ajna Chakra rotate.
43. Visions of past events come before the eyes and sometimes the events of future cast their images.
44. Guru appears in front of the Sadhak in meditation and untangles various problems and answers the questions.
45. Sometimes Divine sound or voice is heard during meditation.
46. An experience of total bliss occurs, thus taking the Sadhak to his goal. The mind is restless and is disturbed by lust and other desires. The desires in

subconscious erupt and get destroyed; a burning sensation occurs at the Solar plexus. This burning sensation can be soothed by praying to Divine Mother, or chanting Hanuman Chalisa or other hymns. The physical heat should be countered by taking milk with two to three spoons of clarified butter (ghee) immediately after the meditation is over. The Guru comes in his astral form and takes care of the Sadhak and his fears without his knowledge.

47. Divine chants and messages descend from the Heavens.
48. Sound of Nupur (bells worn on anklets), tabor, twin drum (Damaru), flute, conch shell, thunder of clouds and temple bells is heard by Sadhaks.
49. On awakening of Kundalini the Sadhak experiences distinct fragrances of variety of flowers.
50. Sadhak experiences cold breeze blowing through. He also experiences discomfort as if all the joints of waist and below are paining.
51. A feeling as if one has been tied by a rope, alround.
52. In case of some Sadhaks a feeling of intense heat and burning sensation in the stomach occurs when the Kundalini rises upto the Manipur Chakra (the Navel Wheel or Solar plexus).
53. The Sadhak feels cheerful and disease free; an unprecedented feeling of relief comes over. This is possible with SHAKTIPAT. Shaktipat removes diseases and ailments.
54. Body is filled with purity, serenity and divinity. A feeling of seeing the self from outside by own twin - SAKSHIBHAV.
55. The Sadhak becomes fully aware of his previous incarnation. He becomes aware of his present circumstances, problems and reasons thereof. He succeeds in analysing his previous deeds and the fruits of such actions.
56. After Shaktipat, rapid progress is experienced by the Sadhak. He leads a life of bliss and ecstasy, totally free of tensions. He is joyous and relaxed in life.
57. When he sees a person, he tries to relate to himself and that persons previous birth (s); who was he?, etc. He instinctively goes into the past lives and establish mutual identities and relationships.
58. Whatever he wishes, fructifies. There is a magic in his speech which attracts the listeners. People are easily impressed by his logic and gravity of speech.

59. Whosoever, a man or a woman comes in front of him, his present, past and future are all depicted before him like a cinema reel. He is able to foretell and anticipate their future.
60. He develops a magnetic personality. People are naturally charmed by the radiance that flows from his face and body. He charms and attracts their gaze.
61. Shaktipat protects a man like an armour shield. In whatever direction he marches, success greets him with extended arms. He becomes a special person.
62. He goes into meditation, involuntarily, all of a sudden. He then goes into deep bliss. He has to perforce make a determined effort, a SANKALPA, not to get into meditation unknowingly.
63. On closing his eyes, he sees circles of light in front of the eyes.
64. He sees groups of clouds moving hither and thither before his eyes.
65. Some part of the body becomes hard & stiff.
66. The diseased part of the body starts paining.
67. The diseased part of the body gets warm.
68. The diseased part becomes heavy.
69. The part of the body that is diseased, starts fluttering and vibrating.
70. A blinding light, the brilliance of thousands of Suns is seen in front of the eyes.
71. Sometimes the bright white light vision is followed by pitch darkness.
72. The eye-lids start fluttering by themselves. The individual loses control over this function.
73. Sometimes the eyes start pulling inside. This may lead to automatic occurrence of SHAMBHAVI and KHECHARI MUDRAS.
74. In a manner similar to that occurs in cattle, the whole body starts flapping and fluttering. The cheeks, back, chest, stomach, thighs and calves vibrate or tremble.
75. The Sadhak in his meditation feels as if he has put a cap over his head.
76. A feeling of something creeping or climbing, up or down, left or right, to the front or to the rear. As the SHAKTI rises upwards that part of the body becomes warm or cold.
77. There occurs excessive tension at the AJNA CHAKRA (The Brow Chakra) and the body feels painful and listless.

78. Despite the eyelids being closed, the pupils move in a circular motion.
79. Intense heat is experienced in point between the eye brows, the AJNA CHAKRA. Many a times the portion becomes black as if it has been adorned with a black BINDI (a circle, round in shape). The skin may even burn and peel off.
80. A feeling as if someone is cutting or digging at the AJNA CHAKRA with sharp tool.
81. At times it feels as if some insect has entered at the AJNA CHAKRA or in the head and is moving all over the head.
82. A circle of light approaches the AJNA CHAKRA either from the left or the right. However, it does not advance beyond the mid point between the brows and retracts thereafter.
83. During meditation the head moves left to right, right to left and up and down.
84. It feels that the entire head is covered with nets.
85. During meditation tears flow from the eyes.
86. One yawns while meditating.
87. If one goes to sleep concentrating on the Brow Chakra then he dreams that he is dreaming. He knows that he is dreaming and remembers his dreams. Sometimes the dreams are colourful and sometimes the dreams forecast the events of the future.
88. A solution to any complex unresolved problem or a mental tension appears during the dreams.
89. Inspiration to write poems and stories comes during meditation.
90. Focussed on Ajna Chakra, the future events reveal themselves on it.

A word of caution is essential here. If there is sudden intense heat in the mid point between the brows, one should take large amount of ghee with cows milk. One may put sandal wood paste (Tilak) on it. Even if these measures do not relieve the heat then one should abstain from Pooja & Dhyana (worship and meditation). One should immediately approach a Siddhayogi and neither read nor listen to scriptures nor visit any religious place till then.

## **CHAPTER 3**

### **EXPERIENCES OF SEEKERS**

Vasuben, one of my pupils from Lakhtar, Saurashtra, frequently travelled in her astral body during meditation to far away places like Rishikesh, Badrinath and other religious places in the Himalayas. Her narration of the places visited was so vivid, complete with minor details, that was normally possible only by physically visiting those places. We were astounded by the details provided by her. She came from a poor family and had never been beyond Surendranagar in her life. It is the determination of an accomplished Sadhak that can make journey by the astral body possible. Many saints and Sadhus do penances to obtain such powers, but fail to achieve their desired goal. One of the secrets here is that if you desire to attain a goal, then the goal moves farther away from you. Devotion gives results faster if it is self-less and desireless. It also depends upon the balance-sheet of Karma and results thereof of one's previous incarnation(s).

Desires are like shadow. If you chase a shadow, it move away form you. However, if you donot look at it, then it follows you. Likewise, if your desires become stronger, then attainment of spiritual powers will become equally more difficult for you. The 'Siddhi' runs away from such persons. It one approaches spiritual practices with selfish desires of name, fame, wealth etc, then Nature senses the motives and tries to frustrate such efforts. The Hindu scriptures have such a story. Bhasmasura due to extreme penance and austerities obtained boons from Lord Vishnu, the Preserver, that on whosoever he may put his hand will get destroyed and he should be invincible. After obtaining these boons, this Asura king became mad with power. He unleashed a reign of terror To stop this Lord Shiva, the Destroyer, acquired the form of an unparalled enchantress, the Charmer Mohini. Bhasmeasure wanted to lord over Mohini and accepted her challenge to a dance, during which he puts his own hand over his head and getss destroyed. Thus, strage are the ways of Nature.



Many Yogis, Sadhaks, Siddhas, etc engage in austerities and penances with the aim of attaining certain super-natural powers. If they approach the nature with selfish motives, then in most cases their prayers are not answered or their efforts get frustrated. Such attainments are not everlasting. These are like material gains, which are equally destructible.

The Converse is equally true. Nature takes into consideration the intentions of the seeker. If the Sadhak is selfless and approaches nature, he climbs the rungs of success-ladder fast. Such of the saints and yogis attain highest of powers. All mystical powers come to remain in the lotus feet of the desireless saint, a yogi who is beyond the self. Such an exalted person has no value for these mystical powers. For him the kingdom of heavens or a cell of hades are all the same. He aspires neither for zenith nor the nadir. As stated earlier, our shadow goes away from us if we chase it and the same shadow follows us if we go away from it. It is the same with the mystical powers of nature.

Faith is another core issue. No effort in a spiritual field can bear fruits if it is not backed by faith. Our spiritual powers are inherent in us, these are integral to the humans. It is faith that can bring them out. An instance is being narrated here to understore the point. A villager was told to chant Hanuman Chalisa, an invocation to the Monkey God of Ramayana (epic) fame. He was told to repeat the chants while grazing his cattle. Due to his incessant practice for 50 years, his Kundalini got awakened and reached Shahastrar. However, he lacked the guidance of a Guru and unfortunately the awakening of Kundalini instead of being beneficent became maleficent. Instead of reaching the hypothalamus in brain. it arrived at a different location. NOT being its natural location, it started seeking its resting place. This process resulted in a constant tension and persistent headache to the elderly gentleman, a grandfather.

The grandfather had his sons working in U.S.A. so he was taken to America and got examined there. Various doctors examined him and that he had no physical ailment and he was suffering from certain psychosomatic disorder only. The old man was dismayed that no one could diagnose his problem and that his foreign visit was futile. He, therefore, returned to India.

On his return, someone spoke to him about me. Accordingly he contacted me. He came to me and put his turban down and paid obeisance to me. Then he put his turban under his right knee and sat on the bare floor.

As I looked at him I gathered that he was an accomplished spirit, a Sidhha-purush. He was ego-less. His humility was reflected in his manners as he bowed in front of stones also.

The grand old man narrated his story and history of the headache. He sought relief from the intense headache from me. Astral vision of his anatomy revealed that if two to three petals of his Sahastrar lotus were rearranged, he would be fully relieved of this nagging headache. Accordingly I advised him to sit with closed eyes and during this brief period I was able to take the corrective measures. The Grandfather was instantaneously relieved of his headache. An ailment for which he had travelled over seven-seas and spent over seventy five thousand rupees (a big sum during those days) without any relief, was treated in a jiffy. This is the magic of astral powers. There is a saying in Hindi, you beg for alms and you are turned out, and even without asking you receive pearls. This is illustrated by the Dadaji's episode.

The path to spiritual accomplishments (Siddhi) demands intense effort and total dedication. This is the first precondition to success in this field. The second guiding principle is to sit at the lotus feet of a Sadguru, a Siddhyogi. We can be guided in any path only by one who has already traversed the path; not once but many times repeatedly. Total surrender to the will of Guru by sublimation of own ego, alone can produce results quickly.

The spirit of surrender, egolessness, humility and modesty of the Dadaji narrated in above illustration are pointers in this direction. The third principle is unquestioning faith in the ways of Guru. It is unwavering confidence that may take time to reach the destination, but it promises the pupil the goal. With God's grace even simple procedures will take the Sadhak no more than twenty years to reach the goal. Yes, nothing is possible without God's grace and that is

determined by our Sanchit Karma and Prarabdha; the deeds of past lives and auterities of present incarnation.

One of the illustrious pupils of the famous Mahesh Yogi ran classes in transcendental meditation in various countries. One day, while in meditation, he started leap-trogging, exactly like a frog. He went through many complex KRIYAS including the KHECHARI KRIYA.(The name Khechari suggests moving in the space). He could perform Khechari mudra (exercise) easily for three to four hours at a time. He asked me that those who can perfect Khechari, can fly in the air. Then why was he unable to accomplish this feat. What could be the reasons for it. (Note: This pupil had trained under Mahesh Yogi earlier and was associated with the latter for 15 years, Subsequently he charted his own path).

I told him when I was a student of yoga, I also believed that we could fly in the air. If we had to go to America, no visa would thus be necessary, nor purchase of air ticket mandatory. However, after 36 years of experience, I came to the conclusion that flying in air. Is not possible with the knowledge we presently have at our command. This desire should be eschewed. However one could easily accomplish this with the subtle body or astral body. Such experiences are commonly reported by members of our Sadhak Mandals. Yet it is equally true that such feats were possible in ancient times. That knowledge has been lost to us. Our present intelligent and dedicated researchers may be able to unearth these lost techniques and make it possible again.

There are large number of Schools or groups that practice and teach yoga Sadhana. It is good. This enables us to compare different experiences and the shortcomings of particular systems can be removed, errors corrected and better techniques developed. The positive aspect of the multitude of such schools is that these can benefit from the experiences of each other. However, in many of these institutions stress is laid on blind faith on the Guru. Some of these even forbid sharing the knowledge, practices or making them public. These forbid accepting the teachings from other schools. It is natural for them to forbid change of School or Guru. They demand singular loyalty to the Guru.,quite like the husband demanding exclusive attention of devoted wife. They desire the disciple to stick to

the single Guru and his teachings only. They wish the disciples to remain deaf, dumb and blind to the developments and research in the related fields elsewhere.

Possibly a sense of insecurity prevails in such classes. They consider the followers to be sheep who must follow the single leader. They put mental barricades around them, lest one of them strays and others follow them, leaving the Guru discipleless. They thus herd the disciples, due to apprehensions of their own future.

Many Yoga practitioners ask me the same question: "I have already chosen a Guru, can I go to other Guru as well?" I tell them that they alone can answer this question. They should ask themselves the question whether they are satisfied with the Guru. Do they receive answers to all the questions they have? Do they accept the knowledge imparted to them to be ultimate, absolute or find ? If the answers to the above questions is in the affirmative, then they have no need to seek another Guru. However, if the thirst for the knowledge remains unquenched and there is an urge to grow further, then one may go for not only another Guru but a thousand Gurus.

What is the definition of Guru. "One who gives wisdom is a Guru" The origin of the Sanskrit word Guru comes from its two syllables Gu & Ru; 'Gu' means darkness and 'Ru' light. So, Guru is one who takes us from darkness to light, from ignorance to wisdom, from desire to contentment and from restlessness to peace. Knowledge and wisdom have no limits. One Guru may not possess all the knowledge, all the wisdom. Therefore, the seeker may go to another Guru to quench his thirst for knowledge. The Guru must be approached with all the modesty at the command of the seeker. It is the duty of the pupil to acquire as much wisdom from the Guru as is possible. Lord Dattatreya, worshipped as a god, had twenty four Gurus. So why should we hesitate if we have to seek blessings of two, four or even ten to twelve Gurus.

We should distinguish between a teacher and a Guru in a manner similar to that exists between knowledge and wisdom. We should distinguish between information and knowledge and not confuse an informant with a teacher. Similarly, there is a difference between a guide and a teacher. The term Guru goes beyond the teacher, for he imparts wisdom and not mere knowledge and he does it for no consideration other than welfare of mankind and well being of generations to come. During the school days itself the student comes into the contact of atleast ten to twelve teachers. Similarly, in the spiritual school one can seek blessings of wisdom from many Gurus. No Guru has the absolute knowledge. The Gurus impart knowledge based upon their Guru-Disciple tradition of the particular school or system. Thus to quench the thirst one may go to more than one Guru depending upon his eagerness, the force of the volcano within.

I am of the opinion that we should synthesise appropriate knowledge and techniques from each of the Schools and continually improve upon it. During my life, I have come in contact with many accomplished (Siddha) Gurus, and I have tried to take the best out of the techniques, I learnt from them and synthesised what I learnt from them for the benefit of mankind.

Of the many Gurus and Saints I have come in contact, I found only three or four who were true practitioners of yoga. I sat besides them and learnt various yogic exercises, practised yoga and learn its theory. It was based on the my extensive practice, analysis and deep study of yogic Kriyas that I have brought out two books; Prantatva Yoganubhuti and Ajna Chakra.

Many devotees and seekers, disciples of other gurus, have come to me also in a similar manner. Amongst them there were many who would have achieved Siddhi after continuation of Sadhna for some more time. However, by my astral vision I discerned that they had peculiar materialistic inclinations, and after achieving Siddhi, they were likely to discontinue Sadhna. I was apprehensive that their Siddhi may take them on an undesirable course, towards a negative path. Therefore, I despatched such seekers back to their Gurus, asking them to enquire from the Guru, as to the state of their development in the fields of meditation and

spiritual. Also I asked them that they should seek Guru's blessings and advice for furthering their efforts.

Most of these seekers, practitioners of yoga, were told by their Gurus that their practice was going as per plan, in the desired direction and that they should continue their practices accordingly. Thereafter these seekers came back to me. After hearing them, I had to decide upon various corrective measures and put them on the path of proper progress. I had expected their

Gurus to look at their progress by their astral sights and take corrective actions, I was dismayed that it did not so happen.

I have a big regret in life that the teachings of Yoga and related subjects have not been systematised in a scientific manner. I had to take thirty six long years of arduous yogic practices to reach my present state, to understand yoga - sadhana in a true sense, to assimilate its essence and know the intricacies. In actual fact this knowledge can easily be imparted to the seekers in a much smaller period of say five to six years. If five to six of our existing systems (schools) are synthesised and the sequence well regulated, we shall receive the desired results in much smaller period. I, therefore, consider this a priority and allocate it much of my time; as much as is possible after my routine and other preoccupations.

The aim is to establish some sort of standardised training, an establishment of a reference and a detailed written guideline. This will enable the seekers to tread a defined and perfected path of meditation. The adverse effects of siddhi can be sublimated and the seeker can pursue yoga practice that will take him to his goal by the aerial route.

Many yogis of previous incarnations are born as common persons during their following incarnations. The common thread that runs in all of them is that these grand personages are almost ego-less. They eschew ego centred thinking. Their ego level is just sufficient to get the physical necessities of life.

There is a case of a Signaller of Gandhigram Station, whose body started trembling and swaying uncontrollably while he was pulling at the signal lever. Pulling at the signal lever took good power. As this signaller was a yogi in his

previous incarnation the two qualities combined together, resulted in awakening of his Kundalini instantaneously.

The conditions and circumstances that arise as a result of Kundalini awakening, are beyond the sphere of activity or beyond the competence of an ayurveda, Unani or allopathy practitioner. All the knowledge imparted by various medical institutions becomes useless in treating such cases. Such treatment or medicines may prove to be counter-productive and act as poison to the individual. However, our society is generally in the dark about such phenomenon. The society is unaware of the dimensions of Kundalini awakening. This science is unknown to them. The analysis or evaluation of such symptoms is not possible by the commonsense or general knowledge. It is an altogether different science. Suffices to state that Kundalini awakening produces intense heat within the experiencer. Any medical treatment may further increase the heat and may accentuate the process further. To alleviate the suffering or to ameliorate the situation, the person concerned should be given a glass of milk with two to three spoonfuls of clarified butter (ghee). Cow's milk and ghee produces better results and is, therefore, recommended, if available.

As the days passed by, the yogic activities, in this gentle man's body, became more intense. As a natural reaction, he went to an exorcist, a ghost doctor or a black magic man to get relief. The exorcist told him that a big (very big) ghost had entered his body and was responsible for all the unexplained and undesirable activities. It is for this reason, the exorcist explained, that even four to five strong persons cannot hold this gentleman when the activity phase of ghost in his body sets in.

Not receiving any relief from the exorcist, this gentleman, yogi of previous incarnation, went from pillar to post to seek relief from this unnatural trouble. Ultimately four to five black-magic men got together and declared that this signalman Laxmanbhai was invaded by an extremely difficult type of ghost and, therefore, he must be administered smoke of red chillies. Accordingly five exorcists sat in a room. They put burning coals in a grate and put lots of dried red chillies on it. They had already asked for a quilt like thick rug and covered Laxmanbhai alongwith the grate with dried chillies over the burning coals by it. The rug was held tight around Laxmanbhai so that he thoroughly choked by the red-chilly smoke and the ghost in him would run away and leave him. This

activity, however, had nothing to do with ghost, otherwise the ghost would certainly have run away. This phenomenon was the result of awakening of Kundalini, but no body had an inkling of this. However, this divine interference by Goddess Kundalini resulted in stoppage of breathing of Laxmanbhai. After five minutes of remaining in the chilli -smoke and under the heavy rug in airtight enclosure, Laxmanbhai with sudden surge of energy threw off the covering. Though five persons were holding the cloth tightly, they couldnot contain the unusual power acquired by Laxmanbhai and had to let it go.

This resulted in the chilli-smoke spreading in each nook and corner of the room. The first to be affected by this were the five black-magic men, the witch doctors, who inhaled the stinging smoke and started sneezing incessantly. They felt the fire burning in their lungs; they feared imminent death due to suffocation. Their eyes also started burning violently. Therefore, the five witch doctors opened the door and rushed out of the room.

During this period Laxmanbhai was sitting in the smoke filled room peacefully, witnessing the drama narrated above. This was because his breathing had stopped for past ten minutes. He tried to expel the stopped breath, but couldnot do it. Ten minutes elapsed in this process.

The stopping of breath by Laxmanbhai was an involuntary act. It happened without his knowing, let alone his effort. This type of activity is called "Kevala Kumbhak" in yoga. There is no 'doer' of such a kumbhak. Such kumbhak occurs irrespective of the efforts or desires of the individual and it ends equally effortlessly but as per desires of Kundalini Shakti.

At the peak of Sadhana, Kevala Kumbhak occurs naturally. This is an indication that such a person has either reached 'Siddha' class or is knocking at the doors of this class. Only one odd person out of hundred to hundred fifty million persons attains such heights in yoga. This phenomenon is quite inexplicable to common man. Many consider it to be a bluff or some trickery.

After the five ghost-busters left the room, leaving the door open, the intensity of smoke started lessening. Laxmanbhai maintained his calm and continued squatting in the room. As the smoke gave way fresh air, the Kevala Kumbhak broke automatically and natural breathing of Laxmanbhai was restored.



Laxmanbhai afterwards explained this experience as celestial. There was no trace of fear. Heavenly joy surrounded him. The happy and joyful experience was incomparable. It is subsequent to this event that he read my book "Prantatva Yoganubhuti" and came hurrying to me, for he could relate his experiences to various incidents mentioned in my book. I advised him to drink milk with few spoonfuls of clarified butter regularly, especially when heat is generated after meditation. Now he experiences peace in meditation and thus easily enters deep into it.

There is another instance of a village in Lakhtar Taluka of Surendranagar district of Gujarat. As per prevalent custom, daughter of a local muslim leader came home for her first confinement (childbirth). She was a yogin(i) of previous birth. To initiate Kundalini awakening, she needed some physical push. This physical effort came during the labour pains. These pains resulted in Kundalini awakening and this initiated uncontrollable hysterical motions including violent shaking of various body parts, vibrations and oscillations.

Father of this girl went to the Maulavi(Muslim priest). Limited by his knowledge, the Maulavi inspected the patient and declared that an evil spirit, Jinn or ghost, had entered this lady's body. As per custom prevalent in our country, a lady is confined for forty days after childbirth and prohibited from moving out of her house. Thus the Maulavi asked her to be brought to him after a month and a half, when he would treat her and take the evil spirit out of her body.

It may be surprising that we presume that the evil spirits are also separated as per our religious beliefs. In that the common belief is that the ghost alone will trouble the Hindu and the Jinn alone the Muslim. These divisions are well accepted in India. It is a wonder that the religious divisions are permitted to infiltrate the non-physical, the world of metaphysics. Though the Ghost and Jinn are both spirits, the former is usually clad in black and the latter in pure white., so the belief runs.

However, the real story or the background of the young lady's problems was different. Therefore, the so-called treatment by the Maulavi further accentuated the problem; the condition was aggravated. The process of Kundalini awakening was taking its toll and increasing further with these disturbances. There seemed no end to her parents worries. They knew that if the suffering of their daughter

continued in same vain, they could not despatch her to her in-laws. Even if they did so, she would be turned out in disgrace. This would mean social disgrace for the family. Musing thus, they even thought of killing the daughter and burying her quietly, so that no one would come to know of her being possessed by a Jinn.

It is during this phase of their anxiety that someone told them about me. I was their last straw. They had no option as all other doors had been closed on them. Bereft of any choice, the father of the young woman came to me. I told him that I shall visit their residence the next morning and have a look at the girl (the young woman) and then give my analysis. I told him that my accompanying him immediately may not be in order, as my mind may be prejudiced for the moment by his story and sorrows. I however, assured him of my help and visit the next day.

The next morning, as I entered their house, the young girl was trembling like a dried leaf in a storm. She considered me to be any other exorcist and thought that I would chain her and lock her in a closed room and administer her the smoke emanating from red chillies kept over burning coals. As the entire family was on tenterhooks due to her condition, her fears were but natural. I understood her anxiety and fears and assured her that no harm would come to her. I told her that I was not a professional exorcist or the like and her welfare alone had prompted me to come to her. I told her that I was a practitioner of scientific yoga. This calmed her apprehensions largely.

My first question to her was whether she remembers her dreams. On getting an affirmative answer I further enquired if she sees snake forms during her dreams. This question was boldly answered by her in positive that she saw serpent during the dreams.

My next question to her was whether she saw the forms of elephant god (Ganesh), water body or icon of Lord Shiva (Linga) during her dreams. She replied that she saw all these during her dreams.

This firmed my belief that she was a Yogi(ni) during her past incarnation, who had strayed from the yoga path. I then asked her father as what would he like me to do. He asked me that I should rid her of the problems faced by her, as narrated above. I took a rose flower, contemplated over it (energised it with my will power) and handed it over to her. This tied the Kundalini Knot, which

resulted in putting the Kundalini activities to rest and that she could lead a normal life.

Sometimes I am at a loss to understand as to what happens to the souls that have strayed from the path of yoga, in their next incarnations. Though in the Song - Divine of Hindus, Bhagwat Gita, Lord Krishna states that those who do not complete yoga practices in one life-span, are born into such families in the next life (Janma) that their Yoga practice is continued further. I do not think this was true in this particular case. I wonder what would have happened to her if I had not arrived there.

I feel that there may be a very large number of such practitioners of yoga in previous birth, who are left to suffer during the current life. There are hardly enough guides to take them to the right path. On the other hand they become the source of existence for the exorcists, the witch doctors and black magic persons. Obviously, even after spending thousands of rupees, no relief is obtained by them. How many have the power or expertise to tie the knot of awakened Kundalini ? Not many?

There is utter scarcity of true gurus. Of one hundred persons claiming to be guru, one may be true and ninety-nine may be either unripe or hoax. Further, due to non-availability of true or accomplished gurus, the yoga practitioners of previous incarnations (those who have missed the target), are forced to lead a life filled with physical troubles, mental torture and economic disaster; one leading to the other.

Such cases are ultimately referred to psychiatrists, who consider them to be gone cases. The psychiatrists have no clue to cure persons who dream of Linga, water, Ganesh and the like. They have not studied how to treat persons who have some sort of clairaudience, who hear the sounds from within, sounds that others fail to hear. The mental doctors have only one answer to such complexities and that is the electric shock. This further aggravates the problem and case goes from bad to worse.

When an electric shock is applied to a healthy person, he experiences the effect of an earthquake in his mind. A repeated shock would certainly derange him. If this happens to the healthy, what would be happening to the mentally unstable ? These electric shocks result in permanent damage to the principal

cord of spine, the Sushumna Nadi. Once damaged, there is no question of its recovery ?

Once the electric shock is administered, the situation becomes grave and graver, as the days pass. Immediately after the electric shock, the patient's state may appear to improve, but it is not so. The patient may react due to dread of the shock, which may be construed as improvement. However, even this state doesnot last and further deterioration sets in. The life of such a person becomes pitiable. So that such occurances are avoided and that precious lives are saved from the dangers inherent in the electric - shock therapy, is the aim of writing this book. The main thought and motivating force behind this book is to make the society aware of the catastrophe that is brought in the lives of individuals by exposing them to electric shocks. It is the duty of friends and relatives of persons apparently suffering from mental and physical disorders, as described above to look for some Siddhayogi. If they can locate the proper person, they are sure to save the life of their friend and relative. If such cases are referred to me, I consider them to be a good fortune for me, as these provide me an opportunity to serve a yogi of previous incarnation. It is towards this end that I organise Kundalini Shaktipat Dhyanyog Shibir (camps) every second and fourth saturday and sunday of the month. I look for such persons during these camps. A large number of persons have been cured during such camps already.

I am reminded of a case from Dholaka in Gujarat. An S.S.C. student was advised by someone to chant the Gayatri Mantra (The prime hymn of Hindus). This advice was tendered in the passing, because the adviser possibly did not know or analyse the implications of the Gayatri hymn. Gayatri constitutes the fire element. This chanting of Gayatri can initiate heat in the body, which may result in Kundalini awakening. This student took the advice seriously and chanted Gayatri with utter concentration. In his second sitting itself his Kundalini was awakened. It not only got awakened but traversed the entire path from the sacrum to the Sahasrar. This resulted in intense heat in the body, Neither the doctors (Practitioners of allopathy, Homoeopathy, Ayurveda and Unani) nor the ghost -busters could provide any relief. The adviser dissociated himself from this mess. The Gayatri adviser had no clue to such eventuality.

No one advised him to take milk with clarified butter to reduce the effect of heat generated by the process of Kundalini awakening. The heat increased day by day. This resulted in increased mental tension. The doctor administered yet another electric shock and when I came to know of this case for the first time, the pitiable student had already received thirty two electric shocks. A budding young man's life had been ruined. By the time he was brought to me, the case had been spoilt and become beyond repair. One could do very little to ameliorate the situation. However, I gave him an Abhimantrit (powered by hymns and contemplation) rose flower to provide him some relief.

I wish to narrate a different type of story of a gentleman who was keen on learning yoga, meditation and its various aspects. I was introduced to him in one of my Yoga & meditation programmes. Valuing his keenness, I gave him three sittings of Kundalini Shaktipat Dhyanyoga. This resulted in activating his body centres. Due to these sittings the vibrations inside his body straightened and he could reap the benefits of Kundalini awakening now. This case has been detailed in my book 'Pranatatva Yoganubhuti'.

These straightened vibrations had their effect on his wife too. It is due to the fact that she was a yogin(i) in her previous incarnation. She had her four bodies (the physical, the etheric, the astral and the causal body) fully developed. She was in search of a true Guru. After her husband received the Shaktipat, the straightened vibrations from his four bodies affected his wife straight away. As usual, this resulted in her body starting oscillating and various body parts started vibrating. She showed all the signs of Kundalini awakening, though she had not received Shaktipat directly.

This yoga practitioner (Sadhak) was working in a foreign country. Due to his increased yogic accomplishments, whenever he came home on leave, his physical presence and proximity would induce oscillations and vibrations in his wife's body. After his departure or being physically away from her, these activities would abate. This created an undesirable and confusing situation for them.

Their relations thought that some ghosts had entered the wife and called an exorcist, but to no avail. They went from pillar to post, but relief was not in sight. The astrologer was consulted too. He told them that some departed soul(s) was causing the troubles and they should perform the required pooja and rituals to calm the soul.

At long last this Sadhak-brother came to me. After listening to his woes, I accompanied him to his residence. I met his wife. Some wonderful positive vibrations were emanating from her body.

The immortal creations of Jagadguru Adishankaracharya, 'Anand Lahiri' and 'Soundarya Lahiri' mention in details about the divine vibrations of Prana that come out with a humming sound. A warmth in body precedes these inexplicably wonderful vibrations. The reason for this heat is that these vibrations pass through Pingala nadi, which corresponds to Sun, the generator of heat. This heat goes through the Sahasrar, into the space. Thereafter the divine vibrations cool down. These come down through the Ida, which corresponds to Moon, the cool one. Descending down these settle in the limbs, and hands and feet become cool. The Sadhak experiences as if some cool-fluid is flowing through his veins.

I was extremely happy to observe the heavenly vibrations and sensations flowing from the wife of the Sadhak. I explained her the methodology to get over her problems and how to meditate. By following my advice, she was sure to get her four bodies cleaned up, and negative effects of the Kundalini activity put to rest. She now goes easily into deep meditation.

One learned lady used to organise religious congregations (Satsang, where sermons are delivered and hymns are sung). Thousands of people would flock to listen to her and get immersed into her magical speech, touching strings of their hearts. She had studied two of my books. Encouraged by these books, she came to meet me and narrated her life story.

When she was twenty years of age, she had been on pilgrimage to Allahabad (Prayagraj), and Kashi (Varanasi). She took bath in the Ganges at Manikarnika Ghat (Kashi), where last rites of dead body are performed. After bathing, she offered obeisance to the Sun God and, while in the process, saw a celestial person beckoning her from the nearby cremation grounds. The body of this celestial person was tall and large. He lifted his hand as if to bless her. She experienced an unusual but desirable vibration running through her entire self, as if she had been positively transformed. It was a thrilling experience.

From that day onwards, her Kundalini had awakened and she started having divine experiences. Thereafter she met Swami Muktanand of Shree Siddhyog Mandal, near Thane, Mumbai. She went to Vadodara and met Swami Kripalanand at Kayavaron. She thus came under the protective umbrella of Guru. Her Kundalini became more and more active day by day. She had obtained two sittings of Sidhhayog earlier. On her specific request I granted her three sittings of Sidhhayog and taught her newer exercises and techniques of Yoga, which purify the four bodies (described earlier) speedily and one gets deep into meditation with ease.

I also explained to her the methodology and precautions to be observed while meditating in congregations and public places. She practised meditation thereafter, and went deep into meditation peacefully and with ease.

### **A FRENCH GENTLEMEN.**

There is yet another incidence I wish to narrate here. There was a French gentleman, who knew the French language only. His knowledge of English was also very little. This gentleman came into contact with one of my pupils. During their conversations, my name also came up. As he gathered more information about me, the Frenchman showed his eagerness to meet me. So he met me. I then came to know of the coincidence that brought him to India. Our conversation went on somewhat along the following lines-

Question (I)- What did you come to India for ?

Reply (He)- I want to learn Yoga leading to meditation and seek a Guru for the same.

Question - How did you get interested in Yoga-Sadhana ?

Reply - One day I was relaxing and sleeping in my arm chair. I suddenly found that I was dreaming with my eyes wide open. It was a divine dream. I saw the Hindu Goddess of Learning (Ma Saraswati). She directed me to visit India and indicated the particular place in India also. Thereafter I went to a Hindu family residing in France. I saw the picture of Goddess Saraswati in their home. I was extremely happy to see the picture, the image of the goddess I saw in my

dream. This was a Gujarati family. The Hindu brother taught me a Gujarati invocation in praise of the Goddess. "PEHLA MORLA NI PASE BETHA SHARDA JO NE"

He even sang the entire song for me. Hearing a Frenchman sing a Gujarati devotional song delighted me. I was very pleased.

From France, this gentleman came to India and visited a famous Saraswati Mandir (temple) in Rishikesh, on the banks of the Ganga, in Uttaranchal. He was thrilled to be able to realise his dream. He, therefore, sang the Gujarati song loudly, fully immersed in the vision. Hearing a foreigner sing a song, many people gathered around him. Of these a couple of Gujaratis started questioning him in Gujarati language. The Frenchman was uneasy, for he knew nothing in Gujarati except the song and was unable to understand the speech of these persons.

This Frenchman must have been a Yogi in his previous incarnation. Not only that, he must have been an ardent worshipper of Goddess Saraswati. During his present life span, before the event narrated above, he had never seen the picture of Ma Saraswati. There is no other plausible explanation for his astral vision.

Only after he had the divine vision, did he see the picture of the Goddess.

So, I gave him three sittings of Siddhayoga, and it was pleasing to know that the vision of Goddess Saraswati appeared once again before his eyes.

The story of one of the Sadhaks is strangely different. He was the Darbar (a Rajput, of warrior class) head of village Bavali near Dhrangdhra in Gujarat. He had been reciting the Gayatri Hymn for many years. He had erected four huts in his fields. During the Navratri festival (a festival that is celebrated for nine days at a stretch) he would sit in any one of the four huts and meditate for nine days. He had done so for twelve years without any incident. During the thirteenth year, however, he experienced strange signs of awakening of Kundalini. His body started swaying, oscillating and vibrating. After fifteen minutes the activity suddenly increased. After thirty minutes he started jumping. This activity continued for three hours. After that all activity stopped.



The most strange aspect of this episode was that despite three hours of jumping and falling flat on floor, oscillations and vibrations, there were no signs of tiredness. He was very cheerful, fresh and experienced no pains anywhere in the body. Now this has become a regular feature during the Navratri. When I met this Sadhak, at that moment, he had been having such experiences, year after year, for past four years. I explained to him that this was the result of Kundalini awakening.

I asked him whether he was ever frightened or afraid of the strange experiences. I enquired whether he feared that this activity was a result of some ghost or spirit having entered his body? He replied that initially he was quite frightened and also momentarily feared that some evil spirit might be possessing his body during the Navaratri, due to peculiarity of period or place. However, as this activity had begun after he had taken to chanting the Gayatri hymn, so he let go the fear of evil spirit, because he believed that no evil spirit could come near the Gayatri chant. Therefore, he became self assured and continued with the rituals.

While we were busy discussing the matters, his son came. He was a student of eleventh standard. I asked the Sadhak if the boy was his eldest son. He replied in affirmative. Then I told him that he had taken twelve long years of arduous practice before Kundalini awoke in him. If he so desired, I could produce similar effect of Kundalini awakening in his son, if he sat for thirty minutes with me. I also informed him that it was due to the fact that like himself, his son was also a practitioner of yoga in his previous incarnation. In the previous birth his son's character and behaviour was quite identical to his. Therefore, they have similar samskaras (Qualities formed due to previous lives and practices followed in present life.)

The Darbar asked his son whether he will like to sit in meditation. Believing and having full faith in his father's wisdom, the young boy agreed to sit in meditation. He had no knowledge about meditation and contemplation or regarding Kundalini. He was totally ignorant of these, fully innocent.

After sitting for fifteen minutes by my side, his body started oscillating and vibrating. He started jumping like a wrestler. This all came over involuntarily and automatically. This young boy was jumping in strange manner, falling flat on the floor with a thud, getting up and repeating the fall again and again. So dreadful

was the act that his mother was at the verge of crying, the tears flooding the eyes and just ready to pour out. She was afraid that this act must be hurting her son no end.

After two hours of the queer drama, the activities suddenly stopped. Then the boy became normal. Immediately the mother of the boy asked whether he had been hurt.

The son replied that he was most delighted to have had the experience. He himself considered it surprising that despite the two hour long jump and falls, he was fully energetic and moreover felt much vitality in the body.

The Darbar was delighted that it took his son only fifteen minutes to get into a stage, that had taken him twelve long years to reach. He asked me whether I would be willing to impart the same experience to his wife as well. I told him that I was very willing for it, because if all the members of a family practice together, it brings harmony in the household. On the other hand if some member of the house doesnot participate or is left out, it could create tensions in the family.

As per the wishes of the Darbar, his wife (Thakurayin) also got into meditation and enjoyed it immensely.

During the course of my government service, I used to go to the residence of a doctor. His wife was also a learned doctor. However, she didnt take up a job and was happy to be a housewife. She got hold of my book 'Prantatva Yoganubhuti' and completed its reading in a single session, by the night. The next early morning she came to my place. She was crying continuously and narrating her experiences of Kriyas, that take place on awakening of Kundalini.

At the young age of eleven she had met an ascetic. He advised this sister that she light an earthen lamp (Diya) in the morning at the water point (the place where water is stored in kitchen. This was prevalent before the water taps appeared in houses) in the house. He assured her that such a practice will put an end to the undesirable involuntary uncontrollable activities in her. This is a matter of will power and autosuggestion. The force of will and consequent autosuggestion overpowers the cause of activity and makes it dormant. However, this technique if practised, succeeds in merely suppressing the activity. It neither removes the cause nor does it sweep away the impurities in the system. Only if the Kriyas are permitted to take place, can the cleaning action be undertaken.

It is possible that the ascetic, the saint would have thought that lighting the lamp by the water point would have put the Lord of Fire as a witness, which may result in reducing the frequency and intensity of the Kriyas. I consider this a plausible explanation and a valid reason too.

As per her statement, as a child she was considered to be a mad person. Thus whatever astral visions came to her, had remained untold most of the times, as she feared that if she narrated them to anyone then they would certainly confer the title Gandi(Mad) on her. This made her to remain aloof and loneliness was forced upon her, though she was surrounded by relatives and friends.

Misfortune never comes alone. In very young age she lost her parents. Lonliness enveloped her life. She was a bright student. So while she excelled in studies and pursued higher studies, her girl friends all got married ; she had no one to confide in. She was thus relegated firmly to keeping her experiences and feelings to herself.

She got married to a doctor. I was a frequent visitor to their house in connection with my government job. If the doctor was not home, she would tell me so, almost from the closed doors. We never had an opportunity to talk to each other, because I also mind my own job and am not a talkative person, and she had confined her to herself.

Three years passed in this way, till she read my book. On reading the book she came to my house and felt sorry that despite the fact that I had been visiting their house for past three years, she couldnot recognise me.

I told her that a yogi doesnot carry a placard or paste a note on his forehead declaring that he is a Siddhayogi. It is only fate that makes such meetings possible. To whom it is fated, will be introduced to yoga and yogi automatically. Thereafter I told her not to make any resolution to stop the Kriyas but to resolve that whatever impurities had gathered in her body those should be removed by the Kriyas. I insisted that the resolve should be from the deepest corner of her heart with total commitment.

In a week's time she not only became normal but also started dancing Kathakali, of which she had no previous knowledge. Now she sits deep in meditation and benefits from it.

Once I went to meet a 65 year old aged woman. I had gone there for some social work. I was astounded when I saw a large crowd peeping into her closed room, through the windows. Some had climbed stools to peep through the windows and ventilator, straining their necks to look into her Pooja (room set out for worshipping etc) room.

On that particular day, the old Lady had closed the Pooja room from inside, as she sat to do her Pooja and other rituals. As she sat down, she started chanting the Gayatri Mantra (hymn). After sometime she suddenly started jumping like a frog. This process of her jumping on her haunches had continued for nearly four hours. As I arrived, even passers by and outsiders were attracted by this scene and a large crowd had gathered there. As the room was bolted from inside, it couldnot be forced open from outside. Everyone assembled was afraid that some ghost had entered the old woman and, therefore, she was jumping around in a peculiar manner.

I too saw the old Lady jumping and explained to crowd that the old mother had been praying regularly since her childhood. She has received the reward for that at the ripe old age of 65 years.

It may be of interest to know the history and background of this old Lady. She belonged to an era of child marriages. She was married too early and had become a widow as an infant at the age of seven or eight only. She was born in a brahmin family. So, she was initiated into Pooja and study of religious texts from the very young age only. However, it was at the ripe old age that she experienced awakening of Kundalini. It is a coincidence only that I arrived there almost at the very moment.

As she came out of the pooja room , I explained to her the reasons for the strange occurance and the yoga theory. I also told her the methodology of sitting in meditation. Finally, I advised her to drink milk after meditation to counter the heat produced by meditation.

I am reminded of yet another incident, of a different kind. This relates to a former professor and head of department of philosophy of Kashi Hindu Vishwavidyalaya (BHU) of Varanasi (Benaras). He took interest in yoga from the young age of sixteen. Yet, even after reaching the age of 80, he had not come across any Siddha Yogi, though for this he had undertaken many visits to Himalayas also.

Coming to know about me, he sent for me. I went to meet him around two o'clock in the afternoon. After we met, he started his lecture on Kundalini Yoga. The lecture ended around 7.30 p.m. I was happy to hear his exposition on Kundalini Yoga.

I asked him "I have heard you, What is your personal experience in this field?"

The Professor replied, " Whatever I have read, I have explained in my talk. I have had no personal experience of Kundalini awakening at all".

I asked him, "Would you like to experience Kundalini awakening?"

The Professor replied, "Yes | but where can I find such a Siddha Yogi ?"

I replied, "What about the person sitting in front of you".

For a moment he was unable to believe that he will meet a Mahatma (Great soul, Siddhayogi) while sitting home. It was beyond wildest of his imaginations.

He got ready to sit for meditation for half an hour; but continued for another two and a half hours. He passed through wonderful experiences. His pleasures were unbounded. He told me that he had celestial experiences, indescribable by words.

In his cheerful mood he asked me who was my Guru. I told him that Madhusudan Maharaj is my Guru from who I obtained the direction and knowledge of Kundalini Dhyanayog Shaktipat. After that I came across many gurus and received their blessings in many other fields. Thereafter I considered the proposition of synthesis of yoga. In that, different schools approach the subject of yoga differently. I found that if this ocean of knowledge is churned, we may be able to obtain the best of all by properly synthesising these. Also, I wanted to tear the veil of secrecy from them, so that we can question the veracity, propriety and usefulness of various claims. With these aims in view I marched ahead.

As I advanced on my mission, I met many yogis and teachers (colloquially called Gurus). However, of these I found three only to be true practitioners and self realized Mahatmas. From the knowledge thus acquired I picked and culled what I thought to be the best and prepared a royal highway which may develop the practitioner's consciousness to the desired level within five to six years.

From various instances we come to know that if a yogi of past incarnation gets proper atmosphere and environment, his Samskaras of past life get activated soon. For instance, when he is inside a temple, his body may begin vibrating, oscillating etc. Similarly, when devotional songs are sung in his presence, again similar activities start automatically in his body. Even when the ghost-buster, the exorcist, sound their tabor and drums, similar conditions are created. The body of yogi of past life responds to such atmosphere readily.

Sometimes such person does not wish to speak but is forced to make predictions under the influence of any exorcist. Such of the prediction may prove to be untrue. However, if the four bodies of the person are pure, then his predictions come true. The chances of predictions being accurate depend upon the fact whether all his four bodies, i.e., physical body, etheric body, astral body and causal body are clean. Predictions of a person with pure etheric body come 50 percent true. For a person with pure etheric and astral bodies, 75 percent of predictions come to be true. However, for a person with pure etheric, astral and causal bodies, all predictions become true. Even a casual comment of his is fructified, for he may never make a casual comment without meditating over it, or the Ma Prakriti is obliged to not let his word be falsified.

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The beat of drum and tabor is so captivating that it produces vibrations even in the bodies of innocents. We can see the effect of music, especially the drums, tabor, bongo and congo on young children and even infants. They start tapping their feet with the music and even dancing without any other provocation. It is rare that such music doesnot produce the desired effect. Eighty percent persons do feel the vibrations surging in their bodies. It is quite likely explained by the 'principle of resonance' taught in physics, which states that resonance occurs when natural frequency of vibrations of two object are same. It is possible that the sound from drum, tabor etc matches the natural frequency of vibration of human body.

So, many persons may feign that they are unaffected by the drum-tabor music. In fact they try and suppress their natural instincts and on the surface appear tranquil, whereas their inner self is vibrating, albeit within controllable

limits. Therefore, there are no apparent oscillations and vibrations, but inside the man these activities exist. If the resolution weakens even slightly, then the oscillations and vibrations come on the surface. The music man, the ghost-doctor or exorcist then starts beating the instruments louder, to bring out the vibrations, oscillations etc more clearly.

I have a friend, a congressman (belonging to Congress Party) who is famous as a social reformer in the neighbouring twenty five villages. He didnot believe in ghost-doctors or exorcists and used to make fun of them. Once he accidentally reached a place where one exorcist was playing on his tabor. Hearing the drum beats this congressman friend's body started oscillating and vibrating. He got immersed in this process and relaxed his body. As he relaxed himself, he started dancing and jumping. He didnot bother to think the impression it will create on the villagers. He was enjoying himself. The exorcist also stepped up the beat.

Later he confessed that whatever happened that day was against his will. He just could not control himself. After that incident whenever he visits a temple, joins any pooja(prayers) etc, he starts naturally dancing and jumping or his body starts vibrating and oscillating.

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Shri Dwijenbhai Desai was the Speaker of Gujarat Assembly. He narrated his experiences relating to meditation and supernormal occurances in his life. He said " Once I had been to Somnath to have a darshan of (pay obeisance to) Lord Mahadeva (Shiva). As I entered the temple precincts, my body started vibrating and oscillating. I saw a beam of light, similar to a luminous ball of fire, emerging from the Linga (Icon of Lord Shiva, the presiding deity) and entered my body. From that time on I got interested in Dhyana Yoga (meditation) and other types of yoga. Subsequently, I came into contact with many yogis."

During chant of Shakradaya, a vibrating atmosphere is created. The vibrations that get created in the Chetana, manifest themselves in oscillations and vibrations in the Sadhak. Such experiences form the first rung of ladder of progress of prowess of chetana. During this period the Sadhak needs guidance of a Guru. In the absence of guidance of the Guru, the heat consequent upon the activated Kundalini may increase and may cause much harm. To contain and

remove the heat thus created, it is essential to drink milk with ghee. The exorcists are well aware of this and, therefore, after a person stops oscillating and vibrating, he is specifically given milk to drink.

However, these activities are result of awakening of Kundalini, the Mother Goddess, The ignorant and uneducated donot understand this. They seek the exorcist and waste all their money and further spoil their health. If they approach the astrologer, he calls it "Pitri Dosh" (The wishes of spirits of ancestors remaining unfulfilled, unsatisfied). Is it believable? Do parents or ancestors ever wish anything other than the best for their progeny?

The superstitions also are strange. They carry a coconut from the temple and put it on a pedestal and call it image of an ancestor; father, mother, uncle or aunt.

To clear these superstitions, it is essential to be confronted with truth and common-sense. The corresponding truth, the theory of yoga has been explained in this book. Also, the signs of awakening of Kundalini have been detailed in the book.



## **DIVINE CONSCIOUSNESS**

**(DIVYA BHAV)**

### **CELESTIAL EXPERIENCE**

I had been to Rajkot in connection with Kundalini Shaktipat and Dhyanyoga seminar arranged from 25 December to 27 December 1990. The seminar was arranged in the newly completed Jagannath Mahadev temple hall. Before the seminar I approached the local newspapers "Phulchals", "Jaihind", "Akila", and "Sanjh Samachar". I came to know from them that publishing an event like a yoga seminar didnot interest them because they had certain bitter memories of few incidents related to yoga, which had not only brought down the reputation of yoga teachings but made general public averse to it.

The first such incident related to a 16-17 year young girl of a Thakkar family. As per them 64 spirits (in the form of mothers) resided in her. A detailed article on this was published on this in Chitralkha, a leading magazine.

Another of the incidents related to committing of suicide by five young persons after they learnt about their previous incarnation through yogic persons. (The figure varied from four to six persons).

Thus the general impression that had gained ground was that yoga only had brought such and other misfortunes. It was, therefore, likely and expected that the public mood had turned against yoga. With this background the media was unwilling to publish about the seminar I was to conduct. Only after I explained them the scientific bases of yoga that they agreed to publish the news item and related advertisement.

Many, persons are under the impression that if one prays to a particular god or goddess just before death, then the prayed for god or goddess takes the devotee's soul in his or her vehicle to the Devlok (heaven). Such are the beliefs that it is difficult to assess the truth in them. It is difficult to discern the kernal of truth because many of these beliefs relate to previous incarnation or life after death for which our present level of scientific and technological development is

totally inadequate. Persons with yogic excellence are able to peep into past and future. They can relate a person and his previous incarnation(s).

However, this science does not come within the purview of our school or college education, nor are there any instruments to verify such pronouncements. In fact, this science of 'beyond life' is kept under shrouds. Yet a seven or ten year old child comes up with an announcement of his previous life, identifies his past relatives and places, accurately. A professor of an American university researched 1000 such claims all over the World and published 'What is Beyond Life' narrating and verifying 400 of these claims in this book.

These types of claims will keep coming up in future also. The reason for these occurrences is that one in four crore persons is born with the knowledge of his past incarnation. Such person sees the physical and astral worlds together and he lives in these two worlds simultaneously. In that he experiences the events of astral world as if these were occurring in the physical world. Many a times these experiences of astral world take place in his waking state. These are not day-dreams but astral visions and are reflections of divine consciousness. We call it "Divya Swapna" (Divine Dreams).

Sometime ago an aged lady had a divine dream. As per the dream, she declared the day, date and time of her death. Her relations advertised this and gathered the journalists, police and the public. In anticipation of the imminent death, chanting of religious prayers etc that are customary, were organised. However, the day, date and time passed and nothing happened. The old woman expressed the desire to go into grave and take own life. This was not permitted by the police and relatives.

Thus all visions are not divine, these may be mere hallucinations and due to figments of one's imagination.

As per a well known folklore, during the battle of Haldighati (Rajasthan), the Peshwa (King) had a divine vision. Even his muslim subjects considered him to be a divine person, the chosen one. Due to this divine vision, the Peshwa was confident of winning the battle. He felt assured that God will incarnate and help him win the battle. With this faith he went deep into enemy ranks. His enemies were strong there So, they attacked him from all directions simultaneously. The Peshwa was killed in this battle. However, the enemy had regard for his divinity

and they took pieces of his robe and attire not only as trophies but also to purify their homes.

This way we see that no good results come from mixing the physical world with the astral world? We have seen this in the above illustrations. Such misconceptions, such misbeliefs have ruined many lives in the past and are going to recur in future also. This requires scientific analysis, as it has scientific bias. After analysing it, it can be utilised for the benefit of Mankind.

Nature has given us Ida, Pingala and Sushumna nerves in our body. Of these if Sushumna get activated, the Sadhak progresses fast in concentration and trance (Dhyan and Samadhi). However, if the Ida, Pingala get activated, then he goes into the past, sees divine visions. However, if such a person is not treated appropriately, he may commit suicide also.

Based on such incidents, a Hindi film "Neel Kamal" was made quite sometime back. There are many such movies that bring out complex problems occurring in our society.

It should be known that if Kundalini awakening and divine vision as described above combine together, then the individual may become a neurotic patient. In such cases it is essential to keep patience. If such a person is given electric shocks, it is sure to turn even a normal person into a lunatic.

Many a times the entire populace gets hypnotised. No one thinks rationally. To illustrate this, we take a small leaf from history. This relates to a temple in Rajasthan. This temple was adjacent to a fort. In this fort a young girl had a dream in which the divine mother appeared and said that till such time the standard (flag) on the temple will keep flying, the fort will remain unconquered by any enemy. This dream had spread all over that principedom and was source of courage and faith to all soldiers and citizens.

This fort remained unconquered for long. Time and again the enemy tried with all its might but had to retreat in the face of small numbers of confident and motivated Rajputs of principedom. So, the folk-lore had it that this fort was impossible to annex.

The muslim king (Badshah) eyed this fort with suspicion. It is then that one of his spies told him of the dream story and hindu superstitiousness. The badshah made a plan. He asked his army to march towards the temple the next morning. They killed the unarmed priest of the temple in cold blood and took

away the standard of mother goddess from atop the temple. On seeing the temple without the flag, the Rajput army became listless and fought as if they were sapped of energy. Thus the muslim army easily conquered the fort by merely removing the flag, the symbol of faith for the fort garrison, from the temple.

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In common man, we ordinary human beings, the Ida and Pingala are associated with astral body. It is barely one in twenty to forty million that get divine consciousness. This is due to the Kundalini awakening and yoga in previous incarnation that a person may have astral visions. Due to these associations, some of the predictions or forecasts come true and the society places blind faith on such persons. There is truth behind this science of astral world which needs to be discovered and publicised.

If there is smoke, there ought to be some fire. There is no smoke possible without fire. This principle applies to all such associations as well. It is the same for Divya Bhav or divine consciousness. From time to time every society reports such occurrences. For the scientists and intelligentsia this is termed as blind faith. However, for the person who goes through these experiences, it is a cent per cent truth only. He does not have even an iota of doubt regarding these events and possibilities. Serious scientific investigations should be undertaken to establish the cause and effect relationships in such cases.

The distinction between faith and blind faith should be explained to public at large. In the past, spiritual sciences were well developed. Our history is a witness to it. It is a sad commentary that we have lost our skills the heritage and given birth to blind faith instead.

Such experience do not relate to the common man. These are rare occurrences. Thus, very few persons go through such experiences. Sometimes I feel that it is better to disbelieve them than believe in them. The reasons for this are two fold. First, these are rare occurrences and thus one may not come across these often. Secondly and more importantly, one can save himself from being fooled or cheated by bogus claimers. Those who experience Divya Bhav are free to regulate their lives as per their beliefs. It will not harm the society. To that extent there should be no objection to their pursuing their beliefs. However, those who

profess and propogate blind faith, take the society back to the last century. Blind faith is damaging for the society and takes it back by atleast a hundred years.

In short, such visions mostly occur due to a combination of Kundalini awakening and misplaced faith or beliefs. Under such circumstances if a person seeks an exorcist, he is told that he has been possessed by a ghost. If he consults an astrologer, he is told that his ancestors (departed souls) are unfulfilled and seek pooja. If in such a state he visits a doctor, he is termed as a neurotic patient. The poor person is at a loss because no one correctly understands his problems and his mental and physical health deteriorates day by day. The worst is that he loses confidence in himself.

The doctor prescribes tranquilisers and pain killers that induce sleep. These put the patient to sleep but this breaks the contact between brain and body nerves. The medicine creates its effect on the physical body and takes tiredness away. However, the brain remains active all along, which creates mental tiredness. The increased tiredness of the brain cells and nerves results in brain losing control over the nerves. This results in more hallucinations. Day by Day the state of patient worsens. The disease doesnot get diagnosed properly and worst follows.

**Many a times the person suffering** such hallucinations does not talk about it to anyone. He is apprehensive that he may be misunderstood and be considered a lunatic. If the person enjoys high reputation in society, he doesnot want to endanger it by unusual spiritual disclosures. So he keeps his uncommon experiences to himself. However, he looks for a knowledgeable person in the particular field, who can take the burden off his chest, if such an opportunity comes his way. However, such occurances are rare. So, mostly such persons carry these astral experiences to their graves for the fear of society not counting them amongst the mad clan. It is to bring out this truth that few cases have been mentioned in this booklet. I am always willing to render whatever assistance, guidance and direction is possible by me to such sufferers. To spread the message and to bring truth to their doorsteps, I conduct Dhyan Yoga seminars from time to time at different places.

I myself had astral vision at a very young age. I was barely three or four years of age then. I have described it in my book "Prantatva Yoganubhuti" and for fear of repetition I am avoiding detailing it here.

In short, I am committed to providing relief to persons having astral visions, within the limits of my control. I have spent major part of my life in such investigations and discovering and uncovering the science behind it. It will be my good fortune if I can provide relief to as many sufferers as possible during my life time. This is my mission.

## **CHAPTER - 4**

### **KUNDALINI SHAKTIPAT**

We have often heard about Shaktipat (Transfer of Power or Energy) but do we really know about it. In other words, do we know the answer to what, when, how, where etc of Shaktipat? First we donot have any information or knowledge about these, and then no one does come forward to explain these. The why of Shaktipat is also unanswered. What for do we require Shaktipat? What are the advantages derived from Shaktipat or what benefits flow from Shaktipat? We are mostly in dark about these.

We shall try and understand this with the help of an illustration. In a particular shop three persons; the owner, his son and his servant work together. The owner teaches his son the complexities of business and within three months the son is able to run the business successfully. The servant on his own reaches that state of expertise in thirty years? He devotes his entire life-time and it is towards the end of his career that he acquires the desired knowledge and skills to run the business. In a similar manner, as the businessman father trains his son and trasfers the complex knowledge, the Guru transfers the power of his austerities into the pupil in the shortest possible time, with the help of the vehicle of Shaktipat.

Every individual has his seven bodies. That is, besides the grossor physical body that we see and feel, we have other six envelopes of Etheric Body, Astral Body, Causal Body, The Big Causal Body (Mahakaran Sharira), Chaitanya Sharira, and Cosmic Body or Virat Sharira. The Guru who reaches upto the fourth stage of Causal Body by virtue of his austerities (Sadhana), alone is competent and capable to provide Shaktipat to his pupil. However, in the commercial atmosphere that abounds today, many Sadhaks, who have reached upto Etheric Body only also claim to provide Shaktipat. In actual fact this is not Shaktipat. It is only the activity of Prana Sharira or Etheric Body. This at best results in some healing, because the Etheric Body acts on the Prana and, therefore, also the gross body.

For the healing process, the Sadhak has to put his hand on various chakras(or wheels) of the patient or the hand has to be put on the forehead of the patient. After placing the hand on various chakras of the patient, the healer passes on his healthful prana to the patient and receives the diseased prana of the patient in return. This must be understood as a process of clean exchange. The Sadhak now infested with diseased prana must relieve himself of the diseased prana. This is a yogic process. Therefore, if the diseased prana is not taken out by the yogic process, it will keep accumulating, layer upon layer. Therefore, if this practice of pranic-healing is continued without cleaning the prana of the negatives acquired during the healing process (to others), then a situation may arise, when the disease accumulated becomes incurable.

No doctor, hakim or vaidya has any answer to this. There is no cure for such a situation. It is only the Yogi who knows how to tackle such complex diseases. To take this disease away is easy for him. He has the technique and knowledge. However, there are others who do not possess the wherewithal of curing such complex diseases. Such of the yogis are, however, aware of how disease can be transferred from unhealthy to the healthy, in as much as health can be transferred from healthful to the weak or ill. The yogi knows that if someone touches his feet, such a person may transfer his ill-health factors to him. Therefore, he prohibits anyone from touching his feet. Strict observance of this rule is enforced. Many yogis, therefore, keep away from public or put on insulating clothing or footwear so that any direct contact is avoided.

During Shaktipat the Guru pumps his energy into the pupil. It is for this reason that the term "pat" is used. 'Pat' is a Samskrit word meaning to flow down or to drop. The term, therefore, means transference of energy from the Guru to the pupil. As this energy from a Siddhayogi flows into the pupil, it cleans up the impurities in the physical (or gross) body, the etheric, astral and the causal bodies. The cleaning of impurities is gradual and this cleaning process results in various kriyas (activities). The pupil can easily perform Aasanas, pranayam exercises, they dance, and laugh uncontrollably. They start chanting incantations etc. These depend upon the Samskaras of their previous births and Karmas of the present life.



We are aware of Ashtanga (Eight part) yoga professed by Maharishi (Great Sage) Patanjali; the father of yoga in India, a saint born around seventh century AD. These eight parts are Yama, Niyama, Asana, Pratyahar, Pranayama, Dharana Dhyana & Samadhi, Dhyana. A pupil purifies his three bodies (gross body, etheric and astral body) and approaches Guru after chanting incantations of Pranayama, remains in Asana after Sadhana. Then, if the Guru puts his hand over the pupil's head, he will go directly into Samadhi (Trance). However, if one approaches the Guru direct (Without the purifications), then he will gradually purify the four bodies by Shaktipat. In this way after the impurities are removed, the pupil advances to Sadhana and Samadhi. These practices were prevalent in past centuries. The family man has very little knowledge of this today. Even amongst those who claim to be guru, few have such knowledge and understanding. The word Guru has two profound meanings. First, it is one who takes the pupil from darkness (ignorance) to light (wisdom). The second meaning is Heavy. So, Guru is heavy with knowledge, one who possess all the knowledge required for attaining final liberation. It is for this reason that we say "Guru Kripa Hi Kewalam" or if the Guru so blesses, the pupil reaches Kaivalya. Also it may be construed to mean that Guru's blessings are the ultimate of pupil's desires. In other words, receiving Gurus blessings are the ultimate aim of pupil.

In Sanskrit it states 'Pangu Langhayate Girim', or that with the blessings of the Lord, a lame person can climb the mountain. The position the Guru occupies is same as the Lord, so whatever the Lord does, so can the Guru. In fact, Saint Kabir would touch the feet of Guru, even before that of the Lord (Guru Gobind Do U Khade). Therefore, the Sadhak, who works ceaselessly in the path of Sadhana, can attain self-realisation with the blessings of the Guru.

Human birth is an invaluable gift to the soul (Atma) by the Almighty (Paramatma). It is the highest form of life and is obtained after austerities of many lives (incarnations). Adiguru Shankaracharya has elaborated this in one of his many immortal creations Vivek Chudamani. This explains the evolutionary process from the (microorganism) insect to human form. In this also, to be born a Brahmin is a matter of great fortune, for this results from disciplined living, penances and austerities of many lives. However, greater still is to be born with true qualities of a Brahmin, which prompts the individual to tread the path of

universal religion, study of religious texts and translating them into action or living them. This is the fruit of all austerities performed and sacrifices of self made during many previous incarnations. Only such persons live a meaningful life, who follow a religious routine and live for others. One who doesnot strive for salvation during human incarnation, is committing virtual suicide. For the human form is ( one in 8.4 million life forms) the rarest of the rare, as it is most difficult to obtain.

Till such time the soul of a man reaches Universal Consciousness or merges into the Creator, the Almighty, he has to incarnate again and again. The pain of being in the womb & the pain of living can be ended with the merger into the Ultimate. Or else, a soul has to undergo the pain in the shape of diseases, sorrows, separations, grief etc, cycle after cycle. The Great Saint Adiguru Shankaracharya has described it in a couplet.

When a human approaches self-realisation, he has to first clean himself of the dirt or waste material that is accumulated inside him (or her). This accumulated waste is in raw states. This must be transformed from raw state to a processed final state. It is as if a raw material is converted into the finished product in a factory. The cleaning can now be accomplished by taking out this processed waste. The cleaning, however, will have to be done by various means including scrapping it. There is a well defined technique to remove the dirt, filth and waste materials. The impurities that exist in the gross body, the mind and the sense organs have to be all taken out. This cleansing brings in purity and this purity alone can lead to self realization.

We know that the wet clay sticks to our hands and feet. However, if we heat it or even dry it, it comes out easily. Similarly certain substances stick to the vessels and utensils. But, on heating the vessel, the material dries and flakes off or burns if heated more. In these states the undesirable material can be removed fast and effectively. The above illustration quides us and suggests that the impurities must be burnt, to get rid of them, or heated and dried for easy disposal.

As explained , the impurities and wastes are cleansed better and quicker if these are heated first, dried and then removed. Similarly, the impurities and wastes accumulated in our body, are heated by the heat generated by Sadhana (austerities). This heating by austerities and character provide impetus to further

heating process, which continues at a slow pace. This processes the waste and impurities, which are removed through certain special kriyas. These kriyas remove the waste which purifies the sense organs, the mind and the body. Removal of waste results in the effect of positive forces in the body being intensified. If we consider percentages, after the wastes are removed the percentage of the beneficent forces will shoot up suddenly. Thus the mind becomes tranquil, full of cheer and fearless. This is the starting point of self-realisation. This lays the foundation for realising the self. On this base the Sadhak builds his castle of Sadhana.

We have to address ourselves to the questions as to what is Shaktipat? and what is the requirement of Shaktipat? These can be explained by first understanding how the practice of yoga, meditation and austerities work in the Sadhak. As the Sadhak progresses in Sadhana, electric charges are generated in his body. If these charges are prevented from being earthed, the charges accumulate and generate a certain internal voltage.

As per the medical science our heart functions due to a avoltage difference across the pericardium (?). As per the doctors this voltage difference is of the order of one and a half volts. By regular Sadhana, the Siddhayogi can generate upto twelve volts of pressure in the body. When the charges build up to a level of twelve volts, the Sadhak can then easily go into the Samadhi (trance). Thus progress in Sadhana can be directly related to the internal voltage generated by the Sadhak. As the voltage of internal battery increases, the current (or flow) in the Sadhana path increases. Nature has given us the one and a half volt pressure. It is now our efforts and deeds that can increase it. As the battery voltage increases, its energy pierces various Chakras (Wheels) and purifies them simultaneously as it advances through them. In this way it tries to advance to the Sahasrar and purify all the seven chakras. As the Sadhana deepens, the chakras open up. The purification process of chakras takes place almost instantaneously. However, in many cases the Sadhak finds himself deficient in Sadhana and energy. He is not able to produce the desired battery voltage. It is where the Sadhak finds himself limited that the Guru helps him. Guru provides the yoga power, achieved through yoga Sadhana, to the pupil, to the extent that he falls short of it. This results in accelerated development of the pupil, who then achieves his goal with Guru's blessings. That is why, it is said that "Guru kripa

Hi Kewalam" or only by the blessings of the Guru can we achieve the Ultimate. In this case, it is not mere teaching or guidance but physical transfer of the result of austerities by the Guru to the pupil.

This transfer of power or energy by the Guru to the pupil, is called Shaktipat, Maharishi Vashisth, the Kulguru (family Guru) of Raghuvansh (refers to epic Ramayana or Ram Charit Manas, told Lord Rama of this technique and that it is possible through 'Guru Kripa Hi Kewalam'. It is the Shaktipat given by the able Guru that enables the disciple to succeed in his Sadhana. Deliverance is possible with Guru's assistance only. The ascendance of disciple is possible through this transfer of energy or the shaktipat.

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The business of this Universe is dependent on give and take. Scientifically speaking, it is the relationship of action and reaction. Such a relationship ought to be established between the Guru and the disciple also. Follow the axiom, you get nothing for nothing. This explains the fact that unless the give and take relationship is established, the shaktipat may lose the Shakti, the power. To establish such a relationship, the pupil presents something of physical value to the guru (Guru Dakshina) and the Guru provides him with spiritual power. This spiritual power is beyond value. No price tag can be placed on it. However, the establishment of the give and take equation is a must. The spiritual power is an intelligent energy. It will descend into the pupil if it finds humility in the pupil. The offering of gift to Guru is symbol of this humility. It is not the value of the gift, but the feeling of submission behind it, that is of essence. Finding the humility, the readiness to bide Guru's command, the willingness to follow a discipline, prompts the Guru to work upon the disciple, and give him this invaluable gift of Shaktipat. Finding proper atmosphere or conditions, the Shakti agrees to descend into the humble pupil. The Guru tries his utmost, with all the power at his command to benefit the disciple. Similarly, the surrender of the pupil to the Guru should be absolute to derive maximum benefit. This gets reflected in the give and take relationship. It is as if one is surrendering to the Lord. In the words of Saint Kabir,

"There is nothing of mine in me, whatever exists is yours only. So if I give what is yours to you, what goes of me."

It is said that even if the pupil offers his skin to the Guru, for shoes to be made of it, he can still not repay the debt of the Guru. So great is the importance of Guru in Hindu literature and society. It is not necessary that the repayment of debt be made in cash or by materials alone. The pupils with lesser financial and material resources and even the others may repay the debt to Guru by physical or other service. If someone doesnot have time for physical service, such a person may serve the Guru mentally. Thus the give and take equation be established by the pupil rendering service by material,physical or mental means. When the Guru finds the pupil ready and fit for receiving Shaktipat, he happily announces his intention to the pupil. He directs the pupil to come on an appointed date, at an appointed time and place, after ablutions and bath, to receive Diksha.

The Guru evaluates the purity of body, mind and senses of the pupil and only when he is fully satisfied of pupils purity, does he condescend to give Diksha. He determines if the wastes and impurities inside the pupil have ripened to a stage where these are easy to remove, and then only calls the pupil for Shaktipat.

When the Guru is pleased with the disciple, he mercifully gives him the benefit of Shaktipat. After this the disciple's journey to self-realisation starts in right earnest. As the time passes and the disciple goes deeper into the self, he achieves self realisation. Adiguru Shankaracharya has aptly brought out the importance of Guru by comparing him with the alchemist's stone (PARAS or PARASMANI).

Most religions recognise existence of three worlds i.e, this Universe, the Heavens and Hell or Nether World. In Hindi these are called Triloka (Tri-Three Loka - Worlds). As per Adiguru there is none that can be compared to Guru in Triloka. If you compare the alchemist's stone to Guru, then it is not a fair comparison. For the alchemist's stone turns iron into gold. The Guru on the other hand makes the pupil the Parasmani, quite like himself, fully competent and capable.

There is a story of a householder, who before leaving for a long business trip, hands over his Parasmani to a yogi for safekeep. After return from the journey he seeks the Parasmani back from the Yogi. The Yogi tells him that the

stone had slipped from him into the river bed, while he was bathing there. At first some doubt arises in the mind of the householder about the Yogi's intentions. After a little while he gets over the feeling and asks the Yogi the place where the stone had slipped into the river bed. He then dives into the river bed to look for his Parasmani. Lo and behold, whichever stone he picks up from the river bed is a Parasmani itself. Bewildered he falls at the feet of the Yogi, throws all the stones back in the river and seeks to be taken as a disciple.

So there is no comparison of a true Guru possible. The most sought after Parasmani falls too short in comparison. Guru is a living God who makes the disciple like himself. He a benevolent donor, who believes in highest charity. He bestows his life's earnings, the Siddhis-his powers, on the disciple. He thus makes the disciple the Lord of these Sidhhis.

A pupil who considers himself suitable for receiving Guru's blessings, is made the master of Sidhhis by the Guru though the pupil may be illiterate, ignorant, innocent, weak or a woman. This is illustrated from a story of Adiguru Shankaracharya.

Adiguru Shankaracharya was sitting with his three disciples, while the fourth disciple Totak (later Totakacharya) had gone to the river to wash Guru's clothes. As Totak got late in getting back to the Ashram (hermitage), the other three disciples in unison blamed Totak for wasting their time. They complained to the Guru that they wanted their lessons to begun but as Totak had not returned, their valuable time was being wasted. They further added that Totak was a moron, and was incapable of learning, and therefore, urged the Guru to begin the lessons. They expressed that Totak is unlikely to go very far in the field of education. However, the Guru declined to accept their request and told them to wait for Totak, "Only after he comes shall we start", said the Shankaracharya. They had to wait further for a while till they saw Totak coming.

As Totak walked towards them he was chanting some Shlokas; Shlokas (poems of religious nature) that were original, that were his own. These poems were in the praise of Mother Durga, the Goddess that rides the tiger. These invocations were extra ordinary and naturally surprised the self styled pundits, the three learned disciples of Adiguru. Totak was elevated to the rank of Acharya (Teacher) and thereafter came to be known as Totakacharya. This miracle could be possible by Gurukripa (the blessings of Guru) alone. The affection of

Shankaracharya on Totakacharya resulted on the blessings descending on the latter. Nothing else could explain the sudden transformation of a near moron into an acharya. Thus the lesser in learning went way ahead of his learned co-students by the grace of Guru. Today no one knows the names of the other disciples of Adiguru and only the name of Totakacharya and his Totak-chhands(Totak-poems) remain.

The Guru makes complete unprejudiced evaluation of the disciple before choosing him. The question that arises is, what are the desired qualities and qualifications of a disciple or pupil. It is basically the consciousness of the individual that comes under scrutiny of Guru. The Guru sees the position and potential of consciousness in the pupil. This is basis of selection. No other factors come into play. It is immaterial whether the person is male or female. It is merely the state of consciousness and to which stage it is elevated that is of consequence. Nothing else matters. The Guru knows that which of the pupils is competent and capable, who is dedicated and who is superficially involved? He goes by the quality of heart rather than quality of brain, as it is total submission and unconditional surrender that alone can take the disciple to his goal. These are matters of heart more than of head. It is, therefore, natural that Guru has soft corner for those whose ground is prepared for the seeds of higher consciousness to be planted, vis-a-vis those who have rocky soil, unfit for cultivation.

It takes many years of education, training and teaching to a deserving candidate that culminates in success. It is much more difficult than pursuing any other discipline. Once the disciple is thus ready and developed, he may start helping other pupils that stand, on the lower rungs of development. Such disciples with a positive helping attitude, would be the automatic choice of any Guru. Those with compassion for others, those who consider pain of others as their own, those who are filled with empathy rather than mere lip sympathy, those jewels of humanity select themselves for higher tasks automatically. No doubt that every Guru will choose them for higher destinations. So after selection, such pupils are readied for higher tasks.

The selection of disciple by the Guru for higher tasks is a two way street. The disciple by his sincerity, devotion and total surrender to the Guru makes his selection automatic. The selfless service by sublimating his ego and absolute

obedience of Guru's command makes choice of such disciple natural. It is the law of give and take, the law of action and reaction. Even though other disciple may have advanced intellectually or in physical accomplishments, unless the ego is sublimated, he does not quite qualify for advancement into final stages. It is because the ego blocks his advancement, even though the Guru may condescend to give him further training, knowledge and guidance. The ego in the pupil stops him short of total surrender, which acts as a major obstacle in his path of progress. The ego creates impediments in the mind and thus the communication process between the Guru and disciple is obstructed. An egoless person alone can enter into a state of total surrender. The surrender to Guru can develop to the extent of madness. It is the state that is evidenced between the young lover and beloved. It is unconditional and without any expectation in return. It is a one sided love. He is anxiously waiting for Guru's directions and command, so that he can carry them out. For him "Guru Vakya hi Kewalam", or the Guru's word alone exists, it has to be carried out. It is like the position of the soldier in the "Charge of the Light Brigade". For him Guru is Brahma incarnate. Guru's word is the word of God for such a disciple.

The extent of commitment of disciple towards the Guru is such that even if the Guru makes a jocular remark, the disciple carries it out without any consideration for the consequences. He treats each word issuing out of Guru's mouth, as the command from Heavens. Even if the Guru says "Jump into the well", the disciple without thinking of tone and tenor of the speech, goes and jumps into the well. It is now the responsibility of the Guru to save him.

A story attributed to Saint Kabir proves this point. Once Saint Kabir was in a light mood, when a disciple approached him.

Kabir asked this Sadhak whether he would like to enrol himself as a pupil. The Sadhak was jubilant on his wish being granted. He replied in affirmative stating that enrolling as his pupil was his ultimate desire. Saint Kabir in his lighter mood said that he will have to pass through a test. He asked the Sadhak to jump into a well. The Sadhak ran and jumped into the well. Kabir, with the power of his Sadhana saved the pupil and kept him as one of dearest pupils. In essence, he who believes in "Guru Vakya Hi Kewalam" and follows it unconditionally, becomes a true disciple. The feeling of total submission, the unconditional surrender makes the teachings of Guru descend into the disciple



smoothly and speedily. The attitude of receiver helps transmission. Thus, the disciple whose aim is to serve the Guru with all i.e., the powers at his command, i.e., physically, mentally and materially, is certain to earn the favour of the Guru and benefit from his blessings immensely.

Under such conditions as and when the Guru conducts Shaktipat, it brings in the Prana Shakti (Life Energy) of the Guru into the disciple besides the Prem Shakti (the power of Love). So when the Guru conducts Shaktipat, both he and the disciple derive maximum benefit from it.

In the process of Shaktipat, when the Guru puts his hand over the Sadhak's head, the pupil tends to become ecstatic, a state of elation that defies description. The disciple wishes to express it, but he finds no expression that can convey the true feeling. He cries but that doesnot satisfy him. He laughs but that also falls much short of his desires. It remains incomplete. So he jumps, climbs and falls but is unable to express the feeling inside him. So, when the Sadhak is in Dhyana, meditating on the absolute, unknowingly he expresses his pleasure by uncontrolled laughter or even endless crying or jumping etc. During the Diksha ceremony, many a times the tears roll from the eyes of Sadhak incessantly. This is all due to the Sadhak not being able to find a proper and matching expression for his inner experiences.

In such a state every part of the body exudes the pleasure; the hair standing on edge, not from fear but from the vast ocean of pleasure that is overflowing every pore of the body. Some persons experience inexhaustible flow of sweat. The body fills with the light of thousands of Suns. The whole body is charged with electricity, a feeling of electric current running through the body and the limbs is experienced. In short, this joy is ecstatic. It is inexpressible. It is far beyond words.

A Sanskrit Sholka (couplet) express it as under:-

The body is filled with vibrations, the skin perspires, it is a new adventure, a feeling not akin to anything experienced before. It is the sure signature of Kundalini awakening.

In short, if the Guru is pleased; he may impart all his powers and energies to the pupil in fraction of a second. Saint Tukaram from Maharashtra has written that one can cross the wordly abyss only with the help of True Guru (Sadguru). One should catch of the feet of Sadguru and leave the thousands of feet of the

world. The Sadguru will transform the disciple instantaneously into one like himself. So, donot waste even one moment. If you wish to make your life meaningful, then go and sit at the feet of the Sadguru.

After Shaktipat the disciple need not strive hard for doing Asana, Pranayam, Bandh, Mudra, Japa and Tapa (various steps on the path of Samadhi). These come automatically to him. Mere intention is enough for such a Sadhak to sit in Asana, do various bandhs (Yoga exercises that include control of breath or pranayam along with exercise of corresponding muscles), mudras or pranayam. Even a journey is possible in this state. Suppose you wish to visit an unknown place, then you may visit such a place with your astral body. It may surprise many, but the story of Vasuben of Lakhtar narrated in the beginning of third chapter proves the point.

Vasuben of Lakhtar village had never stepped out of surendranagar district in Gujarat. However, she visited religious places like Badrinath. Rishikesh, Haridwar in her astral body. The vivid description of Badrinath temple given by her defies all logic. She is totally illiterate and cannot even sign her own name. Yet, her descriptions of places visited by her in her astral body, are astounding. During Dhyana such occurances are normal and natural. We donot even come to know and the body goes through the steps of Mantra (incantation), Asana and Pranayam with the help of subconscious. With the awakening of past impressions (Samskaras), the mind gets into Mantra and Japa automatically. The mind even performs a journey. With the awakening of Kundalini, the Kriyas happen automatically, as per the nature of the disciple. No conscious effort is required for these.

I have imparted Shaktipat to thousands of Sadhaks. Of these many donot know techniques of Bandh, Mudra, Japa, Tapa etc, yet these happen to them automatically. Many of these didnt experience the Bandhs, Mudras in the past; the period before Shaktipat. They accomplish these tasks in somewhat awkward manner æ if they are suffering. On being asked about it they reply that they have enjoyed the Bandh, Mudra etc.

At times the Sadhak gets into Kumbhak automatically. When Sadhak gets into Kumbhak, he is unable to think clearly. He is in a dilemma. He thinks that Kumbhak alone will mean no inhalation of fresh air. A fear starts overpowering him. He is afraid to die because in Kumbhak there is no inhalation or exhalation.

The scientists say that if the brain doesnot get pure blood for three minutes at a stretch, its cells may die and so would the brain. The truth is, however, different.

When natural or automatic Kumbhak happens to a Sadhak it may go on for ten minutes, it may even extend to fifteen minutes or more. Onlookers feel that the Sadhak is going through a trauma. A fear pervades as to what will happen next. However, for the Sadhak all this occurs normally. He goes through variety of Kriyas he has no knowledge of. He has neither been taught nor learnt these Kriyas before. However, after awakening of Kundalini, these occure in Sadhak, by themselves. When the Sadhak gets out of trance he feels fresh, energetic and light. He laughs and laughs. He laughs without any reason.

Fears of harm coming to Sadhaks are ill founded. Not a single case of death of Sadhak during meditation has been reported. However,a fear has gained ground that meditation may harm the practitioner. The reason for this fear is the heat that is generated during meditation. The Sadhak should take milk with ghee (clarified butter) after meditation to remove the harmful effects of heat. It milk and ghee is not taken after meditation, the heat may rise to the brain and cause harm.

I am reminded of one incident pertaining to meditation. A Sadhak was sitting in meditation. Suddenly he felt that Hanuman, the Monkey God, had entered him. He thought that he is Hanuman and accordingly started moving about and jumping. There was a tree nearby. He climbed the tree. He had been there for over half an hour, when I loudly pronounced Om(Aum). This resulted in his meditation being terminated. He came out of the trance. He opened his eyes and was shocked and frightened. He was frightened because he had never in his life climbed a tree. Seeing himself perched on a tree, he was at his wits ends as he could not muster courage to climb down the tree. So, another Sadhak had to be sent up the tree to bring him down.

In short, certain kriyas happen to Sadhaks after Diksha (Kundalini Awakening). Different types of experiences occur to different persons. If these incidents arenot seen by someone personally, he may refuse to believe it. Most people will laugh if these experiences are narrated to them. They look so unbelievable. In the case narrated above, the other Sadhaks were amazed and were laughing their hearts out, when they saw the first Sadhak climb the tree in his meditation.

I am reminded of another incident. One Sadhak brother joined group meditation. In our villages we have large wooden pegs in houses for hanging heavy objects. This Sadhak, in the state of trance only, suddenly got up, jumped and hung himself upside down with his feet up on this peg, like a bat hanging on an electric wire. He hung for half an hour or so in this position and I stood by his side there till he came out of trance, so that he does not fall down during trance, if his legs gave up. After he woke up from his trance, I caught him in my lap and put him down safely. Such experiences defy imagination.

On a particular Sunday, one of my Sadhak groups approached me that they would like to meditate in a group. Being a Sunday, they organised common lunch at the residence of the Sadhak, where the group meditation was to take place. The ladies, as usual, were looking after the kitchen. Of these, one lady went into trance while frying puris (prepared from wheat flour, similar to Chapati/Roti, but not roasted) in boiling hot oil. This is peculiarity of Kundalini Shakti that it protects the Sadhak during meditation. This phenomenon can not be analysed on the anvil of our knowledge of physics and chemistry. This Sadhak sister started picking up the puris from the boiling hot oil with bare hands, instead with the ladle or tong. Under normal circumstances if a person puts a hand in boiling hot oil, it is sure to be scalded badly. However, nothing like that happened to this lady. Seeing this, one of the ladies from kitchen ran and informed me of it. I ran to the kitchen and stood by the side of this lady in trance. As soon as she took her hand out of oil and put the puri down, I caught her hand and took her to the meditation room. I told her that though it was her house, she need not work in the kitchen. I asked her that she should sit in meditation and other ladies will look after the lunch arrangements. Finally this sister sat in meditation.

One Sadhak enquired as to how long does it take to get into Samadhi after Kundalini awakening. The second complementary question was that if a Sadhak does not attain Samadhi in this life, then does the Kundalini go to sleep?

The answer to the above questions is that once the Kundalini awakens, it does not go to sleep. It tries its best to assist the Sadhak to reach his goal in this life time itself. However, if the death intervenes before reaching the destination, then Kundalini power rises in the next incarnation to help the Sadhak advance further in his path. In this way Kundalini Shakti becomes a constant companion of the

Sadhak, incarnation after incarnation, till he merges into the Ultimate. It does not sleep. Once awakened it will remain with the Sadhak, for keeps sake.

In short, everyone desires peace, satisfaction and happiness in life. To achieve or fulfill these desires one must seek a Guru and his blessings. The Guru has the instrument of Shaktipat with which he carries the disciple across the abyss we know as this world. Guru relieves the pupil from the bondage of birth and death with Shaktipat. This carries the pupil in the life beyond to Salvation and Parampad. The pupil attains self realization. It is the austerities of four to five incarnations that may enable one to meet a Sadguru. It is one's good fortune alone that impells him in the right direction and takes him to the Sadguru, at the feet of the Guru. Now it becomes easy for the disciple to reach his goal for he has the guide. He has only to serve the Guru whole heartedly, physically, mentally and materially. The blessings of Guru will come if the surrender is unconditional and total. Absolute purity can be attained in life by following laws of house holder. During life the human being aims for Dharma, Artha, Kama and Moksha. Of these, if the individual treads the path of Dharma and approaches the Sadguru, he will certainly attain Moksha. The rule is that one should relentlessly work for Dharma and Moksha, other things will come by themselves. So one must work unceasingly; work towards the goal with singular devotion.

**In brief, Shaktipat is a major blessing.** It is granted to few lucky ones only. The Guru assesses the pupil, his feelings and evaluates his determination for service, selflessness, renunciation, simplicity, and high thinking. After he finds the pupil well suited for the big boon, he grants him his unfaltering energy in the shape of Shaktipat. This state comes after austerities for four to five incarnations and, therefore, such an opportunity should be grabbed with both hands.

Shaktipat is a complete process in itself. It does not require to be supplemented with anything else. Yet to prepare a proper ground or base, the Guru propitiates Lord Ganesh, while he stands. The Guru invokes the blessings of Lord Shiva. In the manner similar to which The Ganges descended on to the tresses of Lord Shiva, the Guru makes the Shakti descend into the disciple. He provides the Shakti to the pupil as per his capacity and capabilities. It is neither more nor less. He fills the pupil upto the brim with Shakti. It is only after that he takes away his hand from the pupil's head. In case he feels that the pupil is

capable of accepting more energy, he puts his hand again on his head to provide maximum power and benefit. In Shaktipat the Guru receives the Shakti from the Cosmos and passes it on to the pupil. However, should the energy flow exceed the capacity of the disciple, the Guru acts as a fuse and disconnects the cosmic link and flow of energy to the pupil. He thus protects the pupil from any harm. On the other hand many a times there exist obstructions in the disciple which make the rate of flow of energy feeble. Thus the disciple doesnot get the desired benefit during Shaktipat. In such cases the Guru acts as a booster and increases own power so that the rate of flow of energy into the disciple increases to desired value. Thus, depending upon the capacity and capability of the disciple the Guru plays the role of either a fuse or a booster. The Guru acts as an energy regulator, who controls the rate of flow of energy into the pupil. During the Shaktipat process there is a sensation , which may be that of a cold or warm fluid flowing into him. Alternatively, he may feel cold or warm. Alternatively, there may be an experience of a shiver running through or an experience of thrill. In some cases tears start rolling down the eyes of the disciple in streams.

Various signs and symptoms of Kundalini awakening, after Shaktipat, have been listed in an earlier Chapter and mentioned at various places in this book. The Sadhak should go through this list thoroughly, so that he doesnot feel lost when similar experiences occur to him or others. It provides a comprehensive list of experiences that have occured to various people. However, should a person be in least doubt, I welcome him to write to me or even to seek guidance over telephone.

The parents give birth to a child. They bring him into this World. However, he receives the Samskaras (impressions and character) to cross the worldly abyss from the Guru. If a Sadhak doesnot find or get a proper Guru, there is every possibility of his being lost in this maze of physical and material attractions, and mental distractions.

The Guru knows the aim of the life of a Sadhak. He knows the purpose for which the pupil has been sent by God to this World. The Guru reminds the Sadhak of the purpose of his life and how he can fulfil it. He helps to brings out the distinguished person inside the Sadhak. This distinguished person resides in each one of us. Our difficulty is that we donot recognise it and we donot know

how to bring him out. For the hidden talents to come out, it takes a guide, a teacher or a friend.

In the spiritual field, however, a guide or teacher may be a big help, but the final step cannot be taken without the help of an able Guru, a Sadguru. In field of physical accomplishments we come across many athletes, sportsmen, artistes etc. These follow almost a stereotype from discovery to fame. It is different in spiritual field, where many bogus players bluff their way through to amass wealth. They aim at material gains and initiate false propaganda in their favour. Finding a true Guru becomes so difficult in the confusion that prevails today.

We all have certain distinguished faculties within us, crying hoarse to be detected. Yet we donot have the experts that can recognise these muted sounds. It is only the Guru who can help us out of the morass. The Guru has the unique power, an X-ray that can cull out the distinction from within us. He has the divine vision. He alone can guide us to the path of salvation. In Sanskrit a Sholka says thus

"There is no salvation without the Guru".

In, the spiritual path it is the devotion that brings in desired development. Commitment to the objective, true followership, absolute devotion and practice of Sadhana with regularity and depth of feelings are enough to attain the goal. Such of the devotees need not go hither and thither in search of someone or something. When the good fortune smiles on the Sadhak, in the form of his being attracted and attached towards austerities, his Punya (righteousness, goodness) grows. His sins are gradually neutralised and favourable circumstances so conspire that the Guru himself comes to the Sadhak. The Sadhak is dumbfounded to find the Guru at his door step. He is blessed not to have to go in search of Guru from place to place.

As righteousness grows in you, the positive vibrations attract the Guru to come to your village, your neighbourhood and even your house. In Bhagwatgita Lord Krishna tells Arjuna that those persons who remember me constantly, are always close to my heart. I also remember them. So it happens with other elevated souls, the Guru. Before you meet the Guru, you read spiritual books, keep company of spiritual minded persons and thus righteousness grows in you. If you read about Guru in a newspaper and then run to meet him, this is the

indication of goodness and spiritually growing within. You should accept it as such. It is only when the dormant goodness rises in you, the goodness that you have earned during your past life and past incarnations, that the favourable circumstances build up around you. Despite all goodness in you, if fortune does not smile upon you, you may still not meet the Guru. It is the good Sanchit Karmas of past that fructify at the right time. Then only one gets to meet the Guru. To illustrate this I will like to narrate a small incident of my life.

I was serving in Amreli (Gujarat) those days. I had a very nice boss and we spent five to six years together in that office. As I was directly working under him, we used to have long discussions. The discussions did not remain restricted to official matters alone. Yet I never revealed to him my achievements in the spiritual and yoga fields and that I was well recognised as a Guru. After Amreli he was posted to Junagadh. There he happened to meet one of my pupil and came to know about me from him. My Sadhak showed him copies of books written by me as well. He was simply aghast. He wondered that I never revealed my true identity in the spiritual field to him. He took a jeep and came to my residence, knocking my door at 12 o'clock at midnight. I opened the door and saw my ex-boss along with my Sadhak standing outside. He was visibly annoyed that during the long period of our togetherness, I never gave even a hint of my being a Guru. I calmly explained to him that during those years I was his subordinate only. In the office, the Guru had no place and no reason to be revealed. Thereafter, I told this boss of mine that matters such as spirituality and yoga are matters of personal likes and dislikes; these depend of one's own interest only. As he had never expressed interest in metaphysics, I have no business to discuss it in the office; let alone to speak of my accomplishments in this field. These are not matters to be opened up unless the other party seeks to learn about it.

My superior was still unhappy because he had lost an opportunity of starting on the desired path over five years ago.

I frankly told him that it does not behove a Guru to advertise and so I was bound by my internal discipline. A Guru cannot put a plaque on his head stating that he is a Guru? I have no pride of my achievements in this field. Ego is the bane of Sadhana. Egolessness is the foundation and the corner stone of Sadhana. Guru is not bound by any mannerisms. He is as much an ordinary person as a common man is. So he is expected to be as such and behave as such.



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There goes a story of a king of a certain kingdom who was looking for a Guru. A knowledgeable wiseman came to his court and discussed about various attributes of a Guru. He detailed the powers that a Guru may possess and how a Guru conducts himself. In his eagerness to meet a Guru, the king started searching for a true Guru. As he did not find any individual meeting the description he had imprinted in his mind, he went out of his kingdom and continued his search. However, he did not meet anyone who matched the description of Guru he had in his mind. Tired and dejected, he returned to his kingdom. As he entered his kingdom he saw a fakir that matched word per word the picture of a Guru he had in his mind. The king sat by the feet of this Fakir and sought the knowledge of ultimate from him. There is a saying that the child is by your side and you are looking for it all over the town. This is Prarabdha. Whatever is to happen, and when it is to happen is predetermined based on your past deeds. It depends upon ripening of fruits of your actions.

A gentleman bought shelled monkeynuts from a vendor in city park. As he was eating the monkeynuts, his eyes fell on the paper in which these were wrapped. These papers happened to be leaves of one of my books "Pranatatva Yoganubhuti". He read these pages and immediately rushed to the monkeynut vendor for more pages of the book. He picked up almost the entire book and found my address in it. This incident occurred in Victoria Garden of Ahmedabad. After reading the book, this gentleman rushed to my house to meet me. I saw in him the potentialities of a Sadhak and, therefore, made him sit in Dhyana. This was not a mere coincidence. It depends upon the ripening of fruits of actions; in this case the righteous actions or Punya. This is called Prarabdha. Now he can meditate for long hours and enjoy it. It is all predetermined; not by Brahma but by one's actions of past and previous incarnations.

I would like to share yet another of my experiences here. I remember that once I had to go out of station. Around the same time one of my Sadhaks had a dream. In his dream he met me. In his dream I told him that I was his Guru and that he should come to bus stand at 7 AM.

However, the next morning I couldnot reach that place till in the evening. As per my routine. I usually arrive at seven O'clock in the morning at any outstation. That day was an exception. This Sadhak waited for sometime at the bus stand and then went home. Looking at him his father remarked that his was only a dream and so he shouldnot ponder much over it and forget it. As there is enough work in the fields during the rainy season his father told him to go to the fields. Yet this Sadhak's mind was rainy season on the dream only. So, as the evening approached, he ran to the bus stand. He saw me in the village at 7 PM and came running towards me. He touched my feet and said that I was his Guru. He again greeted me with folded hands. I told him that I didnot recognise him, so how could I be his guru. This was the first instance where the Sadhak saw me in his dreams. Usually by intuition I get to know well in advance about the Sadhaks I am due to meet. This was an exception; because normally I can even see the faces of such Sadhaks in advance; I thus come to know of the persons I am going to meet. In fact, this process works to such an extent that at times I pray to God that he should give me addresses of such sadhaks so that I can go to their residences and meet them there. But this doesnot happen. However, Most of the times I see images of my disciples in advance and they meet me in a short time thereafter.

I do get a feeling that I am soon going to meet a pupil. I can see his outline, shape and face, Within three to six months I do meet such a pupil and I work for spiritual development and upliftment of such disciples to the extent possible, However, the above case was the first case where a disciple saw me in his dreams and that too so very clearly.

## **CHAPTER - 5**

### **SAT - CHIT - ANAND**

#### **(Truth - Mind - Bliss)**

The basic nature of man is to seek pleasure. Our Hindu scriptures, the Gita, Upanishads and our great rishis, authors of religious texts have unequivocally stated that to obtain true pleasure, we must enter inside our being. Yet we search pleasure outside us and move from one point to another chasing a mirage. Our desire to seek pleasure is not to be faulted. It is rather natural. However, the direction in which we proceed is wrong. It is so simply said, yet this is the basic nature of man. He seeks pleasure, pleasure and pleasure alone. He seeks pleasure by trying to satisfy his taste buds, by eating what he thinks to be tasty morsels. So if one gets the desired food, he is satisfied for a small time. People derive pleasure by travelling from place to place; enjoying nature's bounties, we do enjoy (most of us) TV serials, cinema etc. Thus we are trying to feed our various sense organs to derive temporary pleasures. The last of the pleasures is desire for sex. Human beings are usually governed by two main desires, one of sex and the other of eating and drinking. Food gives us pleasure for not more than half an hour at a time. Yet this becomes one of our governing forces that propels us into action. Similarly the pleasure of good clothes lasts only till these become dirty. The pleasure of seeing places can be increased if we try to look for the Creator hidden in them. Going to places of worship, seeing nature's beauty and relating them to the Creator can give us some lasting pleasure.

Seeing the creation, one forgets himself. The splendor that has been created around us, reminds us of how small and insignificant our existence is in the entire scheme of things. Our Earth itself is a spec of dirt in this Universe. We are a spec of dirt on that spec. This thought leads us to an egoless state. Yet mostly we are attracted by the transitory pleasures. When we watch TV, we become oblivious of our surroundings. So engrossed are we in it that we shun any disturbance. How time flies, we don't know. Sex pleasure is ultimate in human pleasures. It has two aspects. Whereas the man craves for immediate sensual pleasure, the woman craves for progeny. To her sex pleasure is much

secondary to bearing a child. As against this the man hankers for momentary pleasure only. For the woman it is belongingness and creation that are important. For a man being a father is secondary. For a woman motherhood is primary. She cannot do without bearing children. She would go to any extent to get a child. She considers it the purpose of her being.

Sexual pleasure is momentary. It does produce a thrilling sensation. The mind forgets everything else: almost being in an egoless state. Then the person feels tired and listless and sinks deep into it. He considers it an unusual pleasure, a special experience. Women, however, complain that the man goes to sleep after the act, but she remains unfulfilled. He does not care for her at all and becomes totally selfish. He cannot provide the love she desires. So the personal pleasure (sensual pleasure) and desire to bear a child come out as two distinct desires.

Now we proceed further. Why did we discuss and highlight sex pleasures here. First, we cannot ignore the realities of life and whether good or bad, these have a defined place in our lives. However, as far as the sex-pleasure is concerned, it is not even a fraction, a small fraction, of the pleasure that the yogi derives from meditation etc. Sex-pleasure lasts a few seconds whereas the Yogic-pleasure is endless. It may continue for hours, days and indefinitely. This is the pleasure of heavenly trance (Samadhi). Ordinary man enjoys sexual ecstasy for five seconds. For the yogi the heavenly ecstasy lasts and lasts. But how many such yogis are there? Only one in ten million may be such a yogi who can enter Samadhi at will.

It is true that we all are running after pleasures. These pleasures are defined differently by us. So a Yogi and a worldly person, both are looking for various pleasures. The Bhogi (man of the world) gets momentary pleasures by satisfying his sense organs. His pleasures come from sources outside himself. For a Yogi pleasure is a continuum, because the source of these pleasures lies within himself.

The Bhogi (one who aspires for momentary, sense borne pleasures) receives pleasures lasting few moments by putting fuel into the fire of his sensual desires. The fire burns and demands more fuel. Yet what pleasures does he receive? Are these ever pleasant? A man may be pleased by food, but only till his stomach is

full. After that, if forced, he will hate the same food that he cared and aspired for. No one can watch a cinema or T V endlessly. It is tiring and hardly pleasing after certain time. Clothes give us pleasure for a few days at the best. Even the pleasure of seeing places may last a few days or a month or two. Sex pleasure lasts only few seconds. No desire for sex, but only tiredness prevails after that. For a Yogi there is no such time limit. A Yogi in Samadhi travels from Muladhara to Sahasrara and gets pleasure from each and every point of this journey. This pleasure is called Brahmananda Sahodara (The Twin of Godly Bliss) Sexual sensation is hardly comparable to this, as this pleasure lasts and lasts and is not as fickle as sense pleasure of few seconds. The ecstasy of sex pleasure is called the highest pleasure by man. This five second feature is all that the Bhogi experiences. For the Yogi there is endless ecstasy, not subjected to any time limit; not requiring any sex partner. He derives all the pleasure by travelling within, searching inside himself and travelling in Samadhi from Mooladhara to Sahasrara. This is the reason that man should attempt to get into Samadhi and experience this endless and timeless pleasure. This pleasure is beyond description. Words fail to express such feelings. "It is neither this nor that, it is beyond this and beyond that" (Neti-Neti).

Isavasya Upanishad described God as-

"This is complete (perfect), that is complete. The perfect comes out of perfect and yet perfect remains." It is the definition of infinite.

The Yogi in meditation is in a state of completeness. He is neither demanding nor giving away anything. He does not need anything from anyone, nor does he desire to give away to anybody. Neither desiring nor forsaking is the perfect neutral state of the Yogi. He is untouched by heat or cold nor affected by praise or blame. He loves none and hates none. His state can best be defined by "equanimity". As the deadwood is unaffected by the happenings around it, so is the Yogi in the state of Samadhi. He is totally unattached; for attachment is the root cause of ownership and ego. The Sadhaka in Samadhi is in perfection, and this perfection takes him to Brahman. This is a state where he identifies himself with the creator. "Aham Brahmasmi"; I am God. "Shivoham"; I am Shiva - harbinger of mercy and kindness. "Tat-Tvam Asi" you are that (God). These are indicators of having arrived at the final stage; beyond the body, beyond the mind, beyond the intellect, beyond the ego.

We, the ordinary humans are different. We identify ourselves with the body. We aspire for money, say five to ten crore (a crore is ten million), this is our goal of life. We desire a big bungalow, a beautiful and dutiful wife a few children , a car etc. However, even all this doesnot quench our thirst for more. Many people have a reasonable house, a good wife, children and a reasonable bank balance and source of regular income. Yet they are far from being happy and contended. There is no peace of mind. To obtain peace of mind they strive for knowledge, attend lectures of godly persons and self proclaimed Mahatmas (elevated souls). They ask themselves and others; I do this and I do that, now what should I do to obtain Inner peace? They know that the pleasures they have enjoyed are fickle and transitory. These pleasures depend on the outside sources and, therefore, cannot be guaranteed. They are thus looking for a pleasure they cannot describe or define. This is the pleasure of Samadhi. Only after one arrives at the feet of a Sadguru and is accepted by him as a pupil, can he march on this pathway to eternal bliss. This is the unique royal highway of Samadhi that India has offered to mankind.

The Indian philosophy outlines the goals of a person clearly. Our philosophy aims at the four goals of Dharma (religion). Artha(material achievements, includes monetary), Kama (Desires,includes all sensory pleasures) and Moksha (salvation). Normally a man thinks of eating, drinking, marrying, producing children and making merry as the ends of life. To join a service, get old and become a pensioner and then die unceremoniously cannot be aims of life. These donot in themselves fulfill human life. Merely eating, drinking and dying could be limits to animal life. The aim of human incarnation have been detailed in our religious books, the Gita, Upanishads. Their explanations are too clear and leave no place for doubt. So focus on Dharma, Artha, Kama and Moksha, duly understanding role of each of these as intended and described in our scriptures. Now we come to the crux of, one of the central points of, Gita. This states that you have right to work and not to fruits of action. These fruits of action will follow automatically but as per plans of nature, not as per your desires. The right to work (or Purusharth) should take one towards Dharma and Moksha. The fruits of action may come in the shape of sucess in fields of material success (Artha) and success in satisfying sense desires (Kama). Artha and Kama are dependent on

your fate. If the luck so works then a person will advance in the fields of Artha and Kama. You get a nice pretty wife, you receive benefits of Kama, and fulfill your desires, satisfying your senses and enjoying vicarious pleasures. However this does not guarantee Moksha, because Moksha requires Purushartha, (direct effort towards it). For Moksha one has to work hard but for those running after Kama and Artha, there is no time for this. They donot know what efforts to make and how. Their focus is Artha or material gains. They forget moral values; keep them aside and create scams if need be. Money is their only god and goal and to reach it they have no holds barred. Only later do they realise the futility of it all. One of the glaring examples of this is Alexander the Great(Sikandar).

Alexander the Great was a great conqueror from Greece. While returning after conquering Porus in India, he fell sick. On his deathbed he remembered all the material bounties he possessed. He had annexed major part of Europe, Middle East Asia and part of South Asia, yet he was lying helpless. In his last journey none of his acquisitions; the diamonds, precious stones, worldly wealth, could be any assistance. They say that he realised futility of it all then. He then felt that his ambitions had cheated him, for he had no inner peace. He had remained a fool in the ultimate analysis. He declared that he should have attempted for inner peace. Alas the time was too short and nothing could be done. Then so he commanded that when he is buried, he should be laid on a bed of grains, diamonds, emeralds & pearls but his hands should be kept empty. He said that let people know that Alexander despite being a ruler of half the world, went away empty handed.

We are no Alexanders. We cannot aspire to have his bounties and powers. Yet, we need not go empty handed, if we work for it Now. Coming back to the four goals the humans have of Dharma, Artha, Kama and Moksha. We all work for success in the fields of Artha and Kama. Most of us do tread the path of Dharma to some distance. It is a half hearted attempt mostly. However, Moksha or Salvation eludes us. Do we know the purpose of life? Do we understand the utility of having been born in the human form? Do we realise that there is another world beyond this and where do we go after death? Many such questions confront us. Do we know answers to them? Have we pondered over various possibilities, if we work for them?

There is the story of Swetketu. In ancient India. Swetketu, son of great saint Uddalak, went to study in a hermitage. For twenty five years he was a student. He memorised the four Vedas by heart. Similarly he had memorised the Six books of Philosophy and the eighteen Puranas. Not only this he by-hearted other books of religion including the Bhagwatgita and various Upanishads. He was immensely knowledgeable, a mobile book of reference, a living library. However, this made him proud of his accomplishments. He became ego incarnate. Humility was merely a word in the dictionary for him.

After completion of his education, he left the hermitage and went home. There he saw his father sitting in his humble hut. As the hut was small, one had to bend and bow his head to enter it. Swetketu's arrogance and ego didnot consider bending and bowing, as becoming of his learned status. So he sought the entrance to be broken and enlarged to enable him to enter the hut without having to bend or bow. His father, Rishi Uddalak knew that his son had become too proud of his bookish knowledge. The weight of all the books he had by hearted was preventing him from being humble. So, the Rishi asked his son as to what all he had learned. Swetketu, proud of his learning, recounted that he had learned and memorised all Vedas, Upnishads, Purnas, Gita and books of philosophy. He further stated that there remained nothing more for him to learn as he had by-hearted all the scriptures. He added that whatever learning the Guru had to impart, he had acquired all that. "I know everything." On this the Rishi asked his son, whether he knew the one thing by which one knows all the Vedas, Upanishads, Puranas etc. Swetketu didnot know answer to this question and replied as such truthfully. He was sorry that despite twenty five years of intense learning he didnot know that which is the key to all learning. He was extremely sad for this lack of knowledge. While returning after completion of his studies, he thought that he could easily impress his father with his knowledge and lord over all others in his fathers hermitage. Alas he didnot have answer to the very first question asked by his father.

As, Swetketu couldnot reply his father's only question despite all his learning, he felt frustrated and left for his Guru's hermitage. He felt that all his reading was meaningless. He told the Guru that despite his having been taught the four Vedas, eighteen Puranas, all Upnishads, the Gita etc, he was not able to



answer his father's question. He charged his Guru that he didnot teach him answer to the father's question, but had said that the study was complete. All his pride had come before a fall. "I have gulped all my pride" he said to the Guru.

He who knows doesnot speak, and he who speaks doesnot know; this is the travesty of knowledge. We should only keep in mind that "I know that I donot know". This should be thought and stated with humility.

For Swetketu it was disgraceful to have accepted defeat. So he retorted and told the Guru. "You didnot teach me anything. You have cheated me." The Guru said, "I know this much only. I also donot know the answer to your father's question, I was hoping that you will sit at the feet of your father and he will teach you all that you wish to learn. But you were proud of your knowledge and arrogant too. You forget about all your knowledge. Go home and sit at the feet of your father."

Swetketu returned home, with all humility he bent in a bow and entered his father's hut, paid regards to his father with folded hands and accepted his folly. Then he requested his father to impart him knowledge.

The only way to gain knowledge is to approach the Guru with all humility. One should accept that he knows nothing, he is ignorant and seeking knowledge. If a pot is full upto the brim, then nothing can be added into it. But if a pot is empty, anything can be put inside it. The humility makes a person an easy acceptor of knowledge. Unless a person bends low, he cannot jump high.

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Lord Buddha has given us the gift of Alaya Vigyan (Science). Lord Buddha knew that if we make enough efforts, we can come to know our past eleven incarnations. The efforts have to be serious and various austerities have to be observed to reach that exalted state. Normally, we go through eighty four hundred thousand forms of life(Yoni). This describes all the life forms that exist. Of these there are the other mammals, aves, reptiles, amphibians, pisces, and non chordata including insects. These may also include the vegetable kingdom and the so called non-living. We are, however, at best in a position to know about the past eleven lives only. Buddha experienced and explained his past eleven incarnations and exhorted us, the human beings, to try and find out our past

eleven incarnations and that why did we transform in one form to other in those lives. What austerities did we observe and what sins did we commit then. What pleasures did we enjoy and what pains did we suffer?

Normally man runs after gold, after wife and the children. He runs after house, land and property. Yet most of donot succeed. If he succeeds in attaining them, then he may run after name and fame; trying to satisfy his ego. He wants his name to be sung all over the world. For this he may leave no stone unturned. But how does he achieve all this in this life? What happens to individuals born in a family where food and water are also difficult to find. What happens when existence and survival remain the main goals of families? What happens to families where even one meal a day is a blessing from the heavens? Looking from the theory of incarnations, the explanation seems possible. It is the theory of "As shall you sow, so shall you reap". It is the the theory of Kriyaman Karma, Sanchit Karma and Prarabdha. It is quite likely that such a person would have encashed his coupons of eat, drink and be merry in past lives. He amassed wealth through fair and foul means, indulged in sins, didnt hesitate to murder even. The balance sheet of incarnations thus shows heavy debts and thus prosperity was not in his share during current life.

Despite adversities in present life, some sense remained in him. His wisdom guided him to choose the path of Vairagya (Detachment) or Sanyasa; when he is disillusioned with physical or material accomplishments. Once this state is reached, the progress on the path to self-realisation is fast. The Alay Vigyan enunciated by Lord Buddha provides the key to this. Lord places emphasis on Alay Vigyan. Alay Vigyan has one basic philosophy. It asks us purpose of all the worldly success, material gains, properties and gold, wife, children, name and fame. What use is this all? As per Him, this is of no use to us in life. He therefore, lays stress on "Sakshibhav"- doing the work without any attachment, or with rather detachment, as a witness only. If you do a good deed or austerity, donot let it touch your self or ego. You should be a by-stander, just watching it. Similarly, if you happen to commit a sin, just donot let it touch you; be a Shakshi, a witness only to it. Once this becomes a part of your life style, you will attain Vairagya (No raga or Non-attachment). So, as a witness you free yourself of karma

and its effects. This is Lord Buddha's mantra for salvation; the Alay Vigyan or Sakshibhav.

We have an instance in our history. The author one of the epics, the religious book of Hindus, Ramayana, was formerly a dacoit named Ratnakar. He used to rob travellers and feed his family comprising parents, wife and children. Once he happened to accost the celestial sage Narad. He asked Narad Rishi to surrender whatever goodies he had. The Sage said that he had only the Veena (the string instrument of music with two globes at two ends) and he is prepared to give it to him. However Narad asked him why he was practising such lowly act of loot and robbery ? Ratnakar, the robber said that he doesnot like his profession either, but he doesnot know what else to do to feed his family. Upon this the Rishi asked whether the robber knew the consequences of his dastardly acts, "what will happen to you after you die?" Ratnakar replied that he knew some of the consequences of sins, but that he will undergo them together with his family and that will reduce his pain. He stated that his family was his partner in this. At this point Narad interrupted him and questioned him whether he had asked his family that they were willing partners in this sin and prepared to face consequences there of alongwith him. Ratnakar replied that though he had not specifically asked this question to his family, he was sure that they would willingly share his misfortune and punishments. Narad told him that he was under a wrong impression and should ask his family before committing the next sin.

Ratnakar tied Narad securely to a tree, lest he runs away and himself ran towards his home. He asked all members of his family whether they were willing to share the burden of his sins as partners. One by one, all the family members replied that they were only getting their day to day requirements of food and clothing from him. He, Ratnakar in this way was only doing his duty towards the family. They were not concerned as to how he earned his livelihood, and least of all be a partner in his sins. For them it was immaterial whether he fed them with pious or sinful acts. In any case no one was prepared to become a share holder in his sins.

This opened eyes of this robber. He ran doubly fast to the jungle, released Narad from the bondage immediately, sought his forgivance and fell at his feet. He surrendered to the Rishi and sought his guidance. The Rishi gave him "Rama-

Naam", asking him to worship Lord Rama and that heavens will guide him further.

Ratnakar ran and sat under a tree. He couldnot utter Rama Rama, and it came from him as Mara Mara. This is the rule of mantra. In the beginning it gets mis-spelt and only after some time that it may correct itself. Ratnakar continued with the chant till after five years he was revisited by Saint Narad. He questioned the Rishi whether what he was doing was correct and what should he do after that. The Rishi told him that whatever he was doing was correct and continuing with the same with faith will take him to his goal. This robber was covered with ant hills (called Valmik in Samskrit) and only his face could be seen. So intense was he in his Sadhana, such was his commitment. This converse of Rama took him to Rama (The incarnation of Vishnu, one of the trinity of Gods, worshipped by Hindus). As per the samskrit name of ant-hill (Valmik) with which he was covered, he was called Valmiki.

Thus, a robber under certain circumstances but with absolute faith and commitment in his Guru (Narad), became a Saint, Rishi Valmiki; the author of Ramayana, most reverred of Hindu scriptures, beside The BhagwatGita.

The point of emphasis here is that mere chanting of name of Lord (Rama) got enlightenment to a robber Ratnakar. Similarly if one adopts Shakshibhav, the attitude of witness, then the Prarabdha can be modified because of one's willingness to correct himself and willingness to walk the path of detachment. This detachment generates wisdom, which leads to Shakshibhav.(There are many stories of Shakshibhav, especially in the life of Swami Ramtirth, a saint of nineteenth century, which are worth emulating).

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Many Sadhaks come to me and narrate the problems and difficulties facing them. They usually wish to know the reason for all the sorrows and pains in their lives. They wish to know the sins committed by them that have brought them various sorrows and difficulties. Invariably they wish to know the genesis of their problems. These are common occurances, experienced by all Gurus, guides and teachers. These are natural questions.

I have examined many of my Sadhaks, in a bid to reply their questions and in a bid to find solutions to their pressing problems. Goes without saying that it is their Prarabdha, the result of their deeds of past, mostly of past lives. Those who can know about their past lives, will certainly get the answers themselves. This unties various knots that they may have in their minds. They should, however, understand that the results of past Karmas have to be faced by all of us. There are no exceptions to the rule. The axiom,"as shall you sow so shall you reap" must be remembered by all. There is a corresponding saying in all languages -saying."Pay for whatever you do". You are experiencing and facing the results of your past deeds, let there be no doubt.

This thought may prompt you to do good to others. This thought may also provide solace to you that you have repaid most of your debts and only few remain. You may then resolve to do good deeds, so that your future (including future incarnations) have less of sorrows or more joys. This may pave a path of Salvation for you.

The actions that a man does, go to determine whether he enjoys or suffers them. The confusion mostly is that one doesnot know what he is doing. You may say confidently and truthfully (to the best of your knowledge) that you have never sinned. You didnt make anyone weep. You didnt harm anybody. You never entered corrupt practices. Then why this suffering? Why should I be made to undergo these unpleasant rewards? Alay Vigyan enunciated by Lord Buddha provides answer to these questions and makes you see events in proper perspective. During this period you are required to maintain a balance of mind. (The Hindu religious literature and Gita in particular enunciates the theory of Karma, Vikarma and Akarma. These may be understood as Prescribed Action, Proscribed or prohibited Action and Inaction).

Such of the persons, who intend to dive deeper into this mystery are recommended to read my book. Sakshibhav. You become witness to events around yourself. Though you may physically participate in the activities, you may keep your innerself detached, aloof and, therefore, not form an agency in generating a new Karma. Once your mind reaches true Sakshi (witness) status, a peace will descend upon you. Your entire self will attain a state of bliss and balance. Once this mental balance is attained, you will be able to peep into your

past, your former lives and circumstances through which you traversed in the previous incarnations. Remember Buddha's eleven past lives statement. You will be in a position to analyse your actions into Prescribed Action and Prohibited Actions quite dearly and be a witness to your past. For understanding this book, you may have to read it not once or twice but five or even ten times. I commend everyone to read this book, Sakshibhav.

Sometimes it so happens that a man suffers from an incurable disease. The Doctor loses hope. You run to the other medicine men , the Ayurvedic and Unani (the Vadiya and Hakim) but they also leave you. Then what shall you do? Let us not despair. Yoga is the last recourse in such cases. Even at this stage if one practises yoga in all earnestness and is able to awaken all the seven chakras, then he will be able to throw all the diseases away from the body. The only approach to this is that one should follow the yoga like a mad men and chant Mahamrityunjaya Mantra (An invocation to Lord Shiva, the Lord of Destruction and so death). Even Mantra has the capacity, the power, in itself to keep death at bay. For this also you have to undertake Yoga practice. The sole key to get over incurable diseases is Yoga.

You wish to live a hundred healthful years? The approach to this is through self-realisation. Once you have attained the state of self-realisation, then you will remain in a state of bliss all the twenty four hours of the day. Your mind will remain at peace irrespective of what happens around you, even to your body vehicle. To an extent even modern science states that happiness wards off diseases; disease keeps away from a happy person. Happiness has the strength to fight diseases. It puts a "No Entry" board to diseases. Conversely, a person in a hopeless state of mind, a worried man, invites diseases. To make life and living purposeful, we must learn the art of self realisation.

Man to make his life meaningful must go through the first step of meditation. For meditation, one has to tread the path of Yoga. Many Hindus have visions of their Gods and Goddesses. Lord Shiva the living God, Lord Ganesha, Lord Hanuman, Mother Bhagwati and Ma Laxmi often descend in physical form to assure their worshippers. With such visions the concerned person considers his life fulfilled, and attains peace and tranquility in life.

For those whose Sahasrar is fully developed, the events of past and future roll before them at will. You become the knower of past and future in this way. Nothing is then impossible for you. This stage, this blessing, comes to one in tens of millions. Such a person has to maintain a delicate balance within and without. It is so because the treasure of past, present and future, all lie revealed in front of him. Anyone who comes in front of him, his past being revealed, the relationships also get known. The Sadhak should not get influenced, swayed or taken in by any such knowledge, nor react to it. He must be beyond love and hate, pride and passion. Let us presume that the Sadhak meets a donkey on the roadside. By his knowledge of past incarnation he finds out what relationship existed between himself and the donkey. If so, will he bring the donkey home and start feeding him as his own kith and kin? There will certainly be some relationship of past between the animals and insects around the house and the owner or occupant of the house. The animals, birds etc have memories of past lives. It is only the humans that forget their past incarnations, unless they bring back such memories through austerities and yoga described earlier. This is the result of Divya Dristi or Celestial Vision.

The Hindus believe in feeding animals, birds, fishes, reptiles and insects. One of the reasons may be to demonstrate their love for other living beings. The second reason could well be that these are all incarnations of man and we may also have to pass through them. However, those of the animate world that we come across are either related to us or are related to their habitats. The bigger possibility is that both may be true. However, my advice to you is that the animals and insects come to you with some expectation and hope. Fulfill it to the extent it is within your reach. Do not shoe out (or shoo away) an animal or a bird.

The spiritual science lays stress on our inter-relationships. In the world today we have over six billion human population. Why is it that only some are our close relations and friends? Why do such vibrations come to us? Where do these come from? How is this "give and take" relationship established? Our spiritual science also tells us benefits or advantages of forgetting our past lives. Otherwise life may sometimes become difficult to live. Let us go back to the donkey in the street seen by you little while ago. Supposing your celestial vision tells you that it is a very dear relation of yours or a very close friend. Then what would you do? How many such animals, birds and insects could you bring home?

And what would happen if you as a man saw another young lady, someone else's wife, to be your wife of previous incarnation or a son or a daughter? So the normal forgetfulness saves the house from becoming a museum or a battlefield.

To prevent the third world war taking place in your own house, the nature has made us forget our past. However, to those who can see the past and future, it is essential that they apply Virag (detachment) to whatever they observe and do not relate the past and future to their present lives. This is the principle of Sakshibhav, where you act as an observer only. No participation please. The world would otherwise be in an utterly confused state. Our peace would die in the complexity of relationships. The passions must be kept under complete control. Any knowledge should be as if a picture is running on the screen, without touching us physically, mentally or emotionally. Do not disturb the law of nature or rule of law. In a normal way, be helpful to whosoever you can be.

Have you ever thought how the flute reaches the lips of the Lord (Krishna). The flute has to be pierced again and again, willingly and smilingly, before it ascends to the hands of the Lord. It is this type of commitment and absolute dedication that one can aspire to reach heights of spirituality. Sadhana should lead to Sakshibhav and Sakshibhav shall lead to celestial vision. This process will aid each other if you maintain aloofness from events noticed by you. Your accomplishments should become a ladder to higher goals and not a handcuff that ties you down to your past, present or future.

The events of future cast their shadows before your eyes, you can foretell the future. You can even modify the future; you can even change it by your determination. Also, if someone is likely to meet with an accident in future, you can forewarn him or her and render proper advice to avoid it or lessen its effect. If the concerned person has faith in you and regards your advice appropriately, then the accident can be totally avoided. It is definite to reduce the impact of harm. A major accident may produce a minor effect. An injury from a spear may be only as serious as one from a needle. This is possible if you have reached the heights of Sadhana and acquired the temperament of Sakshibhav.

Once we establish ourselves in Sakshibhav, then whatever happens to ourselves is taken in a philosophical manner. It is because our ego is not involved in these events. We are mere witnesses to these events. Also, because of our



knowledge of the past and future, we accept the accidents also, as if we were turning pages of a calendar. We remain unaffected by the riches, poverty, happiness or sorrow. Equanimity reigns supreme within us, "Sukhe-dukhe same kritva, Labhalabhau Jayajayau" (Gita).

I am reminded of an incident, when daughter of a Siddhayogi was going to fetch water from a well. Her foot slipped. She fell into the well and died. Now, if we consider this father a Siddhayogi, we also must accept that he would have known of this accident in advance. Had he, therefore, tried to avert this incident, he could have done so easily. It is only because he didnot wish to interfere with nature that he didnot interpose his desire in it. The Saint was asked this question whether he had advance knowledge of the accident. The Saint replied in affirmative. The Saint was then questioned whether he ddnot love his daughter enough to save her. The Saint replied, despite his love for his daughter, he felt that no one should cause any obstruction in the ways of nature. After six months of this event, the son-in-law of this Saint, the husband of this girl, died in an accident. That was providence, apparently cruel, but judicious to have saved the burden of widowhood on the Saint's daughter and of widower's life on her husband. The Saint accepted verdict of nature as such. He thus continued with his spiritual progress.

In brief, the theory of Karma prevails. We have to face the consequences of our deeds, the Prarabdha. If we interfere with the flow of water and obstruct it, it may cause more harm than good, as may happen by bursting of a dam. The difficulties in life, paucity of physical and material resources, poverty etc tell us that we have to accept results of our past actions. However, it doesnot stop us from working for a better future. Everyone of us faces difficulties in life. It is only that we ought to experience our pains with a sense of resignation but simultaneously work for a meaningful future.

We always find our pain the hardest and our misfortune biggest. A soldier was wounded in war and had to get one of his limbs amputated. He considered himself the most unfortunate man in the world. While returning home he saw a man who had lost both his arms and legs and even then struggling to walk on the pavement. Cheer returned on the face of the soldier and he thanked the Almighty.

Similarly, our sorrows are big to us. Yet, there are many others whose tears could fill wells if not seas and oceans. So, we should take heart and thank the Creator.

Success and failure are like troughs and crests on a wave. It is crest sometimes and the trough the very next. Similarly pleasure and pain are two sides of the same coin. It is heads sometimes and tails the other times. Even the best of the teams and best of the players go through their bad patches and dark phases. We should look for the silver lining in the dark clouds. It is never that man has success only and no failures.

I met a political leader once. He had always ridden one crest of success after the other. He had never faced any adversity and he climbed one step after another and became a cabinet minister in the State. I considered him to be very lucky, especially because he never faced poverty, adversity or even difficulties. I met him and came in his close contact. Then I came to know that he was the saddest man I had ever known. Apparently he was a prosperous and contented person, with escort vehicles running in front and rear. His woes began from his quarrelsome wife, a vixen. She was a virtual vampire, sucking his blood on the smallest pretext.

All his success and accomplishments came to naught as far as family life was considered. The minister outwardly appeared the happiest living person, but he would have changed his places with anyone in the street, if that was possible.

The long and short of it is that you should not consider yourself the most unfortunate person. There are many whose fate is far worse than yours. So, take heart and be courageous, Think positive and life will turn for the better.

The only way to conquer grief, sorrow, sadness or melancholy is to be a witness to whatever is happening around us. Each one of us passes through the dark phases of life. Self-realisation is key to overcome these patches. By living in Sakshibhav one can remain cheerful twenty four hours a day. Be a witness and enjoy the gift of life granted to us. If we see the sea, we find the waves frolicking on the surface in a boistrous mood. This is superficial, It occurs only on the surface , the exterior. The sea is very calm inside. So, deeper we go inside the sea or for that matter inside our ownelves, we will find a calm reigning there. No storm touches the deep of the sea. Similarly, if we live in the deep of our mind, no storms of external world would touch us; not to say bother us or worry us. The

problem is only of reaching the bottom, the depths of inner self. Unchallenged, untouched quiet and peace will be ours, if we take the path of Sadhna to march towards our inner self. Once the mind touches Paramtatva, the absolute entity; it gets transformed into one. Thereafter it is "Govind Bolo, Gopal Bolo". Each breath sings the celestial song. Being in the world, discharging the duties, faithfully, earnestly, efficiently and sincerely, he remains unconcerned about the results. He is beyond praise and blame. He lives in a world of his own, always in blissful mood. Self-realisation is then complete.

**Guru, as he looks at a disciple, knows the state of progress of the Sadhak.** He knows the stage the disciple is at, and the reasons for kinks in his personality. Guru also comes to know the potential of the Sadhak and how much progress he can make. He knows the positions and states of various wheels of the disciple; how many of them are open and what impurities are affecting them. By watching all this, the Guru finds out the type of Sadhana in which the Sadhak will be interested. He thus charts out a path for the spiritual progress of the pupil. He prepares grounds for advancement of the pupil. It is, therefore, incumbent upon a disciple wanting to advance in the spiritual field to stay close to the heels of the Guru. He should practice under close guidance of the Guru, following the directions meticulously. The disciple should be totally egoless. It is only an empty pot that can receive water, not a full one. Only after a lump of earth is crushed into fine powder, can it be transformed into a pitcher of desired shape. So let our ego be crushed, for only after bending can an athlete aspire to jump-high.

The Hindu scriptures, Vedas, Upanishads and Puranas consider vision of Brahm (the Lord within) as the ultimate aim of mankind. This should be the goal of every human, for Salvation(Moksha) is attainable in human form alone. For human incarnation (Yoni) is the only one of the eighty four hundred thousand Yonis which is Karma Yoni. All other Yonis are Bhog Yonis. (In Karma Yoni, the Karmas, actions, accumulate to give effect as Prarabdha. In Bhog Yoni one has to suffer the Prarabdha). In the human form the individual can aspire for Dharma, Artha, Kama and Moksha. The only path of Salvation flows through the human form.

As stated little while earlier, the Guru can estimate the capacity, capabilities and potential of the Sadhak with a single look at him. He comes to know the distance the Sadhak can march on the way to Salvation. He also finds out which of the seven Chakras are closed or have impurities and what type of Sadhana will be of interest to the Sadhak. He thus takes charge of the Sadhak and takes him on the path of progress. The central point here is that for the Sadhana to progress in desired manner, the Sadhak must remain in constant touch with the Guru. The last of the stages is of self realisation or realisation of Brahm within. The ultimate aim of all Sadhanas is to become one with the Creator. For this complete devotion, dedication and surrender to Brahm are quintessential. This makes the man complete (Purna) or perfect. The state of perfectness is described in Isavasyaupanishad, as has been referred earlier also. This state can be experienced by an evolved Sadhak. One can experience the flavour of perfectness. It is an undescrivable state during which the person becomes desireless. He doesnot even think of Salvation. He advances to this state through the stage of egolessness, sine qua non of all Yogic accomplishments. At this stage, whatever he thinks or he says will be completed, for he is one with the Creator.

Whatever we do then is done with the Paramtatva in the centre of all actions. We all are instruments of Paramtatva. We are the Veena (musical instrument described earlier) of the Paramtatva. Once we surrender to the Almighty, we let the course of our life be determined by him. He is the supreme musician, so we should expect best of the tunes to be played by this (our) musical instrument. We should be in a state of thoughtlessness , for we let someone else, the Supreme do the thinking for us. There is no past, present or future for such persons, for we have reached our goal. This is a state beyond time, on which time has no effect. The dimension of time doesnot exist for such Sadhaks. As the deeds of such persons are carried out in an egoless state, these deeds donot bear any fruits, positive or negative. There is no virtue nor vice for such persons. So their Karmas donot bind them any further. The actions done in total Sakshibhav, as a witness alone, without any desires, may be for general good only, donot bind. He neither accepts nor forsakes. This is the path of ascendance. After reaching this stage, the past can be seen in full view. The nature can even permit the Sadhak to alter his past, for there is no dimension of time in that state. However,

after reaching that state, hardly anyone may nurture such a desire, for he is desireless.

A stage arrives when you can control your past, present and future. This may be considered absurd by those who remain in the domain of time. The fiction "Time Machine" of H G Wells is a possibility here. You can enter your past and modify it. This point is being restated, to emphasise the import of this state. It is like making modifications in the examination paper after the results have apparently been declared. You can see past and future simultaneously. However, this elevation brings in desirelessness. It is somewhat comparable to an old toothless man being presented dry fruits. You can find out what will become of you in future. Once you have attained a particular level in Yoga; once you have scaled the heights of success in Kundalini awakening, you can look down from that mountain top and find out everything about your future works, relationships and all. You know who will be your close relations and friends, who will be your parents, who your husband or wife and who your children be. You may even find out where your present relations and friends be in future life.

We had earlier stated that society is tied down by the equation of give and take. If I owe someone something in present life, I will have to pay it in my future life. It may be a material substance one may owe, or it may be the love-hate relationship that may exist between two or more persons. This incompleting business will be completed in next life or next lives; for whatever is balance may be carried forward. Lord Krishna in Gita tells Arjun that those of the devotees whose Yoga Sadhana is incomplete are born in pious or virtuous families, so that they may continue to pursue Yoga further in their next life. Similar is the case of animal, bird etc or in a household full of deprivations.

The central idea here is that whatever good we do towards others, will be done unto us in this life or in the next. This universe is based on the relationship of give and take. This equation determines our future relationships. Once a person accepts this knowledge, he nears completeness. Once he realises that every action has an equal and opposite reaction; like courtesy begets courtesy; love and you will be loved; etc, then such a person attains Purnata (perfection). Such a Yogi is one in two hundred to three hundred million persons. It is extremely rare to meet such Yogis. Many persons think that by spending money

or by giving gifts, donations etc they can collect virtues. It is not true. Yes, kindness towards others may cleanse one. It may bring in humility in a person. Perhaps it will become a starting point, a clear ground or a foundation for bigger events in the spiritual field. Yet this is hardly enough to meet accomplished Mahatmas, as described above. However, if providence so desires; if you have been leading austere and virtuous life, then you may meet such good fortune. Such Mahatmas are born to transform us into Parasmanis. The Mahatma will teach you with compassion and love. He will teach various techniques and take you on the path of Sadhana. Why does he select you for Sadhana? First, it is your accumulated virtues (Sanchit Karmas) that have brought you to the feet of the Mahatma. Secondly, the Mahatma is compassion incarnate. He knows how developed, how evolved is your Chetana (spiritual brilliance).

If we pour water on a stone, it gets wet superficially and dries quite quickly. However, if we show a spark to gun powder, it explodes. Similarly, We have Sadhaks of different temperaments and risen to different levels in the ladder of spirituality. So, the Guru selects different persons for different results. He assesses the Sadhak in his entirety. He gives the Sadhak a full check up (Full mind and body check up) and prompts the Sadhaks with higher levels of spirituality and with higher degree of dedication to take up appropriate Sadhana. Such Sadhaks have their spiritual aims cut out clearly in front of them. With proper guide (and Guru) by their side, there remains no doubt regarding their attaining the perfection in due course. Here the role of Guru and guide is of extreme importance. I may be a billionaire and a poor person approaches me. I wish to help this poverty stricken man but I cannot help him if my billions are not at my hand; i.e, if I have lost key to my money safe or invested all the money in capital assets. Only if I have liquid cash, can I help this humble person. Similar is the case with many Gurus. They may have attained various heights and conquered Mt Everest of spirituality, but have they the wherewithal of taking the disciple to even a smaller mountain top. I consider true worth of a Guru to be his ability to take his disciples to similar heights in spiritual field, in field of Sadhana and Samadhi and awakening their Kundalini. So even if the Guru has reached the heights of completeness; how many of his tens of thousands or hundreds of thousands disciples has he been able to instal there is a measure of

his perfectness. One may be a Siddhayogi, but if he is unable to take his disciples to same level, then his collecting millions of followers is of no use. Advancement of the disciples in spiritual field is the measure of a Guru's height or depth. It is better to have fifty or a handful of followers and carry them to new heights of Chetana, then meaninglessly collect herds of sheep.

Every successful athlete or sports person cannot be a good coach automatically. It requires a Nambiar to identify and train a PT Usha, an Achrekar to coach a Tendulkar, an Ashok a Humpy. It is communicating the knowledge that can transform a performer in to an artiste. In the field of spiritually also it is proper selection of disciple; identification of proper material, who can carry out the practicals and understand the theory. Even Parasmani cannot transform stone into gold. It requires iron to be transformed into gold. The disciple should have developed spiritual faculties so that he can understand the unspoken word also. The communication may be formal or informal, written, spoken, indicative or unspoken. More and more emphasis should be laid on unspoken communication.

Unspoken speech is the most powerful medium of communication. This has been effectively practised as a Yogic and spiritual technique by our ancients. Lord Buddha was sitting in meditation. A scholar, a Sadhak came searching for him from thousands of kilometers. The Sadhak saw the Lord and paid his obeisance, offered his salutations mentally and sat down in front of him. The Buddha spoke nothing. The Sadhak spoke nothing. After a couple of hours of sitting like this the Sadhak got up and left with springs in his feet. Those who were sitting around them were stupefied. They could not understand the purport or reason for it all. They asked the sadhak about his strange behaviour. The sadhak explained to them that whatever knowledge he wished to gain, he had gained. All clarifications he wished to seek were provided, "so whatever I wished to achieve, I have achieved. Now I have nothing more to ask. I find myself complete. I have attained perfection." All onlookers were dumbfounded. How did this happen? The Lord spoke not a word but the Sadhak got all his queries replied?

It is possible for those who reach the higher rungs of the ladder of perfection, to be able to communicate in this way. This transfer of knowledge doesnot require the vehicle of speech, sound or visual signals. This is a

knowledge independent of our five sense organs. This is an inner knowledge and communicated telepathically. Information is obtained through the sense organs. This is not information which is being exchanged through silence. This is independent knowledge; independent of the physical senses. To enter this field Maun (silence) is a pre-requisite. It is not the physical Maun alone, it has to be mental maun as well, a state of quiet without any turbulence.

Many Sadhaks practice maun. Most of them do not understand its purport, the meaning of this telepathic communication. The state of quietitude, the state of inner peace and calm, can only transport a person into the realm of non-verbal communication described above. As explained earlier, rarely do persons qualify to enter this class. It may be one in two hundred fifty million of us that may reach such a stage. A Buddha is born once in many centuries. It is the higher level of consciousness that enable one to speechless communication.

A Sadhak sits in meditation. The Guru examines his seven chakras (wheels) and removes impurities from the seven chakras to enable him to progress towards completeness and perfection. So we have three types of communications. One is through speech; the second is speechless communication and the third is cleansing of chakras of disciple. Conscious discipline is speech of silence. The consciousness is in itself, very vocal, without trading any words. Neither the Guru, nor the disciple speaks and yet the exchange takes place. Knowledge rises by itself. Mere presence of Guru imparts celestial knowledge (Gyan). For this reason authors of our ancient literature laid maximum stress on silence. We have not gone deep into it and analyzed the meaning of true silence. We have not understood what silence they are referring to. We have misunderstood the meaning of silence referred or intended by the Rishis. We observe maun or silence but for us Maun means a state of speechlessness.

We may not trade spoken words but our mind is fighting many battles simultaneously. Many tides rise and fall in our consciousness while we are observing the so-called maun. There is a constant flow of thoughts and information. Only the lips are sealed.

Many persons keep a slate and pencil to reply the questions or convey their desires, while they are observing the so-called maun. This is wooden silence. If it



be so, it is better to use the tongue and break the silence than to fake maun. True maun is a state of thoughtlessness.

Wooden silence is no silence at all. God has given us the tongue, So why shake the big skull when slight motion of small tongue can convey the meaning more perfectly. By moving the tongue we may (say) use forty thousand blood corpuscles. However, moving the head may kill four hundred thousand blood corpuscles. So why waste such a high energy when much less would do. So use speech if you must communicate. Do not use signs and signals because you have caused the disturbance in mind already. The mind is not at rest and cannot be at peace by using sign-language.

To quieten the mind is the purpose of observing true maun. Quietening the mind requires a technique. I organise a ten day camp to explain and practise this quietening of mind, the observance of true maun. I explain what is maun and how to observe it, during these camps. During the camps the Sadhaks observe true maun successfully.

Many Gurus, though themselves have attained reasonable heights in Sadhana, do not have many (in some cases any) of their disciples who has reached the same stage. Themselves Siddhayogis, they start nurturing doubts about their own pupils. So they stop short of giving them the last of the teachings. It is like the cat not teaching the tiger how to climb the tree vertically. Such Gurus lack confidence in themselves or become self centered. They think that if they train their disciples to the final stages of Siddhayog, these very disciples may become their competitors. Therefore, when we ask disciples of such Gurus as to what and how much they have learnt, they say that they have not received much so far. They have been merely working as labourers in Guru's camp.

Sometimes the disciple fails to surrender to the Guru completely and, therefore, does not acquire the ability his co-students do. The disciple has to serve the Guru with physical, mental and material means. We must share our gains if we are working in a joint venture or a company. In business one partner looks after production, another sales and marketing, a third accounts and the fourth general management etc. The incomes are shared by all partners in such ventures. Similarly, if the Guru is looking after my spirituality and another teacher after my health etc. They do not have any other source of income to run

their households because they have fully committed themselves to this service. They do not collect fees from the students and disciples. Does it not then become the duty of the disciples to ensure that the material necessities of the Guru are looked after in a reasonable manner. At the outset it appears strange that these aspects are mentioned in a book, but realities of life must be faced squarely. This is the physical aspect. There is a bigger and spiritual aspect to it. If the disciple wishes to identify with the Guru, he must be in tune with him. If the disciple wishes to learn more and quickly, he must surrender totally to Guru. Surrendering the material resources is least of it. Physical surrender is next higher step. Mental surrender to Guru is final. At the last stage the Guru and disciple become one.

Kathopanishad (one of the Upanishads) describes the results achieved by surrendering to Guru. Hindu religious literature is replete of such illustrations. A stage then comes when the knowledge of Ultimate starts emerging from within. Guru then assumes the role of guide.

He sets the disciple on the path of higher learning, even higher (may be) to himself. The gateway to Infinite is now open. It is for the disciple to proceed as far as he can. The Guru has taught you driving to (almost) perfection. He has put you on a highway to eternity. It is now for you to drive and reach various destinations. New vistas now open up by and by. You have to find most answers yourself. Your experiences may be unique and might not have been experienced earlier by anyone else you know. The knowledge will therefore, come from within. Seek and you shall be granted.

Guru will now provide directions only. Spoken words will not be able to describe the experiences, nor are they sufficient to describe the directions. The unspoken communication shall reign supreme here. Wise persons take hints and carve out their own paths. Once this stage is reached, then self-realisation is not far. You cannot demand self-realisation. It is like you cannot commit someone else's suicide. You can give him hints or force him into it. That is all. I have to eat a fruit or sweet to find its taste; Your eating it and describing it will be insufficient. Self-realisation is much much bigger. It has to be achieved by one's own self. The name also so states.

I can explain you the technique of self-realisation; but those steps you have to climb yourself only. If Magan dies then Chhagan cannot go to heavens. It is

almost the same here. These heights are not attained by asking or begging. One has to seek them himself or herself. No one has been ever granted self-realisation by a Guru. It is just not possible. It has to be sought through personal effort and endeavours. Reaching the class of Siddhayogi also is similarly not by grant of a wish. One has to earn these positions by own toil. Constant enquiry, deep learning, keen understanding and proper guidance prepare us for such higher goals. These are neither awards nor rewards. These are also neither by selection nor by election. Total surrender to the purpose may take one there. Begging can get you alms only. No higher purpose can be achieved by begging the Guru. You have to become spiritually powerful and demand your dues from the Heavens above. Also, things that come to one easily have little value to him. These are then placed carelessly here or there, after their novelty dies. However, if the same things are obtained through hard work, we would keep them safe and secure, use them sparingly and only when those are required. Such things are rarely wasted. This rule applies equally to the spiritual field.

The fruits can be enjoyed through labour only. How many twenties does it take to make a hundred is better realised through hard work and constant effort. I remember when my young son comes and demands rupees ten or twenty from me he does not realise the hard work I have put in to earn those ten or twenty rupees. I am his father so I hand him over the money because I love him . The Guru also loves us. He is kind hearted. He is benevolent. So he listens to the pupil and evaluates his spiritual progress vis-a-vis his request. He is desirous of helping the pupil by putting him on the right path. However, a true help will be one when the pupil is made to work towards attainment of his goal. Nothing should come free. Nothing should be provided without appropriate and adequate hard work. The pupil is a Sadhak and not a begger. Also short-cuts have hidden pit falls. There may be hidden dangers in short cuts. Also, an unprepared Sadhak or one who is not fully ready physically, mentally and spiritually may harm himself with powers which are beyond his capability to withhold. We donot give a sharp razor to an infant only because he has asked for it.

The Guru will be truly helpful to the Sadhak if he takes him through the normal path. Only after being put into fire does gold become 'Kundan'. The pupil should recognise and automatically understand the requirement of Guru. The

Guru need not have to speak it out. The Sadhak must establish such a degree of compassion towards the Guru, that latter's needs are automatically understood by him. If the Guru asks for water and the disciple fetches it there-after, then the service becomes less in value. On the other hand, if the Sadhak really feels for the Guru, then he would offer water even before it is asked for. Saint Kabirdas has stated that if someone gets milk after he has asked for it, its value becomes that of water. The gift has a value. What one gets on asking, doesnot bear the same feeling or thought that a gift comes with. Gift reflects consideration and thoughtfulness. This can come only if you have the other person always in your thoughts. If you are dedicated towards the Guru, you would automatically come to know his needs. If you serve the Guru in this manner, he will be pleased to see your concern for him. It is the thoughts and the feelings behind the gift that are important. Service with dedication, always and willingly, bearing a smile of fulfilment is what makes it special. The feelings have their vibrations and these vibrations float in the air and can easily be felt and recognized.

An unwilling gift, an item or service provided as such is like a demon, a vampire drinking the blood of a victim. Such a situation ought not be permitted to arise. This will benefit neither the donor nor the donee. A small child, an infant doesnot ask the mother what it requires. The mother instinctively knows the needs of the infant and lives in the consciousness of the child till it grows to a stage where he or she can speak clearly. Even after that the mother's one eye is always at the child. When this child grows into a young man or young woman, it still occupies the mind of the parents, and surely of the mother. If we were to look after the Guru, keeping him in our consciousness in a similar manner, the Guru will much more than reciprocate. He will give not only his best but himself also.

If the young man or young woman care for the parents in a devoted manner; the happiness, cheer and concern can easily be seen by all in the parents eyes. This comparison holds good for the Guru, a spiritual parent. The speechless speech, the wordless communication is established where no eye contact is necessary. Only the hearts and minds speak and analyse. Once this happens the Guru takes over. He knows the requirements of the pupil. He also knows what is good or what is not good for the disciple. No mother will give a shaving blade or razor in the hands of an infant. Similarly, the Guru will grant

only such of the wishes which are in line with long term goals of the Sadhak. He will protect the disciple from any harm, like the mother hen caring for its brood. The Guru-disciple cult has become a craze in Europe and USA already. They make a beeline for India in search of true Gurus. They visit India with the intention of receiving Shaktipat and thereafter going into Samadhi. It has become fashionable in those lands. However, for an Indian himself, to find a true Guru is difficult. For the foreignness it is still more difficult. Their advantage is the force that propels them to come to our country. A true Guru is not there for the seeking. It is a blessing that comes to you due to your austerities, virtues and pious approach to life. It is your Karma and your Prarabdha.

I will talk of myself in the above context. In the past over three decades, I have travelled almost all over India. In this period of more than three decades, I have met only three such Gurus, whom I can truly place on the platform of Guru. Most others were either unripe or were making it a business. These others had opened shops to attract gullible persons coming to them and bluff them, cheat them or misguide them. Despite my vast experience, even I have been cheated. I can easily surmise what must be happening to the foreigners coming to our country with various dreams in their eyes. I can imagine their plight.

It is a pity that foreigners coming to our land, with dreams of spiritual gains in their eyes, are being cheated by the self-styled gurus. Partly our foreign friends are also to blame for it. It is their lack of knowledge of the process and progress in the spiritual path that is responsible for it. Spiritual path has no fast food solutions. It has no short cuts. It is "Sheesh Utare Bhuyin Dhare" of Saint Kabir; verbatim meaning that you have to cut your head and place it on the ground. It means that the pupil has to reach a state of total egolessness to progress in the spiritual field. I suspect that whatever is happening around us today, will remain so. The poor visitors, searching for ready made solutions to salvation, may stay in India for some years and yet return empty handed to their countries. They may receive nothing concrete or worthwhile in this process. Yes, in some cases, if their Karmas of previous incarnations and their prarabdha so destines, they may meet the true Guru and march forward on the path of Tapas, austerities.

We have case of Paul Brent, a french scholar. Paul Brent came to India in search of a true Guru. He toured all over India but didnot come across a

Siddhayogi. Ultimately, he decided to return to his homeland. As he was preparing to leave for France, someone suggested him to meet Raman Mahrishi. He was told that "your search will come to an end with Raman Mahrishi". With such strong recommendations. Paut Brent went to see Raman Mahrishi. Raman didnot know his mother tongue well enough, so his knowledge of other language was out of question. So when the Mahrishi and Paul came together, they communicated through the language of signs and silence only. The language of silence completed the search of Paul Brent. His purpose was served well. So it is. As and when your Karmas and Prarabdha so detemine, your actions will come to fruition and you will meet a true Guru.

For a Sadhak to meet a true Guru, may be due to his persistent efforts of past three to four incarnations. To meet a Siddhayogi who blesses you with Shaktipat is an indication that you have been aspiring and working for it for the past three to four lives, atleast. Meeting such a true Guru is a matter of extremely good fortune. The Guru is always concerned about the welfare of his disciples. The Guru is working for the betterment of mankind in general and his pupils in particular. He expects no returns from them. He doesnot have an eye on their resources.

**What is Shaktipat?** I have written a book on this subject and sincerely recommend it to those who wish to dwell deeper into the subject. It principally states that when the Guru finds the disciple earnest in his efforts and yet not being able to make any progress, he comes to the disciple's assistance. If the disciple shows total commitment to the objective, then the Guru cleanses his all the seven chakras by removing the impurities and impediments in the path of his spiritual progress. It may also happen that the Sadhak may have reached almost upto the objective but may be falling just short of it. We compare this situation by stating that the elephant has come out but only the tail is remaining. The Guru understands and appreciates the efforts of such Sadhaks and readily jumps to their assistance.

**To carry the Sadhak to desired degree of perfection is Guru's pleasure and duty.**

We have earlier also stated about the service to Guru. The advanced Sadhak has to understand that he needs support from the Guru though in a very small measure only to reach his goal. With Guru, he is there. Without the Guru, he is not there. Complete surrender to Guru brings its effect here. This total surrender not only prompts the Guru or forces the Guru, but give him immense pleasure to bring his pupil to the esteemed class of perfection. We meet so many persons in the society who say that my student has reached such and such position; he has done Ph.D etc. This is the pleasure of creation, similar to one that a deserving mother gets on bearing a child. The Guru also creates. So he also desires similar pleasure in elevating the deserving student, the disciple or Sadhak. For this the onus should be on the Guru. So, the Sadhak should, by his extraordinary services, commitment and surrender, oblige the Guru to do him this final favour.

The Guru will never keep the obligation of his disciple. He will return it in multiple ways. He will give the pupil the invaluable gift of Sadhana. He will assist the Sadhak to reach the goal of Samadhi. If you give the Guru one coin, he will certainly give you two, if not more. You should, therefore, invest in the Guru. Let him be under pressure to give you more and more, and much more in a barter deal.

Our ancient literature, the Upanishads and Puranas, tell us of stories of Ashram (hermitage) life. The students would stay in Gurukul (Guru's class; a hostel). They would carry out all daily chores and then sit down to study. The Guru would closely guide them about affairs of life, teach them the books or prompt them into spiritual practices. He would be their mentor, friend, philosopher and guide. The students would press the Guru's feet while he lay on the cot, before retiring for the night. They would carryout all commands of Gurumata (the wife of Guru) which would include tending to animals in hermitage, fetching dried twigs and tree branches, kindling the fire etc. They would get up in the early hours of the morning, go for ablutions, bath, etc, do the prayers and get ready for the next days tasks. Doing this repeatedly day after day, year after year, alone would please the Guru. At this stage they understand the Guru's speechless

conversation. They know the meaning of Guru's signs or stares. They become one with the Guru. As you make your service intense and dedicated, the Guru will ensure your success.

Guru Gita, a book distinct from Gita (or Bhagwatgita) gives us insights about how a disciple should behave towards a Guru. Saint Kabir has said that "If Guru and God are standing together, I would touch the feet of Guru first, because he has taken me to God". This tells us the place Guru should be given. The Hindu practice places Guru alongwith the parents. We have "Matru Devo Bhav" "Pitru Devo Bhav", "Guru Devo Bhav". In fact at many places Guru is better referred as Gurudeva. Also as stated earlier, no one should expect self realisation to be granted to a begger. It has to be earned by dedicated hard work. The knowledge in such cases comes from within. Once you have done your bit, you should forget about the result. We have Lord Krishna telling Arjuna in Bhagwatgita to do the duty and forget about the results. Continue with your duty, results will follow. Be assured.

The Guru has toiled hard to reach the stage that he has. He has passed through adversities and difficulties but his one-pointed aim and devotion has brought him the glory. He is very powerful. He is kind hearted and helps the disciples. He can pass on his powers to selected disciples; but he must select the persons carefully. Only the highly deserving may be bestowed with such grace. Total surrender to the Guru alone qualifies for such benefaction. Because the benediction is not possible if even an iota of doubt lurks somewhere in the mind of the pupil about the Guru or Sadhana.

There is a small story that will illustrate the fact. Once a Saint was standing on the bank of a flooded river. A villager approached the ochre-robed Saint and asked him if he could help him to cross the swollen river. The Saint gave an incantation (a Mantra) to the credulous villager and asked him to chant the Mantra. This the Saint told the villager would make him walk on the water and he can thus cross the river. Lo and behold| the villager chanted the Mantra truthfully and crossed the raging torrent by walking over it. The Saint was astounded. He was proud that his mantra worked. He also chanted the mantra and started walking on the water. Suddenly a doubt hit him and he said "does this mantra work?" and no sooner he expressed his doubt, the mantra was interrupted and the unbelieving Saint was drowned in the river, Faith it is.



Absolute faith, absolute confidence and absolute dedication, alongwith total surrender are keys to success in this field. Any negative thought for the Guru is out of question. It will nullify all the good deeds. It is a case of having blind faith as we have in God. We ascribe all superlatives to God. He is Almighty, Omnipotent, Omnipresent, Omniscient. He is time less. So should the Guru be for the pupil.

If the receiver and transmitter are on the same wavelength and the antenna properly directed, then only will clear reception take place in a T V or Radio set. The pupil has to be a proper receiver. The knowledge will then flow to him. This knowledge helps to attain self-realisation. Leave yourself to the care of Guru. How can we get God. A Saint replied this question. If you are pushed under water, you suffocate and seek fresh air. The intensity with which you seek fresh air at this point, the same intensity is to be generated for seeking God", Now that Guru is our gateway to Heavens, we should serve him like wise physically, mentally and materially. The Guru will react with the same promptness. We have the example of Lord Krishna who ran barefoot to meet his friend Sudama.

A true Guru is fulfilled if he gets a true disciple. We have two famous illustrations in our scriptures. These are of Krishna and Arjuna, and of King Janak (of Ramayana fame) and his Guru Ashtavakra. Today if we ask too many questions to a Guru, the latter may get annoyed or ask 'Why' after ten questions only. Whereas Arjuna asked numerous questions to Krishna, and the latter was too pleased to give elaborate replies. Ashtavakra Samhita gives us similar answer. Meeting of true Guru and true disciple is a rarity. We have Jawala, Upamanyu and many others who followed Guru's word literally and made their place in history.

Today we are in an absolutely materialistic age. The Guru's have made Sadhana a business and the Sadhak considers Guru be a vendor of spirituality. He moves from one Guru to another without any hesitation. He wishes to taste goodies of all the shops. The Sadhaks are undecided in their minds because they lack faith in the Guru. This is the current situation found all over.

I have seen such instances occuring during my Shibirs also. I had organised a Shibir at Patan. I gave Shaktipat to ten Sadhaks there. The next

Shibir was organised at Navsari. There I saw fifteen Sadhaks from Patan, who had not taken Diksha at Patan, come for Shaktipat. So, most of us let the time slip away from us as dried sand falls unobstructedly from a loosely closed fist. This is a usual occurrence. This is reflection on our society today.

**May God Bless Us.**

