

The book cover features a photograph of two men. On the left, a close-up of a man's face, wearing a blue patterned shirt. On the right, an older man with a white beard, wearing an orange robe, sitting in a white leather chair. The background is a plain, light-colored wall.

Blessed by his Guru

(An extraordinary story
of a Himalayan yogi)

T Sreenivasulu

Blessed by his Guru

(An extraordinary story of a
Himalayan yogi)

T Sreenivasulu

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Dedication

To my venerable Guru His Holiness Swami Sahajananda
Tirtha



His Holiness Sri Swami Shivom Tirtha; venerable Grand
Guru of the author and Guru of His Holiness Swami
Sahajananda Tirtha

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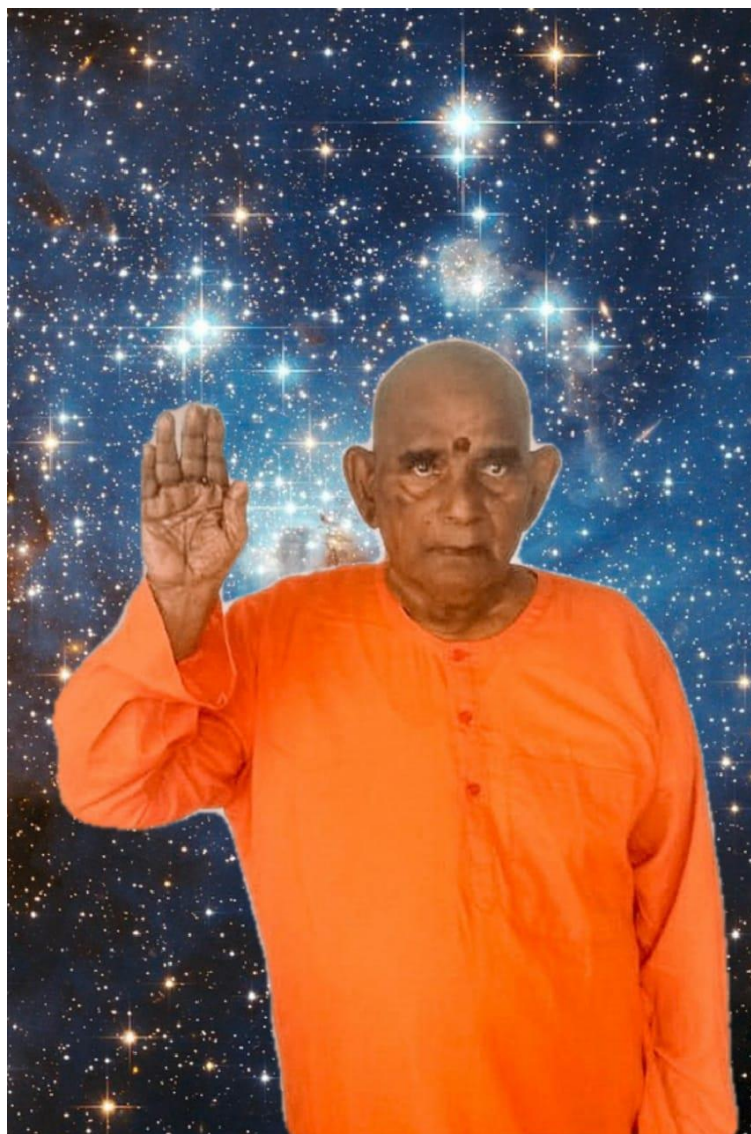
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The Lion roar of a Yogi

Let a thousand Gods obstruct my path!
Let a thousand Goddesses force me to fall!
Let a thousand diseases slow down my pace!
Let a thousand obstacles shatter my faith!

Let a thousand fears drag me back!
Let a thousand doubts confuse my intellect!
Let a thousand illusions destroy my meditation!
Let a thousand fake masters fool my mind!

May I arise again and again from a thousand wombs!
May I sit on my seat a million times to meditate!
Till the veil of ne-science is ripped apart!
Till the first ray of light shines on my psyche!

This is the lion roar of a yogi!
In the final fight with his internal world!

The mission of His Holiness in brief

A young boy in his mid-teens was travelling alone to a faraway place from his home to learn rock climbing and mountaineering in the Himalayan ranges in India. A sage happened to travel in the same train next to the boy. During the course of conversation, the boy learns that the sage was returning to his ashram in the Himalayas. The sage invites the boy to come to his ashram and spend a night both during his onward and return journey. Due to some strange circumstances, the boy faces some problems in finding accommodation during the journey and had to accept the invitation. He spent a night at the ashram in a place called Rishikesh in India at the foothills of Himalayan ranges. The following morning he left the ashram and was to meet the same sage again after 21 long years.

The boy grows up in the meantime and becomes an officer in the Indian Army. However, in later years he undergoes some serious domestic problems in his personal life. The young man suffers heavy financial losses along with a failed second marriage and frozen career in his profession. His creditors were constantly harassing him. The young man now in his mid-thirties was on the verge of committing suicide.

During this stage of his life, once while he was on a trip

to the city of Hyderabad in India he miraculously happened to meet the same sage once again at one of his friend's (Dr VVSS Chandra Sekharam) house. He met his future Guru at around 9 o'clock in the night.

The sage immediately initiates the young man into Sidha Maha Yoga system on the next morning by performing Shaktipat on him. However, the Shaktipat process does not work on him until the next two years. Due to the domestic problems and the constant mental pressure he could not do the repetition of mantra regularly.

The young man had to practice lot of yoga postures, breathing exercises and repetition of mantras during the next two years.

The sage in the meantime teaches the young man on the various nuances of the Sidha Maha Yoga system in detail.

However, in spite of the rigorous yoga practice Kundalini energy does not wake up in his body. The young man was fighting for his very survival under the pressure of several domestic problems. Hence, he was performing the yoga practice in a sort of do or die spirit.

Still the kundalini energy does not shower its divine blessings.

His Guru in the meantime changes the mantra given to the young man two times along with further remedial measures. Finally Kundalini energy was woken up in his body and the reactions start manifesting.

The young man undergoes a series of various overwhelming experiences after the Kundalini energy was woken up in his body. The experiences were very strange and mind-boggling. Some of them defy the logic and rational explanation by modern science. Many a time the young man was very scared and could not absorb the release of cosmic energy inside his body. However, the sage continuously monitors the manifestation of reactions and guides the young man by clarifying various doubts and allaying the fears.

The young man does very serious meditation or yoga practice living in the Himalayan ranges for the next four

Blessed by his Guru

years. He rapidly advances in the yoga practice. He encounters further mind-boggling experiences while practicing yoga.

The sage asks him (now in his mid forties) to write a book on his experiences and spread the message of Sidha Maha Yoga to the mankind.

The book was written under the title “The Power Unknown to God. It was later published in several languages of the world.

Later the sage bestows him with the honor of “deekshadhikara” or the authorization to give Shaktipat initiation to people into Kundalini Yoga. Thus he now becomes a Shakthipat Guru by his late forties.

He starts giving Shaktipat initiation to a large number of people. He compiles the various experiences of his students and publishes his second book “Secrets of Shaktipat and Kundalini Yoga.”

Later the sage bestows on him (as he approaches his middle age) the honor of becoming a Param Guru (Grand Guru) and asks him to create and train similar Shaktipat Gurus like him.

He starts giving “deekshadhikara” or the authorization to give Shaktipat initiation to some of his own students.

He also establishes an online Shaktipat Ashram in the name of the sage. Thus the message of Shaktipat starts spreading across the world.

Many yoga practitioners across the globe start seeking Shaktipat initiation into Kundalini Yoga. His students now start spreading the message of Sidh Maha Yoga.

The sage (now in his late nineties) and his student (now in his middle age) look on with a smile of satisfaction as the divine grace showers on mankind!

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Author driving his Guru in his car. This scene is one of the most often repeated events in the life of the author on many a times



His Holiness has donated Rs One lakh to the temple of Goddess Durga in Vijayawada, Andhra Pradesh, India in connection with a free food distribution scheme. The amount was donated from the personal savings of His Holiness but in the name of the author. Perhaps for driving home a lesson to his disciple!



Foreword

Let me put it on record the auspicious moment when the idea to write this book has first flashed in my mind.

It all began on the morning of 6th August 2020; while I was interacting with one of my disciples Mrs Vartika Shukla from the city of Gurugram in India.

We were discussing on a film script being developed by her based on my first book ‘The Power Unknown to God’. I was wondering whether the script itself could be published in a book form. To this my disciple promptly replied that she never heard of it. However, she went on to add that she happened to see a few drama scripts.

At the mention of the word ‘drama’ by her an idea struck my mind. Various interactions I had with my Guru over the long years started flashing in my mind vaguely. The reality that life is also akin to a drama on the stage perhaps resonated in the depths of my mind somewhere.

Along with this another idea struck in my mind that; valuable bits of conversation which I had with my Guru over the years would never become public unless they are put on record.

I was already busy writing a few books on various themes pertaining to the path of Shaktipat and Sidha Maha Yoga. However, each of those books was based on a special

theme. As a result various smaller bits of conversations which I had with my Guru on a variety of topics pertaining to Kundalini Yoga in general and Shaktipat in particular could not have been included in such themes. Moreover, some of the books have already been published as such and editing them again may not be the ideal way.

As an answer to all this; the idea to write a separate book as such based on my various dialogues with my Guru over the years sprung in my mind. To this my disciple expressed her joy and commented saying “from where do you get such brilliant ideas”? To this I replied to her saying “just now only.” She was pleasantly surprised and agreed that it would be a great idea to write such a book. She further went on to add that biography of my Guru could also be added along with lots of pictures taken during my various travels with His Holiness.

The idea has quickly taken a solid form in my mind and I have expressed my intent to her to write the book instantly.

My disciple was suggesting some techniques to compile the material including audio recording of the narration by His Holiness which can be later transcribed. However, I was no longer paying any attention to her words. My mind was already racing ahead with the idea.

Later in the day I have spoken to my Guru on telephone and expressed the idea. His Holiness blessed me immediately along with the promise to make his own contribution in the form of a long checklist so that I can cover those aspects pertaining to his life in which I was not a part. Later in the evening on the same day I have started writing the initial draft of the manuscript.

My Guru His Holiness Swami Sahajananda Tirtha is now 98 years old and presently lives in the city of Vijayawada in India. He was initiated into the order of Shaktipath by his Guru Late Swami Shivom Tirtha. The venerable Swami has spent more than five decades meditating in the Himalayan ranges. He later carried on the tradition of Shaktipath Order by initiating numerous disciples into the path of Sidha Maha

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Yoga.

This book is a small tribute to that great Himalayan
Yogi!



His holiness Swami Sahajanada Tirtha; the venerable
Guru of the author

His Holiness Swami Sahajananda Tirtha

His Holiness is officially called as Sri Swami Sahajananda Tirth Ji Maharaj as per the yoga tradition as well as Hindi language. The last two words in the name “Ji Maharaj” are used as suffix mostly in the Hindi language. Otherwise His Holiness is called in a different manner in his own native language of Telugu which happens to be my own mother tongue too!

His Holiness was born on the sixth day of the dark fortnight in the month of ‘Sravan’ as per the lunar calendar system in South India. The date falls during the month of August usually every year as per the Gregorian calendar system. However, the actual English date is not on record since the precise year of birth is not clear. It is mostly in the year 1923 that His Holiness was born.

His Holiness was born in ‘Komerepudi’ village, located in Guntur District, in the State of Andhra Pradesh in India. Later His Holiness shifted to another village called ‘Munipalle’ (literally means the village of sage) in the same district.

Blessed by his Guru

The native village in which His Holiness grew up –
Munipalle, Guntur District, Andhra Pradesh, India (Board
written in Telugu language)



The exact spot where His Holiness lived in his native
village before leaving for Himalayas



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His Holiness was born in a traditional God fearing family. He was spiritually oriented from his young age. He was the second child in the family.

His Holiness had undergone through the formal high school education. He can read and understand the basic words and sentences in English clearly but cannot speak fluently. While he can speak fluently in Hindi; but can't read it other than the basic words and sentences. Of course he can read, speak and write fluently in his native mother tongue Telugu.

Immediate family members of His Holiness seeking blessings in their native village while one of his daughter-in-law looks on;



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His Holiness has two sons. Elder son can be seen in top and younger son in bottom pictures in their native village

Author with the elder son of His Holiness at
Vijayawada, Andhra Pradesh. Picture taken inside the
room of His Holiness



During the period 1947-50, he lived at the Aurobindo Ashram in Pondichery at the lotus feet of Sri Aurobindo. However, during this same period he also visited Tiruvannamalai in Tamilnadu and had an opportunity to stay with Sri Ramana Maharshi for a week.

In 1953 he went to Rishikesh in the Himalayas and lived in Swami Sivanand Ashram for two years.

He was introduced to his Guru; His Holiness Swami Shivom Tirth Ji Maharaj and became deeply interested in Shaktipath. He received Shaktipat initiation in the year 1972 along with his friend Bhaskaranand (now known as Sri Swami Bhaskaranand Tirth Ji Maharaj) at the same time. Thereafter he was doing his sadhan while living with his family in the State of Andhra Pradesh.

His Guru, His Holiness Swami Shivom Tirth Ji Maharaj had also blessed him with “Sanyas” initiation in the year 1982 at Narayan Kutti Sanyas Ashram, in the city of Dewas, in Madhya Pradesh State of India. He continued with his sadhan and service to his Guru for four years while living in various Ashrams of the lineage of Shaktipat Order. He later moved

Blessed by his Guru

back to Andhra Pradesh after four years of his sadhan.

Narayan Kuti Sanyas Ashram, Dewas, Madhya Pradesh





His Holiness Swami Shivom Tirth Ji Maharaj had later made him a Shaktipat Guru and authorized him to give Shaktipath initiation to people. Since then he has given Shaktipat initiation to many disciples including some living abroad.

Shakthipath is an ancient yoga technique used to awaken *kundalini* energy in a person. The technique can be applied remotely from any distance on a person living anywhere on the planet. The cosmic energy emanates from the body of the *shakthipath* Guru, and after awakening the *kundalini* energy, it returns to the Guru. Thus, the process defies the rational explanation by modern science.

His Holiness first becomes a *shakthipath* Guru who has given initiation to many persons into *kundalini* yoga.

He was instrumental in introducing the Shaktipat lineage among the Telugu speaking people living in Andhra Pradesh and Telangana States of India.

Disciples of His Holiness

His Holiness has given Shaktipat initiation to many people but mostly from the states of Andhra Pradesh and Telangana in India. Since His Holiness is constrained mostly by the language, most of the disciples are Telugu speaking practitioners except for a very few from the other linguistic background.

His Holiness has further handed over the Shaktipat Deekshadhikara or the authorization to give Shaktipat to five of his disciples including myself. His Holiness is no longer giving the Shaktipat initiation directly due to his advanced age.

The following are the five of his disciples who have been given Shaktipat deeksgadhikara by His Holiness;

1. Author
2. Mr Nageshwar Rao, Guntur, Andhra Pradesh
3. Mr Ravi Kumar Kousik, Hyderabad, Telangana
4. Mr Ajay Humsagar, Hariran, Karnataka
5. Mr Kamlesh Padiya, Pune, Maharashtra

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His Holiness sitting in the centre with four of his disciples who have been made Shaktipat Gurus. Standing from left Mr Nageshwar Rao, Mr Ravi Kumar Kausik, Mr Ajay Humsagar and the author. Picture taken in Hyderabad. One of the disciples Mr Kamlesh Padiya is not there in this picture since he was made a Shaktipat Guru later on



Sitting from left the author, Mr Ravi Kumar Kausik, His Holiness, Mr Ajay Humsagar and Mr Nageshwar Rao. Picture taken in Hyderabad

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One of the younger sister of the author meeting His Holiness at Hyderabad



Author with another of his younger sister and niece meeting His Holiness at Vijayawada, Andhra Pradesh



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Mr & Mrs Murthy from Hyderabad, India with His Holiness when he visited their house to bless them



His Holiness being escorted in a train journey by one of the disciples Mr Murali Krishna from Vijayawada, Andhra Pradesh



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His Holiness with his disciples Dr & Mrs Shiva who visited him at the retreat of Chintapally in Nalgonda District of Telangana. The place is located in a forested area about 65 kms from the city of Hyderabad



His Holiness being worshipped by one his disciples Mr Nageshwar Rao who laso happens to be a Shaktipat Guru at Vijayawada on the occasion of Guru Purnima in 2019



Guru Purnima celebrations in 2019. Mr Ajay Humsagar and Mr Ravi Kumar Kousik (both Shaktipat Gurus) could be seen worshipping His Holiness feet along with other disciples in a traditional manner



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Typical worship of Guru's feet in traditional manner is in progress. Mr Ajay Humasagar (in white attire) and Mr Nageshwar Rao along with his wife could be seen performing the worship of His Holiness at Vijayawada, Andhra Pradesh



His Holiness in Kakinada, Andhra Pradesh inside the residence of Dr Srinivasa Murthy with some of the disciples who came to seek to his blessings



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Author (in the centre) with His Holiness and Mr Nageshwar Rao (on left side) in Hyderabad, Telangana



His Holiness in private conversation with one of his disciples Mr Ravi Kumar Kousik who also happens to be a Shaktipat Guru in Viajayawada, Andhra Pradesh



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His Holiness worshipping the river Godavari along with the author on the occasion of a river festival. The actual spot of worship was near Rajahmundry in the State of Andhra Pradesh



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**Dr Narasimha Rao from Hyderabad seeking blessings at
Chintapally Village retreat in Nalgonda District of
Telangana**



**Mr Gregory Hagi, a Shaktipat Guru from Melbourne,
Australia seeking blessings from His Holiness at
Hyderabad**



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Another view of Mr Gregory Hagi inside a car



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His Holiness meeting some unidentified disciples at
Chintapally Village retreat in Nalgonda District of
Telangana



Mr Sanjeev Mishra from Hyderabad, one of the Shaktipat
Gurus seeking blessings from His Holiness at Chintapally
Village retreat



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Mr Kamlesh Padiya from Pune, one of the Shaktipat Gurus seeking blessings at Vijayawada, Andhra Pradesh



Guru Purnima festival at Vijayawada in 2019. Mr Ravi Kumar Kousik can also be seen in the picture



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Another view of Guru Purnima festival in 2019. Mr Nageshwar Rao (standing wearing red cloth), Mr Ravi Kumar Kousik and Mr Ajay Humsagar can be seen worshipping



Another view of Guru Purnima festival in 2019



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Mr Ranganayakulu Bodavala from Hyderabad hosting His Holiness on his property at Chintapally Village resort in Nalgond District of Telangana



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Yogini Ramya, a Shaktipat Guru from Bangalore seeking blessings at Vijayawada, Andhra Pradesh



Blessed by his Guru

Author at Vijayawada, Andhra Pradesh on an occasion



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Author at Vijayawada on another occasion



Blessed by his Guru

Yogini Parameshwari, a Shaktipat Guru seeking blessings at Vijayawada.



Meeting the Himalayan Master

My association with my Guru began long ago in 1986 on board a train! It has been 34 years ever since!

I happened to travel along with His Holiness during the summer of 1986, when I was around fifteen years old.

His Holiness had occupied the opposite lower berth right next to my berth. Both of us had travelled together for thirty hours.

His Holiness, in saffron clothes, was returning to his ashram or yogic retreat in Rishikêsh at the foot-hills of the Himalayas in the modern day State of Uttarakhand in India.

I was on my way to learn mountaineering and rock climbing at the world famous NIM (Nehru Institute of Mountaineering) in a town called Uttarkāshi (slightly further inside the Himālayan range), also in Uttarakhand.

I had to pass through the town of Rishikêsh and catch a bus in order to reach Uttarkāshi.

When His Holiness learned about my travel plans, he offered to host me at his āshram in Rishikêsh. I needed to stop for a night either in Rishikêsh or in the nearby city of Haridwār, both during my onward and return journey.

Furthermore, he wrote his name and the address of his ashram on a piece of paper and gave it to me. I was very sceptical about the offer and hardly paid any further attention

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to the subject.

Keep in mind that I was around fifteen years of age and my future Guru must have been around sixty-two years of age at the time. So, the reader can well imagine the kind of conversation that took place between us.

Author (in centre) in front of NIM main building at the age of 16 in 1987 when he visited the place on his second trip



After reaching New Delhi, we both parted ways. I had some work to do in New Delhi before catching a bus to the city of Haridwār. His Holiness too had to stop in New Delhi for a day.

In the evening on the same day, I boarded a bus to Haridwār which is located close to Rishikêsh and reached the city around mid-night. To my horror, I found that the city was heavily over- crowded. The streets were filled with people sleeping on the ground. I had later learned that the “Kumbh Mêlâ”—a river festival celebrated on the banks of the river Gangā once in every twelve years—was at its peak. As a result, I got stuck with no place to stay. Somehow, I

managed to get a cot in a dormitory at a hotel after paying a heavy price.

The next day, I decided to buy the return rail ticket in advance, before catching the bus to Uttarkāshi. Although there were special rail counters established to handle the crowds, it had still taken several hours for me to buy the ticket. Due to this unexpected delay, I missed the last bus to Uttarkāshi.

The very thought of spending another night in Haridwār was frightening, due to the high prices the hotels were charging. So, I decided to do the next logical thing, which was to travel in the direction of Uttarkāshi and stop at whichever town I could reach before night time. I was further told that if I could make it quickly to Rishikêsh, which was on the way to Uttarkāshi, I might indeed be lucky enough to catch the last bus to a town called Tehri.

I decided to take this route; because the hotel prices would get cheaper the further away I got from the main center of the “Kumbh Mêlā” festival.

After reaching Rishikêsh, I learned that the last bus to Tehri had left. To make things worse I found that there was no difference in the hotel prices in Rishikêsh.

So, I had no choice except to stay for the second night in Rishikêsh.

It was then that I remembered the ashram address given to me by His Holiness. Forced by the circumstances, I made my way to the ashram hoping to spend the night there free of cost.

The ashram was called “Yôga Shree Peeth” and was located very close to the banks of the river Gangā. I was told at the ashram that His Holiness had still not returned. Upon hearing this I felt unsure as to whether to ask them for accommodation or not, and finally decided against doing so.

As I turned back and started walking away from the ashram, I saw His Holiness walking up the path towards the ashram. I felt relieved and explained my circumstances to His Holiness. His Holiness was kind enough to host me at the

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ashram for the night.

On the next day, I left for Uttarkāshi. Little did I know then that I would see His Holiness again, after twenty-one years!

Author on the Gangotri glacier at the age of 16
with his instructor (standing on right side)



Author with his team (standing on extreme left)



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Author at Gomukh, the point of origin of river Ganga
14000ft above the sea level, at the age of 16



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Ten or eleven years after this incident I visited Rishikesh again. By now, I had grown up from my teens, and must have been twenty-five or twenty-six years of age. I had decided to go meet His Holiness, but somehow I could not recollect the name of the ashram and its exact location. However, after a little searching and enquiring I managed to locate the ashram. I went there and enquired about His Holiness. I was told that His Holiness no longer lived there, and that no one knew of his whereabouts. I left feeling disappointed.

It had taken another ten or eleven years before I could meet His Holiness again, when he visited Hyderabad in 2007. At this time, coincidentally I also happened to be visiting the city.

His Holiness makes me a Shaktipat Sadhak

Sometime during the month of November, in the year 2007, I was initiated into Sidha Maha Yôga, a yôga system practiced by the “Order of Shaktipāth.”

I had heard through a friend (Dr. VVSS Chandra Sekharam) that my future Guru, Sri Swāmi Sahajānanda Tīrtha who belongs to this Order, was going to visit the city of Hyderābād in India.

My friend had invited me to come to his house to receive His Holiness, and I had promptly agreed to do so. I met my future Guru sometime around eight o’clock or nine o’clock in the night at the residence of my friend.

I received a pleasant shock when I realized that I had already met His Holiness about twenty-one years ago. His Holiness had been a fellow passenger on board a train to New Delhi.

During this second meeting, His Holiness agreed to initiate me into Sidha Mahā Yôga, and fixed the time for four o’clock in the morning on the following day. I spent the night at the residence of my friend, and presented myself in front of His Holiness along with a few others, in the morning at the appointed hour.

His Holiness took turns placing his hand on the top of

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everybody's head, while we all sat in the room in meditation. The initiation procedure was over very quickly. I was told that I had to present myself in front of my Guru for three consecutive days, before the initiation sequence could be completed. This was required to keep the newly initiated practitioners under direct observation while reactions develop in their bodies. I was given a "mantra" by my Guru after the initiation was done, on the first day itself. The mantra was a Sanskrit syllable that I had to practice repeating. I was told that some sort of reaction would start manifesting in my body, and that this reaction was known as "kriya" in Sanskrit. The kriya process, I was told would purify the karma or sensual impressions that had accumulated in my mind, due to past actions. I do not think it is necessary to explain the Sanskrit word "Karma" since its meaning is widely understood all over the world.

Author with his childhood friend Dr VVSS Chandra Sekharam in the city of Hyderabad 12 years later after the above incident



At this stage in my life, I was facing severe financial problems as well as problems in my marital life.

Due to the circumstances under which I was living during that period of my life—which I shall not dwell upon—I found it difficult to practice the repetition of the mantra on a regular basis. I used to do it only once in a while. However, my Guru used to enquire about my practice regularly.

About seven or eight months after my initiation, my Guru changed the mantra and asked me to practice a new mantra. Here, I would like to explain the reasons for this change in more detail. The change of the mantra is required when changes in the condition of the mind of the practitioner occur. Since a Guru is aware about the conditions of the mind of a practitioner at all times, he is able to make the necessary changes pertaining to the technique of yôga being practiced, based on the requirement.

At this point, I was facing even more problems in my professional life and marital life and my financial situation had worsened.

My career had come to a standstill after I missed my chance at a promotion. My second marriage had started to fall apart due to differences between my wife and I. And I had fallen into a huge debt trap after suffering losses in the stock market and various other online business ventures.

So, my Guru gave me this new mantra as a counter measure or as protection against the deteriorating conditions in my personal life.

However, due to my circumstances I somehow still could not get into any regular practice.

The uncertainty and despair I was experiencing lasted for another seven or eight months.

By this time, my situation too, was too far away from any hope of recovery.

Negative thoughts had started gripping my mind.

I had started thinking about the easiest way to die and would search the internet for various options.

All that I longed for in this stage in my life was to keep myself alive for as long as possible. I felt as if the world was

Blessed by his Guru

against me.

Further adding to my problems, at this point of time I had been separated from my second wife with a large chunk of my salary granted to her as maintenance allowance. I was left alone surrounded by a huge amount of debt.

I had started defaulting on making payments to service my debts and various creditors started harassing me.

Thus, I was emotionally drained and was constantly being subjected to unbearable friction with worldly problems in all areas of my life.

Under these circumstances, my Guru once again changed the mantra for me.

Fighting for my very survival, at last I began to practice the repetition of this new mantra on a regular basis—in some sort of do or die spirit.

This third time, the practice lasted for about five or six months. Still, nothing spectacular happened.

Along with practicing the repetition of the mantra, my Guru had directed me to practice a yôga posture or technique based on the arrest of breath. This yôga posture or technique is known as “Shāñmukhi Mudra” in yôga texts.

The posture involves simultaneously closing the eyes, the ears, the nostrils and the mouth forcefully with the help of both hands. All ten fingers of the hands are utilized to close all the facial apertures. The breath is then arrested internally after the lungs have been filled through the nose, and is held as long as possible.

I used to see a bright and powerful white light like the Sun in my mind, in the space near the region of my forehead. After a few seconds, I used to release the breath slowly through my mouth. However, I used to continue to remain in the posture with my eyes closed in order to repeat the breathing cycle once again. During this interval, I used to see the bright light changing its colors into blue, red, yellow etc. I do not remember the exact sequence of colors now. I was told by my Guru, that the appearance of this light does not come very easily for people who practice this yôga technique.

Appearance of the light in the mind signified good progress being made, in the practice of yôga.

During the months that I practiced this yôga posture, I found that I would always feel dehydrated during the day-time. I was told that it was the light that was causing me to be dehydrated and was advised by one of the yôga instructors to consume cow ghee along with my meals. After I had started consuming cow ghee I could overcome the problem of dehydration!

The benefits accrued out of this yôga technique far outweigh the side effects. Hence, one should not entertain any kind of doubt or apprehension while practicing this yôga posture.

However, I would like to advise all readers who are not familiar with the practice of this yôga posture, to not attempt the technique without guidance from a qualified yôga instructor.

One day, my Guru decided to visit the Yôga Shree Peeth āshram at Rishikêsh. His Holiness contacted me and directed me to meet him there if possible.

At this stage in my life I was living in the city of Srînagar in the State of Jammu and Kashmir.

I decided to drive down to Rishikêsh from Srînagar. Here, I would like to inform the reader that both Srînagar and the town of Rishikêsh are located in the foothills of the Himālayās; although separated by a distance of about five or six hundred kilometers. This narrow belt along the foothills of the Himālayan range is home to a series of energy centers for the energy worshippers in India.

I visited a few famous “Shakthi Peetās” or energy centers, as per the cult of “Shāktās” or energy worshippers in India. After paying obeisance to all the energy centers en-route to Rishikêsh, I finally reached the town and met my Guru who had already reached much earlier and was waiting for me.

After we had stayed at the āshram for a few days, my Guru decided to visit “Gangôtri,” which was slightly deeper

Blessed by his Guru

inside the Himālayan range, and told me that I was to accompany him. The famous river Gangā in India originates from the “Gangôtri” glacier in the Himālayās. The small town of “Gangôtri” is about sixteen kilometers away from the point of origin of the river—called Gômukh or “face of the cow” (as it literally means in Sanskrit).

I was familiar with this terrain since I had received my basic lessons in mountaineering as a sixteen-year old lad on the Gangôtri glacier—one year after I had met my future Guru.

Readers might remember my first meeting with my Guru as I have narrated in the beginning of this chapter. I was on my way to a town called Uttarkāshi, This town is located halfway between Rishikêsh and Gangôtri. So, I drove down along with my Guru from Rishikêsh passing through the town of Uttarkāshi and finally reached the town of Gangôtri. During this journey, I got plenty of time to discuss several aspects of the Sidha Mahā Yôga system in great detail with my Guru. I will not go into the details of this conversation and shall restrict myself to an important part of our conversation, which was to prove instrumental during the next few weeks of my life.

Readers will understand the reason for my description of this trip to Gangôtri with my Guru after reading about what happened, in the subsequent paragraphs.

Our discussion was focused on the merits of performing mental worship rather than physical worship.

If the mind is indeed superior to the body, as is popularly accepted by both science and religion across the globe, then why not perform mental worship instead of doing physical worship? That is to say, why not offer flowers to God mentally in the mind by visualizing the entire sequence of action, rather than physically performing the act?

Since the mind is superior to the body, the action performed mentally must be superior to the physical action. This is the question I posed to my Guru.

My Guru promptly replied by saying that mental worship

is not only superior to physical worship, but is also several times more powerful. His Holiness further added that people find it difficult to practice it mentally, due to the problem of visualization. Hence, most people resort to physical worship. At the end of this discussion, I asked my Guru, if I could henceforth perform religious worship mentally rather than physically. My Guru blessed me and directed me to go ahead. With this sanction from my Guru, I decided that from that day on I would perform religious worship only through my mind henceforth.

After I had returned back from my trip to Rishikêsh, I started practicing the repetition of my mantra along with mental worship rather than performing it physically by way of lighting incense etc., in front of the Gods and Goddess.

What I have written in the above paragraphs is crucial to understand the mind-boggling phenomenon, which started to unfold in my life.

After my return from Rishikêsh, I resorted to doing this mental worship, again in a do or die spirit. The practice of the repetition of the mantra only lasted for a few weeks. After that I could no longer practice the mantra due to the beginning of kriya or manifestation reactions in my body. Kundalini, the supreme primordial cosmic energy, at last showered Divine grace upon me through my Guru!

So, by now the reader would have guessed what kind of powerful subconscious forces were at play in my mind, and how my Guru made good use of these forces so as to manifest the kriya in my body.

When I was initiated in the year 2007 into Sidha Mahā Yôga, kriya did not begin at once due to powerful resistance by my subconscious mind. So, my Guru used simple bait. The deteriorating situation in my personal life was the right kind of condition required, and my Guru used the mantra as bait. As a result of the friction between the mantra and my subconscious mind, kriya has started manifesting, that too after I had started the mental worship. However, it had taken nearly two years for the right kind of conditions to settle in.

Blessed by his Guru

However, this sort of delay may not take place for every practitioner. My Guru probably did not want to use too much force at once due to the lack of adequate conditions in my mind.

How the mantra positively impacted the conditions in my personal life is another story. All I can say is that, it indeed created miracles in my personal life, especially on the financial front. However, this was not very significant when compared to the shower of Divine grace!



Author with His Holiness at Hyderabad long before he was blessed as a Shaktipat Guru

Message from His Holiness in my first book

The message from His Holiness in my first book ‘The Power Unknown to God’ in the form of ‘Blessings from His Holiness Swami Sahajananda Tirtha’ is reproduced below;

“The path chosen by a human being to meet the creator is always unique to that individual. And the Supreme Divinity’s grace is always present, no matter which path is taken.

The idea of the Divinity is unique and different for every individual, as the nature of earthly knowledge possessed by each person differs. Let me illustrate a few examples so that this idea can be better understood. An individual may worship the Divinity as a paramour, or as a friend, or as a father, or as a mother, or as a son, or as a daughter, or within the parameters of any other earthly human relationships.

The idea can also be applied to other forms of human relationships. For example, a person may visualize the Almighty or the Divinity as an enemy who needs to be defeated on a battlefield, or as a military genius who can conquer any foe very easily. Similarly, an individual may visualize the Divinity to be the perfect teacher who can impart Absolute Knowledge. In addition, the Divinity can

Blessed by his Guru

also be visualized within the parameters of various other ideas such as a supreme power without any form; or as a male who is extremely handsome, youthful, and all-powerful; or as the merciful mother or father or brother; and so on. This list is not exhaustive in any way.

There are billions of human beings living on this planet right now. Billions have passed away and billions will take birth. And among these billions of people, the idea of the Divinity will always be unique to each individual. The Supreme Divinity or the Almighty showers its grace exactly as per the emotion or temperament of each individual, so that the person is totally satisfied within the Self and so that their mind becomes absolutely tranquil. As the mind becomes tranquil, the spirit dwelling within the Self gets a glimpse of its own divine nature reflected in the tranquil waters of the mind. This is the terminal objective of all yôga systems. What takes place after this is the final journey towards Self-realization, wherein the union with the Supreme Divinity is required to be affected. As per the yôga texts, this final salvation for a human being takes place at the will of the Almighty because there are no more yôga techniques left. Hence, absolute Self-surrender to God is the only option.

The path one chooses is only a means to an end—and the end is God. As a result of the unique path chosen by a person, the experiences encountered by the person along this path are unique too.

However, every person, although unique in their characters, does exhibit common traits with their fellow beings. As a result, certain experiences along the path to immortality, too, appear to be common.

Based on these common experiences, different yôga systems and philosophies have been developed that are suitable to different types of people as per their temperament. Therefore, a yôga system or philosophy or anything else is also only a means to an end known as God!

The only purpose of human existence is to join the individual spirit or soul with the universal soul, or God. As

per the yôga texts, the necessary unique cosmic mechanism has been provided only in the human body.

The existence of the cosmos or the world around a human being is illusionary in nature. It is like a film projected on a screen. This awareness comes to a person gradually, after a prolonged period of yôga practice coupled with blessings from a Self-realized venerable teacher or a Guru. This process of Self-realization can occur in the human mind. Once Self-realization has occurred, the spirit dwelling within the Self of a person realizes its divine nature!

In a nutshell, a person becomes capable enough to exercise supernatural control over the physical and psychic forces that exist in the cosmos if they so desire. However, since the nature of existence itself is illusionary, this necessity may not arise. Moreover, the Self-realized individual no longer conceives himself or herself as having a separate existence from the universal soul or God.

There is nothing meaningful left for a human being to do in this world, other than to strive for Self-realization. If a human being has any other idea about “life,” it is only due to nescience. Hence, the process of Self-realization is unique in the sense that it is the only natural thing to be achieved. The Divinity or the Supreme Almighty has ensured a way out of the illusionary nature of reality for human being by providing the necessary biological mechanism inside the human body. One can either call it a cosmic mechanism or a mechanism of the Divine will.

However, this shift towards focusing on one’s inner world does not normally occur until one receives knocks or jolts in their life in the form of worldly problems. In fact, based on the past actions of a person, the world itself rewards or conspires to reward the person by creating worldly problems so that this shift towards focusing on the inner world occurs.

Any individual who dreams of the lofty ideal in life to pursue the spiritual path needs to undergo a few knocks in their normal life. Obviously, no human being likes this

Blessed by his Guru

unpleasant idea. Everyone wants to achieve the state of Self-realization under the conditions of an easy and happy environment in life. If life had been so happy and blissful, who would want to leave it and pursue something unknown? For any individual to shift his or her focus away from their external life and turn it inward, something needs to happen externally in their normal life that causes them to do so. This is the bitter pill that needs to be swallowed by an individual before the process of reconciliation with the Divinity can begin.

Blessed indeed are those souls who have swallowed this drop of ambrosia in the disguise of a bitter pill. From the earthly point of view, when a person does not succeed in life—whether financially or professionally or in any other manner—the person is treated by society as being a failure. In fact, even the individual loses self-confidence due to their “failed” life. Further, a person may face several other problems like the loss of near and dear ones, the loss of wealth, etc. Any major untoward event that occurs in the life of a person can be categorized as this proverbial bitter pill.

However, at this crucial juncture, if the focus is shifted internally, one can say that the individual has managed to turn the tide in the right direction. This does not mean that he or she tries to correct his or her mistakes in the illusionary external world by again trying to succeed financially or professionally. If this is the case, the focus has not shifted at all! The focus has to shift towards the Divine, which is present within the Self. Once the individual is able to achieve Self-realization, he or she will have all the power to exercise full control over the physical and psychic phenomenon that exists in the illusionary external world. As a result, petty earthly issues that were once conceived to be bitter pills will no longer concern him or her now. In fact, the individual will be able to see that those same bitter pills caused them to achieve something that is far more extraordinary! Hence, such a person who has managed to turn the failure into the grandest of the grand successes in life is blessed indeed!

Every mother, too, faces this problem while administering medicine to her child who has fallen ill. The pill needs to be sugar coated. Otherwise, the baby will create havoc to avoid it. With a sugar-coated pill, the baby does not even know what it has consumed—the baby remains happy while the disease is cured. Similarly, every individual spirit or soul has been afflicted with a disease known as nescience or ignorance of the divine Self. However, it is the supreme primordial force or the Divinity or God or the Almighty that best knows how to administer the required dose of medicine to a person.

Awakening of the kundalini energy results in a profound impact on the mind. It increases the balance of the mind to a very high degree in a practitioner of yôga. Furthermore, it also increases the awareness of the mind in a very comprehensive manner.

What happens to a practitioner of yôga after the kundalini energy is awakened has been very clearly explained by the author. Although it is a very complex process, the author has effectively succeeded in presenting the ideas pertaining to the reactions that occur in the body, the mind, and also in external daily life. These ideas are not mere theory and are backed up by his own direct experiences.

This book is not an academic debate of the scriptures, philosophies, and doctrines. It is mostly based on direct experience. Somehow, the author has managed to nail down the answers to some of the profound questions being faced by humanity.

Whether the yôga traditions have been violated or not by describing the personal experiences is a matter of private business. At least, it has no negative impact on humanity. Hence, there is no need for any criticism whatsoever on this count. This book has been written purely from an altruistic point of view.

Many a time, the author has referred the manuscript to me due to inherent fears about the validity of the theory and authenticity of the experiences. Here, I would like to say only

Blessed by his Guru

one thing. The supreme primordial force knows best about each and every vibration in the cosmos, for it itself is the very vibration.

Let me say once again that this book is not meant for any intellectual amusement. It is a vibration of the very primordial force. The author has only acted as a medium through whom an idea has been expressed or manifested.

There is nothing new as such written by the author in this book. However, what makes it interesting is the way the author has managed to present age-old truths.

As I understand, the author wrote this book during moments of inspiration. Since it has been written during inspired moments, it is not the author who has written this book. Rather, the words are the very manifestation of the supreme primordial force.

May this book cut asunder the knots of infatuation and burn down the gigantic pile of nescience that exists in the mind of a practitioner of yôga.

May it bring the first ray of light and remain a beacon of hope to the aspiring mind of the general reader!"

Author in meditation





Author at the feet of his Guru

Memorable moments in the life of His Holiness

His Holiness was keen on visiting the State of Kerala for quite some time. His main interest was visiting the Anand Ashram located in Northern Kerala. He finally took out time and visited the State of Kerala sometime during the year 2017 when I was working there in the city of Kannur on my professional duty. I had the honor of hosting His Holiness during his stay for about 4-5 days.

However, His Holiness was not too keen on visiting too many places. Hence his visits were restricted to just a few places only.

But the visit of His Holiness to my room made a special impact on me. I felt as if the God has come to my home calling on me to shower special blessings. His Holiness had arrived and departed by train all alone without any assistance from anyone. This was possible partly because His Holiness was in good health besides the train being a direct one. His Holiness boarded the train from Hyderabad city and reached the Kannur city directly. His return journey was also made by direct train to the city of Vijayawada in Andhra Pradesh where His Holiness lived on permanent basis.

T Sreenivasulu

His Holiness sipping tea on the platform of Kannur city railway station on his arrival early in the morning



Inside a hotel room of Kannur where His Holiness stayed for 4-5 days of his Kerala tour



Blessed by his Guru

This was a dream becoming a reality for me. His Holiness visited my room in Kannur to bless me. This was also a little emotional moment in my life as this was the same room from which my first book was published in several languages



Inside view of my room from a different angle



T Sreenivasulu

Muzhappilangad Drive in Beach near Kannur, Kerala. The beach is approximately 4 km long and 500 mtrs wide on average



His Holiness was totally at peace and was very happy to visit the beach promptly obliging my request to pose for pictures from several angles



Blessed by his Guru

Selfie with His Holiness on the Drive in Beach



Author on the shores of Arabian Sea at the Drive in Beach



T Sreenivasulu

Author with His Holiness at the Anand Ashram,
Kananthangad, Northern Kerala



Alighting from my Maruti 800 car at the Drive in Beach



Blessed by his Guru



His Holiness being escorted out of his hotel room by a special host. The kid of one of my colleagues working with me at Kannur, Anupam Sharma

T Sreenivasulu



Inside the hotel room sitting in a cotemplative mood
just before his departure from Kerala

Blessed by his Guru



In a rare contemplative mood while looking at the
Arabian Sea

T Sreenivasulu

In a rare contemplative mood on the Drive in Beach



In a rare contemplative mood looking at the Arabian Sea



Blessed by his Guru

Mr Kamlesh Padiya from Pune, one of the Shaktipat Gurus missing in above pictures along with his family met His Holiness when he was on a visit to Mumbai. His Holiness Swami Chetan Vilas Tirtha of the Mumbai Shaktipat Ashram who happens to be one of the Guru bhai (brother) of His Holiness can also be seen in the centre



Author also seen with Holiness in Mumbai Shaktipat Ashram



T Sreenivasulu

Author with His Holiness Swami Chetan Vilas Tirtha of
Mumbai Shaktpat Ashram during the same tour of His
Holiness to Mumbai



Inside view of the Mumbai Shaktipat Ashram headed by
His Holiness Swami Chetan Vilas Tirtha, a Guru bhai of
His Holiness



Blessed by his Guru

His Holiness inside the Mumbai Airport. He was proceeding to board the flight to Hyderabad. His Holiness was accompanied by the author in the year 2016 during the same tour to Mumbai



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His Holiness hosting His Holiness Swami Sureshananda Tirtha (standing in centre) from the Dewas Shaktipat Ashram and his disciples at Srisailam, Andhra Pradesh. Mr Krishnaphani (standing extreme right) from Srisailam who happens to a disciple of His Holiness organized their stay including a visit to the famous Shiva Temple



Author taking selfie with visitors and His Holiness inside their room at Srisailam



Blessed by his Guru

His Holiness in private conversation with His Holiness
Swami Sureshananda Tirtha inside the temple room at
Srisailem

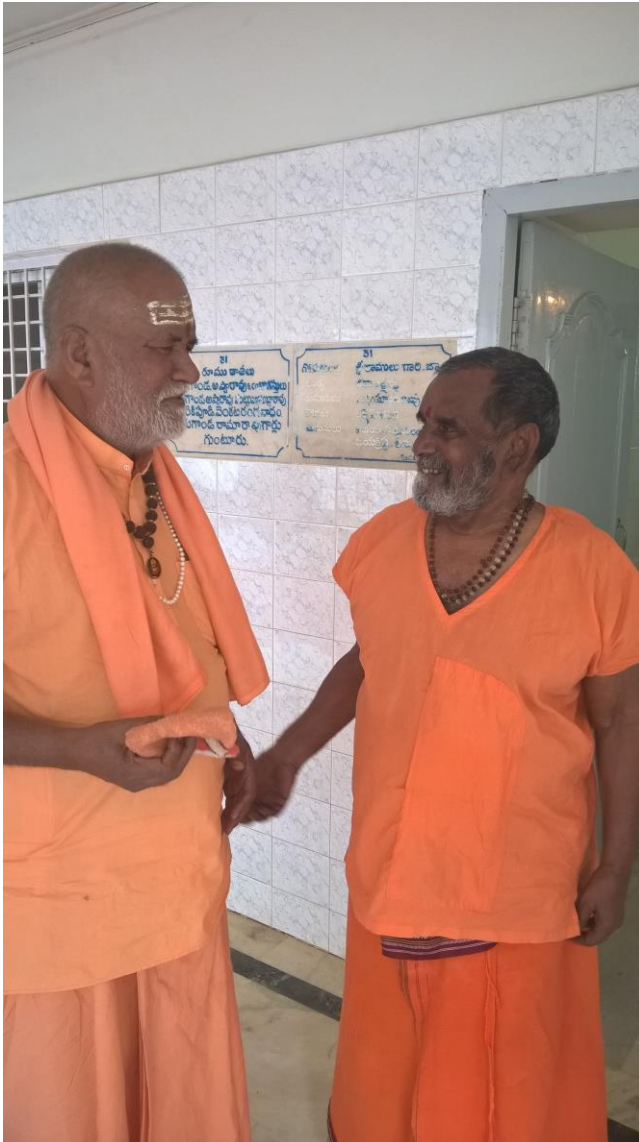


Mr Nageshwar Rao and his wife worshipping the feet of
His Holiness inside the temple guest room complex at
Srisailem during the same tour



T Sreenivasulu

His Holiness in private conversation with His Holiness
Swami Sureshananda Tirtha in the corridors of the temple
room complex at Srisailem



Blessed by his Guru

His Holiness eating a community meal along with the author at the temple complex of Srisailam, Andhra Pradesh



His Holiness hosting Swami Sureshananda Tirth Ji Maharaj and his disciples from Dewas Shaktipat Ashram at Ongole, Andhra Pradesh during a visit made by them



T Sreenivasulu

Mr Nageshwar Rao and his wife can also been seen in the picture (extreme left) during the lunch organized by one his own disciples Mr Subba Naidu on his farm on the outskirts of Ongole



Mr Subba Naidu from Ongole, Andhra Pradesh is a disciple of Mr Nageshwar Rao. He has organized lunch for the visiting party from Dewas Shaktipat Ashram. He is seen presenting clothes and taking blessings form His Holiness



Blessed by his Guru

Another view of Mr Subba Naidu seeking blessings from both the Swamis



His Holiness hosting His Holiness Swami Sureshananda Tirtha from Dewas Shaktipat Ashram at the lunch site near Ongole, Andhra Pradesh



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Waiting for the lunch to be served on banana leaves in typical traditional style of South India



His Holiness with his disciples from Visakhapatnam, Andhra Pradesh on one of the tours to the city



Blessed by his Guru

Author with His Holiness inside the residence of the disciples at Visakhapatnam on the same tour with His Holiness



His Holiness before his departure from the city of Visakhapatnam accompanied by the author



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Author with His Holiness inside the cab on return journey from Visakhapatnam to Vijayawada in Andhra Pradesh



His Holiness at Chintapally village retreat



Blessed by his Guru

Author worshipping His Holiness during one of the Guru Purnima festivals at Vijayawada, Andhra Pradesh



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Author worshipping His Holiness at Kakinada, Andhra Pradesh inside the residence of Dr Srinivasa Murthy. All his medical tests are usually arranged to be done in this city by the doctor couple

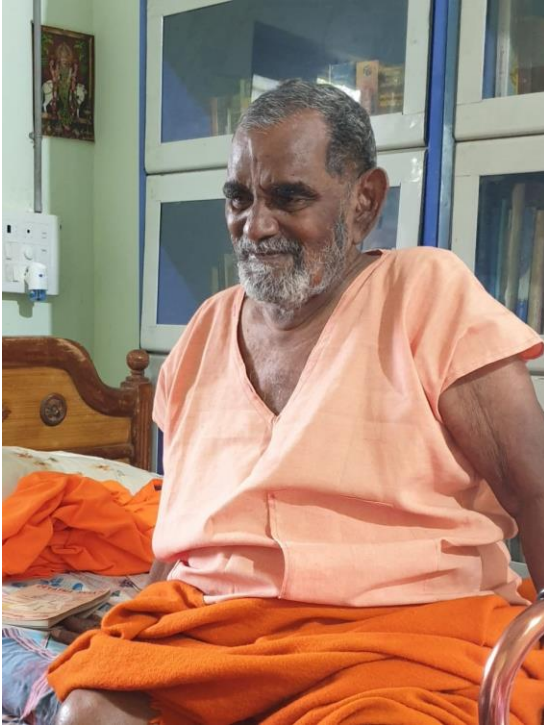


His Holiness being worshipped by the author with the traditional burning camphor flame called 'kapoor' in Hindi



Blessed by his Guru

At Chintapally Village retreat in Nalgonda District of
Telangana



T Sreenivasulu



Blessed by his Guru



T Sreenivasulu

His Holiness meeting a sadhu living near Chintapally
Village who happens to be an Ayurvedic doctor too



At Vijayawada, Andhra Pradesh



Blessed by his Guru

Author visiting His Holiness at Vijayawada



His Holiness in his room at Vijayawada, Andhra Pradesh



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Author visiting His Holiness on another occasion



Author driving His Holiness and his elder son

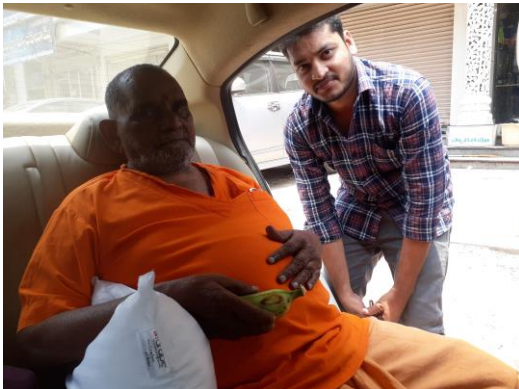


Blessed by his Guru

His Holiness in his room at Vijayawada, Andhra Pradesh



An unidentifiable disciple seeing off His Holiness somewhere in Telangana or Andhra Pradesh



T Sreenivasulu

Another view of His Holiness in his room at Vijayawada,
Andhra Pradesh



Waiting for lunch inside a restaurant in Vijayawada, Andhra
Pradesh. Picture taken by author



Blessed by his Guru

Author visiting His Holiness on an occasion at Vijayawada



In his native village in Guntur District of Andhra Pradesh



T Sreenivasulu

Mr Joshi Mohan from Thane, Maharashtra and his sister visited His Holiness at Vijayawada. Author has personally driven down from Hyderabad to Mumbai to pick them up. His Holiness happens to be a Guru bhai (brother) of him.

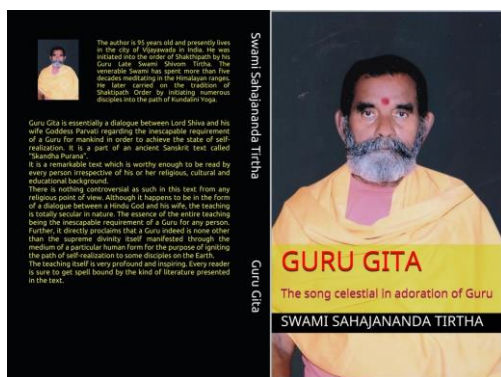
Picture was taken by the author at Hyderabad Airport. They were seen off by His Holiness personally. Mr Joshi Mohan translated the first book of the author into Marathi language under the title “Parashakti”



Guru Gita by His Holiness

Guru Gita was published by His Holiness in October 2018. This is the only book published under the name of His Holiness. I was intimately involved in its publishing process and I feel honoured to get such an opportunity to serve His Holiness. However, I felt little guilty at that time for causing enormous delay in its publication. Finally I had managed to publish it on Amazon “Kindle Direct Publishing” platform and also a few other platforms both in eBook and print formats.

Since the text of the translated book is not much, I am reproducing it below;



Guru Gita

(The song celestial in adoration of Guru)

Swami Sahajananda Tirtha

Introduction

Guru Gita is essentially a dialogue between Lord Shiva and his wife Goddess Parvati regarding the inescapable requirement of a Guru for mankind in order to achieve the state of self-realization. It is a part of an ancient Sanskrit text called “SkandhaPurana”.

It is a remarkable text which is worthy enough to be read by every person irrespective of his or her religious, cultural and educational background.

There is nothing controversial as such in this text from any religious point of view. Although it happens to be in the form of a dialogue between a Hindu God and his wife, the teaching is totally secular in nature. The essence of the entire teaching being the inescapable requirement of a Guru for any person. Further, it directly proclaims that a Guru indeed is none other than the supreme divinity itself manifested through the medium of a particular human form for the purpose of igniting the path of self-realization to some disciples on the Earth.

The teaching itself is very profound and inspiring. Every reader is sure to get spell bound by the kind of literature presented in the text. However, one should try to comprehend it with a very broad mind.

There is no point in trying to relate it to modern science and society. The teaching is meant for all times. The very fact that the text has been attracting the attention of all yoga practitioners even after such a long time since it was authored shows the depth of the teaching.

The text has not been translated in a ‘word-to-word’ manner. However, the essence of the teaching has been kept in mind

Blessed by his Guru

while it was translated.

Adequate explanation where required has been given in brackets so that people of all cultures can easily relate and comprehend the subject. However, for the benefit of the serious type of readers and also from the academic point of view, the original text has also been given in Devanagari script along with its transliteration in Roman script.

Even if some errors are found by those readers who are well versed in Sanskrit language, there is no need to take any cognizance of the translated text as such because nowadays, there are too many interpretations of the original text in Sanskrit that are available. This happens to be just one among the many.

Nevertheless, the essence of the translated text is very convincing and readers too are likely to find it quite obvious. That means, the readers are likely to get satisfied with the kind of translation even if they happen to be well versed in the original Sanskrit language.

Above all, the text itself is worthy enough to be read even if some readers feel that the interpretation is not satisfactory to them.

May it benefit every reader in whichever way the supreme divinity deems fit!

GURU GITA

(The song celestial in adoration of Guru)

1. On the summit of Mount Kailasa on an auspicious day, amidst the enchanting surroundings, the Goddess of nature, Parvati Devi, paid her obeisance to her beloved consort Lord Shankara; the Lord of all devotional practices by humans; with utmost devotion and questioned him thus:

The Blessed Lady (Goddess) has spoken thus:

2. O Lord of Gods! O venerable teacher! Venerable Guru of the world! Sadashiva! (Lord Shiva) O Grand Almighty!

Obeisance to you. Bless me with the knowledge of devotion for Guru.

3. Hey Lord! I bow at your feet. O Lord! Which path should a human being (with the gross body of flesh and blood) follow in order to achieve the mental state of Brahman? (The supreme universal spirit or the divinity or the Almighty)

The Lord Eshwara (Shiva) has spoken thus;

4. O Lady! (Goddess!) Although you are my very Self (meaning the supreme Godhead and his energy are like two sides of the same coin, hence they cannot be differentiated as two different persons), you are asking me this question with altruistic intentions! This sort of question was never asked by anyone earlier. I will answer your questions for the sake of your pleasure.

5. I am now revealing to you the most supreme and difficult truth to be realized by anyone in all the three worlds (Three planes of existence as mentioned in ancient Sanskrit texts). Please listen! For a human being there is no other Godhead other than a venerable teacher or a Guru. That means all that exists for a human being (to be worshipped or the greatest strength to be relied upon) is in the form of a venerable teacher or a Guru.

6 & 7. For those human beings living under the spell of cosmic illusion or ignorance of the divine knowledge; the teachings of Vedas, ancient sciences, ancient epics, ancient histories, the sciences pertaining to Mantra, Yantra and Tantra, Smritis and also various scriptures pertaining to Agamas of Shaivism and Shaktism appear to convey a negative truth.

8. Without knowing the essence of a Guru; all worship of Godhead done by mankind in the various forms of Yajna (sacrificial fires), Vratas (spiritual practices), Tapas (meditations), charity acts, Japa (chanting of mantras), pilgrimages etc., amount to sheer waste. They (those

Blessed by his Guru

performing above acts) will remain as followers of mere superstition.

9. By the knowledge of the essence of a venerable Guru; the eternal truth that nothing ever exists separately from the Atman (Individual spirit residing at the core of a human body) is revealed. It is the supreme truth. Therefore, O Parvati! The wise among mankind continuously strive to obtain this knowledge of the “essence of a venerable Guru”.

10. How does nescience or ignorance of the divine nature develop in a human body? What does the word secret science mean? What is the secret of cosmic illusion which results in the creation of a world experienced by humans? To know these profound secrets, the effulgence of the sound of the word Guru is mandatory. (Here the importance of the sound body of the word “Guru” is being highlighted.)

11. People serve the feet of a venerable Guru and get freed from the bondage of the cycle of trans-migratory life and death. Granting your request for this secret knowledge which is involved in the above action; I am revealing it to you.

12. After worshipping the venerable Guru, if any one washes his feet and sprinkles the water which was used in washing (equivalent to the sacred “Amrit” or elixir of life for accumulating religious merit) on their heads, they will reap the benefit of having bathed in all the sacred springs of the world.

13. The sanctified water by the touch of a Guru’s feet is potent enough to aid a person to cross the ocean of trans-migratory life. It is also potent enough to wash away the dirt of sinful acts and also ignite the fire of knowledge in a person.

14. One should also consume this sacred water from the feet of a Guru in order to uproot and destroy the nescience, get freed from the karmic cycle of birth and death and also for fructification of knowledge gained and developing dispassion.

15. Consuming the sacred water emanating from the feet of a Guru (water which was used to wash the feet of a Guru), accepting the leftover food items by a Guru (leftover food after eating by a Guru) as “Prasad” (anything returned back in part to the disciple after it has been offered at the altar of God), always meditating on the venerable Guru and doing “japa” (repetition) of mantra given by a Guru etc., are the sacred duties of a disciple or student.

16. The residence of a venerable Guru (where he lives) is indeed equal to the holiest of the holy centers like the city of Kashi! (Modern day city of Varanasi in India) The sacred water emanating from his feet is indeed equal to the sacred water of the river Ganges. The Guru indeed is Lord of the universe (Vishwanatha). He is indeed the supreme Brahman who gives the mantra for liberation or salvation (Taraka mantra).

17. Obeisance to the venerable Guru whose sacred water (water which was used for washing his feet) is indeed equal to the sacred spring at Gaya (The modern day city of Gaya in India). Obeisance to the venerable Guru who is indeed the bountiful vessel “Akshaya” (The celestial wish-fulfilling vessel which gets filled up with whatever one wants to eat). Obeisance to the venerable Guru who indeed is the sacred spring at “Prayaga” (The modern day city of Allahabad in India where the sacred river Ganges flows by) which happens to be the king among all the sacred springs.

18. One should always keep meditating on the form of venerable Guru. Similarly one should always keep chanting (repetition) the name of Guru. Further, one should follow the orders of a Guru and implement them regularly. One should always remember that there is nothing else more sacred to a person other than the form of his venerable Guru and thus bow down his or her head in veneration.

19. The sacred knowledge of the Brahman always concentrated in the voice of a Guru can only be obtained by

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his grace. Just like a virtuous married woman who does not entertain the thought of any other men (other than her husband), a disciple should always worship and meditate on the form of his venerable Guru only.

20. Completely quitting the attachment to existing life, family, caste, fame, wealth etc., one should seek the shelter of a venerable Guru (these should not come in the way of meditating on a Guru).

21. As a result of extreme devotion to the venerable Guru it is possible to obtain the knowledge of infinite supreme Brahman very easily. Therefore, always worship the venerable Guru!

22. The fact that the knowledge of all sciences is obtained only by the grace of a venerable Guru is always being hailed prominently in all the three worlds of celestials, ancestors and mankind. (The three planes of existence)

23. In the sacred word “Guru”, the sound ‘gu’ is the symbol for darkness or nescience. The sound ‘ru’ is the symbol for brilliance or knowledge. That means there is no doubt in the fact that the sound body “Guru” is potent enough to destroy the darkness or nescience and ignite the fire of knowledge.

24. The first sound body “gu” in the sound “Guru” conveys the very essence of cosmic illusion (darkness/nescience). The second sound body “ru” (light or knowledge) is meant to destroy this cosmic illusion.

25. It is clearly evident that “Guru” means the very supreme Brahman. And it is extremely difficult to attain this divine grace of Guru even for the celestial beings. Even the various celestial tribes (Ha Ha and Hu Hu tribes as per the Sanskrit texts) ruled by celestials like “Gandharvas” (divine singers) worship the venerable Guru.

26 & 27. It is very clear and evident that there is nothing superior to a venerable Guru. Therefore, disciples should humbly provide to Guru things like seat, bed, clothes,

ornaments, vehicles, favorite food items etc., The reason for this is; only the word “Guru” is eternal and true. Everything else is transient and subjected to destruction (in the course of time).

28. One should worship a venerable Guru with pure body, mind and intellect. Leaving aside the ego and doubt, one should prostrate in front of a Guru with full body on the ground and pay the respects.

29. One should dedicate his body, organs, life force, family members including wife, relatives and everything in the service of a venerable Guru.

30. The human body contains innumerable subtle micro worms. Further, it also contains bad smelling and unwanted feces and urine. Further, it is wrapped by fat, blood, skin, flesh etc., Therefore, one should leave the attachment to this human body.

31. Obeisance to that venerable Guru who alone can save a person who happened to be seated on the tree of illusion of family life and thus fallen into the ocean of nescience.

32. The venerable Guru indeed is the Lord Brahma or the Lord of creation! He indeed is the Lord Vishnu or the Lord of sustenance! He indeed is the Lord Maheshwara (Shiva) or the Lord of destruction! Obeisance to such a venerable Guru!

33. Obeisance to the venerable Guru who explains the mysteries of this worldly existence, who acts as a bridge to enable the disciple to safely cross the ocean of worldly existence, who indeed is the father of all knowledge to be imparted to the disciple and who indeed is the very incarnation of the Lord Shiva or the Almighty!

34. Obeisance to that venerable Guru who can grant the vision to the people blinded by the darkness of nescience by applying corryllium to their eyes!

35. O venerable Guru! Indeed you are the parents for me, the

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relatives for me and all my Gods and Goddesses! Obeisance to you who can impart that sacred knowledge which can drive away the illusion of the worldly existence.

36. Obeisance to that venerable Guru who acts as the fulcrum on which the worldly existence depends upon and due to whose grace this world enjoys!

37. Obeisance to that venerable Guru due to whose existence alone this world is experienced by the mankind, the Sun is able to shine and due to whose nature (love and compassion) we too express our love towards our children. (It means expression of love by human beings is due to the fact that it is divine in nature.)

38. Obeisance to that venerable Guru due to whom this worldly existence appears to be dynamic and ever changing, the human mind too acquires this property of being dynamic and ever changing and due to whom the three states of waking, dreaming and sleeping are also being experienced by the human mind as being dynamic and ever changing in nature!

39. Obeisance to that venerable Guru due to whose teaching this worldly existence is now experienced (after self-realization) as non-dual and unified with my very Self!

40. Obeisance to that venerable Guru due to whose sacred teaching, dispassionate attitude towards this creation has been generated and as a result of which it appears non-dual and unified with my very Self!

41. Obeisance to that venerable Guru who is the very cause of this manifested universe as well as shines as this universe (He is of the form of cause as well as effect).

42. Obeisance to that venerable Guru who is the cause as well as effect of this manifested universe. He has also imparted that sacred knowledge which teaches and shows the non-dualism in this world although it appears to be dualistic in form. (This world has an underlying unity in everything

although it appears to consist of innumerable forms).

43. Obeisance to that venerable Guru whose pair of lotus feet can dispel the notion of dualism (with respect to this manifested universe).

44. A Guru can protect his disciples even if Lord Shiva (Lord in the form as destroyer) is angry with those disciples. However, not even Lord Shiva can protect those disciples from the anger of a Guru. Therefore, seek the shelter of that venerable Guru using all strength!

45. Obeisance to those venerable lotus feet of the Guru which reveal the power of speech, intellect and mind; which are different due to the colors of white and red and also which shine as Shiva and Shakti! (Energy wielder and energy)

46. In the two lettered sound body “Guru”, the sound “gu” is associated to be beyond the three qualities (of inertia, dynamism and harmony) and the sound “ru” is identified to be formless. Whosoever can impart the teaching of this truth is hailed as the venerable Guru.

47. O Parvati! The venerable Guru is indeed Lord Shiva without the three eyes and who is witness to everything; Lord Vishnu without the four arms; and Lord Brahma without the four faces. Thus, the venerable Guru is of the form of the trinity (The three Lords of creation, sustenance and destruction).

48. We need to pay our obeisance to the venerable Guru with folded hands for our overall development. We can free ourselves from this trans-migratory life of birth and death with the blessings of the venerable Guru.

49. It is possible to realize the supreme and immortal quality of the venerable Guru through sharp intellect (by the act of discrimination) only. However, just like a blind person who cannot watch the sunrise; similarly persons who are without such intellect and devoid of religious merit cannot know the supreme and immortal form of the venerable Guru.

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(However, even the sharp intellect is possessed by a human being from the grace of a venerable Guru only.)

50. “Sri” means the power. “Nath” means husband/Lord. “Srinath” means Lord Vishnu (Husband of Sri). Obeisance needs to be paid daily towards the cardinal direction in which the lotus feet of the Guru reside and shine (in the form of Lord Vishnu). O Parvati! Obeisance paid with faith and devotion will sanctify our thoughts.

51. In which ever cardinal direction the venerable Lord or Guru or the emperor resides with the awareness of the play of creation and destruction as witness, obeisance needs to be paid regularly with special mantras and flowers.

52. Obeisance to the galaxy of venerable Gurus comprising Lord Vishnu and the other two Lords forming the trinity, Lord Ganapathi, the seat of the three forms of power (creation, sustenance and destruction), the eight forms of Bhairava (a form of Lord Shiva), the gathering of Sidhas (adepts of Yoga), the two lotus feet of the Guru, sixty four yoginis, and the garland of all mantras starting from the sound “aa” to “ksha” (Sanskrit alphabet consisting of 50 letters).

53. The various methods involved in doing pranayama are called the various techniques of Hath Yoga (Arrest of breath internally after filling the lungs, arrest of breath externally after emptying the lungs, “kewal kumbhaka”, “bhastrika”, “sheetali”, “bhramari” etc.). Although it is possible to practice pranayama, it needs to be done over a very prolonged period. Moreover, numerous methods have been developed. However, the techniques used to arrest the subtle air of life force tend to bring about misfortune. Further, they are also very difficult to practice. Any irregularity or disorder in practice will lead to painful diseases (Although it is safer to practice under the supervision of Sidhas). Irregular or disorderly practice of pranayama will cause difficult to cure and harmful diseases. Therefore, if the practitioners are

mindful and serve the venerable Guru always, they can obtain the result in a very easy and natural way.

54. Remembering the form of the venerable Guru always amounts to remembering the Lord Shiva (The Lord of destruction). Singing the name of venerable Guru naturally amounts to singing the name of the supreme Lord Eshwara (Shiva).

55. One grain of sand from the dust on the lotus feet of the venerable Guru is equivalent to the bridge which is potent enough to make a person safely cross the ocean of this trans-migratory life. Therefore, always worship the venerable Guru!

56. Let us pray that the venerable Guru grants us all our wishes to fructify since it is due to his grace that we can free ourselves from the darkness of ignorance.

57. The wild raging fire of the worldly attractions can only be stopped by the lotus feet of the venerable Guru. Hence, meditate on those feet of the Guru. They are located above the white lotus which is in the center of the lunar crescent region of the Brahma randhra (located on top of the crown of the head and which is the gateway to Brahman).

58. There is a lotus flower formed with three petals representing the three sound bodies of “Aa” , “Ka” and “Tha” in the region of thousand petal lotus (located on top of the crown of the head). There is also a triangle next to a Swan, both located above this three-petal lotus. Meditate on the Guru as seated in the center of the triangle.

59. May the divine glance of the Guru be always upon me! That glance creates all the worlds and strengthens the willpower to perceive the essence of all Vedas. It curtails the attraction towards the worldly wealth and teaches the futility of pursuing it. Thereby, it destroys all the deficiencies of the devotee.

60. The Guru’s glance is the pillar which supports the stage on which all the worlds are enacted along with the shower of

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compassion on the worlds being enacted. The Guru's glance comprises of all the three phenomenon of creation, evolution and dissolution. The Guru's glance is the originator of time (past, present and future) and grants the vision of the three attributes of the Brahman (Truth Absolute, Knowledge Absolute and Bliss Absolute). May the divine glance of the Guru be always upon me!

61. The mantra gifted by the Guru or the word "Guru" itself is the king among all mantras. It is akin to the gold purified in fire. It protects one from death day and night from all directions.

62. The Guru "tatva" or the essence of the word "Guru" or the essence of the mantra "Guru" is ever dynamic as well as stationery, dwells nearby as well as far away and it pervades both inside as well as outside of all. It can never be described with the limited intellect.

63 – 65. I am the very Guru consciousness which is as under : I have no birth and death, I am ageless, I am without beginning and end, I am the consciousness, I am the Bliss, I am the smallest of the small, I am the largest of the large, I have no pre-history (I have always existed), I am eternal, I am self-luminous, I am without taint and craving, I pervade the entire space, I am ever blissful, I am the star Dhruva (Northern polar star), I am imperishable, I am the four standards or ways of gaining knowledge either passed by oral tradition or through direct experience or by reading of history and by conclusions arrived at by inference.

66. O Great minded one! (Goddess Parvati!) I see that a great effulgence of holiness is shining in your mind right now. Therefore, I shall describe to you as to how to worship a Guru.

67. Salutations to the venerable Guru by whose grace the knowledge of divinity is revealed which permeates the entire planet Earth and all creatures.

68. Salutations to the venerable Guru whose lotus feet shine like the splendid jewels in the form of the great statements of knowledge from the highest scriptures. Salutations to the venerable Guru who radiates the effulgence like the Sun to enable the lotus flower of knowledge of the highest scriptures to bloom.

69. Salutations to the venerable Guru by remembering whom the sacred knowledge arises spontaneously and salutations to the venerable Guru by whose mere remembrance all kinds of wealth is obtained.

70. Salutations to the very Guru “tatva” or the venerable essence of Guru which is pure consciousness, eternal, absolute peace, beyond the limitations of space, without any flaw and also beyond the three forms of the very primordial sound “Om” (which has three parts namely Nada, Bindu and Kala).

71. Salutations to the venerable Guru who pervades all that changes as well that does not change; similarly all that is animate as well as inanimate.

72. Salutations to the venerable Guru who rides the power of knowledge adorned with the garland of thirsty six “tatva”s (or the 36 qualities by which this universe has been created according to the Samkhya philosophy. One of the six systems of Indian philosophy) and who grants both moksha (liberation or self-realization) and material prosperity.

73. Salutations to the venerable Guru who can incinerate the huge mounds of karmas accumulated (by the disciple) through countless lives by the power of his inner knowledge (or self-realization).

74. There is nothing greater than the Guru “tatva” or the essence of a Guru. There is no other path of self-discipline (meditation or tapas) greater than the act of doing service to the Guru. There is no knowledge higher than the knowledge of Guru consciousness. Salutations to such venerable Guru

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who is the very essence of all matter by which this universe has been created.

75. My Guru is the Lord of the Universe. My Guru is the Guru for all the three worlds (the three planes of existence consisting of heaven, Earth and nether world). My “self” is the very “self” of all creatures. With this frame of mind I pay my obeisance to my venerable Guru.

76. The basic form to visualize for doing meditation is the form of Guru’s image. The very thing to be worshipped are the lotus feet of Guru. The very root of any mantra is the word of my Guru. The very root for obtaining moksha (liberation or self-realization or knowledge of the Brahman or Almighty) is the Guru’s grace.

77. Guru has no beginning (has been existing eternally always) but he is the source or the origin for all other beings. He is indeed the greatest divinity and there is no one else higher than him. Salutations to such a venerable Guru!

78. One-thousandth part of a drop of water which has been used to wash one’s Guru’s feet is so sacred that it is equal in merit to that of having a sacred bath in all the seven seas or sacred springs.

79. Even if Lord Vishnu or Shiva is angry with anyone, a Guru can protect a devotee. However, if one’s Guru is angry then no one can save that person. Therefore, one should seek refuge at the feet of his or her Guru with all strength.

80. This entire Universe is pervaded by the power of Lord Brahma, Lord Vishnu and Lord Shiva (The trinity of Gods possessing the power of creation, sustenance and destruction respectively). Such universe is nothing but the form of Guru “tatva” or “the essence of Guru”. Therefore, there is nothing else which is superior or higher than a venerable Guru. Hence, one should always worship the venerable Guru.

81. One obtains all the wisdom as well as the knowledge of all sciences by having devotion towards a Guru. There is nothing

else higher than a venerable Guru. Therefore, for those who tread the path of devotion, the venerable Guru is the perfect object of contemplation.

82. There is nothing superior to Guru “tatva”. Even the sacred scriptures could only eliminate every science which is unable to explain what is Guru “tatva” by proclaiming ‘not this’, ‘not this’ etc., and thereafter remained silent. (That means the scriptures could only explain what is not Guru “tatva” by proclaiming the phrase “not this” repeatedly. What is Guru “tatva” exactly is beyond the capability of the sacred scriptures to reveal since it cannot be explained in Earthly languages.) Therefore, one should always worship with both mind and speech such a venerable Guru.

83. It is purely due to Guru tatva that Lord Brahma (the creator), Lord Vishnu (the sustainer) and Lord Sadashiva (the destroyer) are able to perform their duties of creation, sustenance and destruction of the universe respectively.

84. Even the celestial beings like Gods, Demi Gods, Celestial Musicians, Spirits of the ancestors of human race, Spirits that attend the Gods, Spirit beings who exist to praise the Gods and Earthly beings like sages do not know the proper manner in which to worship the venerable Guru.

85 – 86. Those who lack interest to perform service to the venerable Guru can never attain self-realization or moksha even if they are Gods, Celestial Musicians, ancestral Spirits, attendants of the Gods, Demi Gods, Sages or great adepts who possess supernatural powers. All such persons are usually egoistic due to the great spiritual powers they have attained and due to this they are unable to comprehend this truth regarding performing service to the venerable Guru. As a result they are always blown away in the waters of the ocean of life consisting of birth, death and re-birth. All their tapas (meditations) are wasted out just like the water in the pots of a water mill.

87. O supreme Goddess! Listen attentively the method of

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meditating on the venerable Guru who bestows all kinds of joy, grants all pleasures and both worldly fulfillment as well as liberation or moksha.

88. I invoke the form of venerable Guru in my memory who is the supreme Brahman, I praise the venerable Guru who is the supreme Brahman, I pay obeisance to the venerable Guru who is the supreme Brahman and I worship the venerable Guru who is the supreme Brahman.

89. I pay obeisance to the venerable Guru, who is of the form of absolute bliss of the Brahman (a quality of the Almighty), who bestows the highest comforts, who is the only One without a second form, who is the embodiment of absolute knowledge (a quality of the Almighty), who has no limitation like the infinite sky, who is personification of the great scriptural proclamations like “Thou Art That” (meaning you yourself are that very Almighty whom you have been struggling to seek), who is eternal, who is unshakable, who is beyond the limitations imposed by emotions, who is beyond the three qualities of the mind (Rajas, Tamas and Satvic which represent the dynamic, static and equilibrium aspects) and lastly who is the witness of all intellects (minds).

90. I pay obeisance to that venerable Guru who is eternally pure, whose form or aspect cannot be seen with physical eyes (meaning the Guru is formless), who has no shape and form, who is without taint, who is of the form of infinite knowledge, who is of the form of absolute truth, consciousness and bliss, and lastly who is the very form of Brahman (all pervading divinity).

91. Let us meditate on that divine form of the venerable Guru who shines like the moon, who holds in one of his hands a book, the symbol of knowledge and the other hand remaining in the posture of granting desired boons and lastly who sits blazing on the throne of the lotus flower which verily is the form of his devotee’s heart. (Meaning the Guru is seated in the very heart of the disciple).

92-93. I hereby pay obeisance to the venerable Guru who is clothed in white garments, who has been worshipped with white flowers, who is adorned with a necklace of pearls, who is of tranquil eyes, who is seated along with the cosmic energy (Goddess Shakti) on his left side, who exudes bliss, whose eyes are filled with compassion, who bestows bliss to the very bliss itself, who is of ever tranquil nature, who is ever awake to the true self, whose nature is of absolute knowledge, who is ever worshipped by the yogis and who is the physician to mankind, who can cure the disease of undergoing countless cycles of birth, death and rebirth.

94. My obeisance to that venerable Guru in whom are the five qualities of cosmic creation, sustenance, dissolution, regulation and grace are seen.

95. Every morning one must remember the venerable form of Guru who is seated on the white lotus flower located in between the eye brows, who is of two arms, who is of two eyes, whose both hands are in the postures of granting boons and granting protection from fear respectively.

96. There is nothing superior to a venerable Guru, there is nothing greater than a venerable Guru and there is nothing better than a venerable Guru. This is the command of Lord Shiva, this is the teaching of Lord Shiva, this is the declaration of Lord Shiva and lastly this is the divine will of Lord Shiva.

97. There is no difference between me (Here, it means Lord Shiva since he is imparting this teaching to Goddess Parvati) and a venerable Guru. This is my divine will, this is my command and this is my message.

98. If one meditates on the venerable form of a Guru in this manner (as explained in the above part of the text), the supreme knowledge arises in that person on its own accord. (This is a special attribute of the true knowledge. It arises/dawns on its own. It cannot be comprehended by the intellect since there is nothing else superior to the

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knowledge.)

99. One should purify his mind by following the path shown by his venerable Guru. While reflecting or contemplating on the nature of Atman or the eternal spirit residing within every one, one should criticize and reject all those things which are visible as transient things (They should be eliminated from the mind permanently).

100. The subject or the mind which is seeking to know the truth itself is of the nature of the absolute knowledge and the object which is to be realized by the mind itself is the absolute knowledge. That means one should realize that the subject and object are one and the same. Unless one realizes this truth, self-realization does not occur. There is no other way to liberation or moksha.

101. Even after having heard the glories of a venerable Guru as described above, if one still persists in criticizing the venerable Guru then that person is doomed to undergo dreadful torment for as long as the sun and moon exist.

102. If one has to take birth as a human being several times in a cosmic cycle, then every time at the end of each human birth one should remember the venerable Guru. There should be no defect in remembering the venerable form of the Guru. Even if a disciple or practitioner of yoga is freed from the control of a venerable Guru after attaining self-realization, still one should never forget to remember the venerable form of his Guru.

103. Wise disciples should never make the sound of “hum” (which signifies showing disrespect and being discourteous) in front of a venerable Guru. Similarly they should never make conversation or speak what is not completely true.

104. One should never speak to the venerable Guru with egoism or anger using the words “you”, “hum” etc., Similarly one should never indulge in debates with a venerable Guru with the intention of winning him over in a verbal

conversation. If anyone does not follow these rules, that person will be born as a demon (Brahma Rakshasa) in a waterless forested land.

105. O Parvati! If anyone is cursed by sages or heretics (Snake clan) or even celestials (Like Gods etc.), a venerable Guru can save them from the fear of untimely death.

106. The people who are capable enough to utter or cast a curse like the celestials are powerless in the presence of a venerable Guru. In fact they will perish soon due to the intervention from the venerable Guru.

107. O Parvati! The two-syllabled word “Guru” is the king among all mantras. In all the great scriptures, Vedas and also the grand spiritual quotes (In Sanskrit they are called Maha Vakyas or grand sentences), it has been proclaimed that the word “Guru” is the ultimate thing which leads a person to self-realization or salvation or moksha etc.

108. The person who indulges in serving a Guru, indeed is the true mendicant or sanyasi or hermit etc., even if he or she does not possess the knowledge of scriptures (passed down from ancient times by either oral tradition or written tradition). Everyone else is merely clothed in the garments of such holy person.

109 – 110. By the grace of a venerable Guru, one should meditate on the Atman or the individual spirit residing within the Self of every human being. One should realize that the essence of Atman (or Atma tatva) is eternal, it is the very Almighty (or Brahman) and it is devoid of any form or attributes. All is Brahman (or the supreme divinity). The divinity spreads like a lamp being lighted by another lamp. There is no difference between the original lamp and the next lamp which has been lighted from the first one. In a similar manner, one should not see any difference between two human beings. This is the essence of the path of “Guru-shishya” or “the Guru-disciple” through which one enters the path of knowledge.

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111. All that moves and unmoving in this cosmos from a blade of grass to the very divinity is indeed the very form of Brahman or Guru. Hence, I pay obeisance to such a venerable Guru.

112. I pay obeisance to that venerable Guru tatva which is eternal in the form of my very Atman (Individual Self). That venerable form of Guru is devoid of any multiplicity (undifferentiated). It is that very form which comprises of the three qualities of absolute knowledge, absolute existence and absolute bliss. Further, it is also the absolute truth, complete (it has no awareness of any incompleteness when it comes to its nature), formless and devoid of any attributes.

113. That venerable form of Guru is like the bestowed bliss. It is akin to the pure form of crystal and resides in the center of everyone's heart space. Hence, such a venerable form of the Guru is worthy enough to be meditated upon.

114. The form of a pure crystal appears very tranquil in a mirror. In a similar manner a mind filled with bliss is reflected in the tranquil waters of the Atman (Here, the Atman is being compared to a tranquil waterbody). That means the disciple realizes within himself that he himself is indeed that very divinity whom he has been trying to seek all the time (That means he realizes at last the essence of that great scriptural sentence "I am that").

115. O Parvati! Listen as I tell you how the blissful of divinity (or Almighty) of the size of a thumb is realized within the heart of everyone. (Various chakras or energy centers are located along the cerebrospinal system in a human body. The Sanskrit texts describe the location of the spirit or the Atman or the divinity residing in the fifth chakra called "Anahata chakra". It is supposed to be in the form of a thumb-sized flame. Obviously it must be in an invisible form.)

116. O Parvati! Know that the supreme Atman (Individual Self) or Brahman (the universal soul or spirit or Almighty) which cannot be visualized, which cannot be comprehended,

which is devoid of any name and form and which is devoid of any sound.

117. It is very natural for camphor and the flowers to radiate the fragrance. Similarly, cold and heat are also a natural phenomenon. In the same manner, the supreme Brahman (or the Almighty or divinity) is eternal in nature.

118. Larvae is transformed and manifests as a bee by concentrating itself internally (or meditating in a way) on the form of a bee. In a similar manner, an individual spirit (born as a human being) slowly manifests his divine nature (also called self-realization) by constantly meditating on the venerable Guru as Brahman (or Almighty).

119. If a disciple meditates on the venerable Guru in the above manner, he becomes one with the Brahman (or divinity or Almighty). He is liberated from the effect of force of creation (from taking the form of “pinda” or human embryo in future), from the effect of moving life force (from being born as a creature with life force moving inside or “pada”) and from the effect of force taking up a form (human form or “rupa”). There is absolutely no doubt whatsoever in this process. (Here, the primordial force has been attributed with three qualities. One which has the ability to create, the other which has the ability to move and lastly the one which has the ability to take up a form. Thus, resulting in the creation of a human being.)

120. The Goddess Parvati has then spoken thus:

O Shamkara! What is meant by “Pinda”? O Great Lord! What is that which is referred to as “Pada”? What is that which is referred to be “beyond form” and that which has a “form” (“Rupa”)? Please explain!

121. The Great Lord (Shankara or Shiva) has spoken thus:

“Pinda” means kundalini energy or that which has the latent power of evolution within itself (into human embryo form)

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or the creative force, “Pada” means breath or life force manifested as movement, that which has a form or “Rupa” means “Bindu” (The subtle cause of all forms. As per the ancient Sanskrit scriptures the universe has been created out of “Nada” and “Bindu” or a motion and circular shaped dot respectively) and that which has no form or attributes (here it is Brahman or Almighty or divinity) is referred to as being “beyond form”.

122. One who gets liberated from the influence of these three forces “Pinda” (creative force), “Pada” (life force manifested as movement) and “Rupa” (force taking up shape as form) indeed gets truly liberated (from the cycle of birth and death) or attains self-realization or attains salvation etc., and there is no doubt whatsoever in this.

123. One should become all pervading (means one should merge with the all-pervading Brahman or divinity) and realize the supreme tatva or the essence of the supreme. There is nothing other than the Guru tatva or the supreme tatva. Everything else has no basis for existence as its abode other than the Guru tatva.

124. By the grace of a venerable Guru after one has realized the nature of the highest truth (Guru tatva), he should renounce all attachments and cravings and sit in solitude.

125. One should be fully satisfied with his mind filled with bliss. He should remain like that whether he obtains any materialistic things or does not obtain depending on his own “karma” (religious merit accumulated due to past actions). Similarly, one should not bother and crave about the things one has obtained whether they are small or big.

126. The wise men say that the liberated state of mind is all knowing. As a result that particular person (here it means individual spirit) who is dwelling in a human body becomes one with everything. Therefore, he should be ever blissful, tranquil and stable.

127. O Goddess! I have explained to you the qualities of a liberated person. Wherever such a person lives, that place becomes holy and auspicious.

128. O Goddess! I have explained to you how one obtains salvation (self-realization or liberation) by following the path of “worship of a venerable Guru”. Similarly I have explained to you the aim of worshipping a venerable Guru by meditating on him.

129. O Great minded one! (O Goddess!) I shall now explain to you as to what benefit will be accrued to the general world as such by undertaking all the above mentioned yoga practices. Do not mistake that these practices are also materialistic in nature (Due to the fact that some materialistic benefits are also accrued to the practitioners. These are only spin off benefits and therefore one should not come to the wrong conclusion). All the above mentioned or explained practices are indeed divine in nature.

130. Those human beings who lack wisdom (of their divine nature) remain ever drowned in the ocean of worldly life according to their karmas (religious merits or demerits gained through past, present and future actions). Whereas those who are wise also perform some karmas (actions) but they do so with such a mental state which is devoid of any passion or attachment or craving. Hence, those karmas do not bind them or they do not get bound to anything or anyone due to such actions (here it means those actions will not have any consequences or are free from the law of causation).

131. Whosoever reads this Guru Gita (this text) or even hears it or even makes a copy of it and offers it to others as a gift with an attitude of devotion to the divinity is freed from all worldly problems.

132. O Lady! (O Goddess!) I have revealed to you the essence of pure truth in the form of Guru Gita. One should keep studying this text repeatedly in order to get liberated from the disease of trans-migratory (cycle of birth and death) existence.

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133. Uttering even one letter of the Guru Gita during the process of repetition of this text, is far superior to all other mantras. All other mantras are worth, less than one-sixteenth part of one letter of Guru Gita.

134. By indulging in the process of repetition of Guru Gita, a very special religious merit is obtained by anyone. All sins or wrong doings are destroyed and all kinds of poverty or miseries or hardships are also destroyed.

135-136. Due to the repetition of Guru Gita, all fears pertaining to untimely death are removed. All suffering will cease. All fears pertaining to ghosts, demons, evil spirits, thieves and wild beasts like lions are removed. All powerful and great diseases are destroyed. All kinds of prosperity is bestowed. One attains perfection even in certain tantric practices which are done for things such as attracting the love of the opposite sex, for gaining the power to make other creatures subdued etc. In order to gain the fruits of all such practices (or to gain perfection in such practices) one should do the repetition of Guru Gita regularly.

137-139. O Goddess! I will now explain to you about the different benefits that accrue out of repetition of Guru Gita when done sitting on different kinds of meditation seats (called “Asana” in Sanskrit but should not be confused with the meaning “postures”). Doing the repetition of Guru Gita while seated on a seat made of cloth attracts poverty; a seat of rock causes disease; on plain ground (Earth) brings sorrow and on a seat made of wood the repetition of Guru Gita becomes useless (does not bring about any affect). Whereas repeating it while seated on a seat made of black deer skin brings about knowledge; on a seat made of tiger skin results in self-realization and also the grace of Goddess of wealth; on a seat made of sacred “kusha” grass (exact meaning not known) brings wisdom and finally on a seat made of wool results in attaining all supernatural powers.

140. O Beloved! (The Goddess is the spouse of Lord Shiva)

One should do the repetition of Guru Gita while seated on a white colored seat for attaining peace of mind; on a red colored seat for attaining the power to attract or subdue anyone; on a black colored seat for eliminating malevolent spirits and on a yellow colored seat for attaining wealth.

141. (Just as mentioned above) One should do the repetition of Guru Gita while seated facing the Northern direction for attaining peace of mind, facing the Eastern direction for attaining the power to attract or subdue anyone; facing the Southern direction for eliminating anyone by causing death etc., (eliminating malevolent spirits etc.) and facing the Western direction for attaining wealth.

142. By the repetition of Guru Gita regularly one can enthrall everyone. It is also possible to liberate anyone who is under any kind of bondage. Gods, Goddesses and Kings will be favorably disposed towards such a person. The person also acquires the power to bring about all planes of existence (various alien worlds) under his control.

143. By the repetition of Guru Gita, one can gain the power to freeze and subdue any entity or creature. Positive qualities (pertaining to emotions of the mind) improve in a person. All negative actions performed in the past get destroyed. One gains the chance to perform good actions.

144. All difficult, complex and unsuccessful activities of a person in his daily life get resolved easily. The nine planets which influence a human being in his life cease to impact the person's life and thereby the concerned person is freed from their fear. All bad dreams are eliminated during deep sleep. Good and positive dreams and consequent results are speedily accrued.

145. By the power of repetition of Guru Gita one gains peace of mind in every possible way (under all circumstances). Barren women who are childless are blessed with children. Women in general are blessed with auspiciousness and thus widowhood is averted.

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146. It bestows on the practitioner good health, long life, children and grandchildren. If this text is studied by a widow without any cravings or selfish desires she attains self-realization or salvation.

147. If it is studied by a widow without any passionate cravings or selfish desires, she obtains non-widowhood in the next birth. All kinds of sorrows, fears and obstacles in life are destroyed for her. Further, she is also freed from evil curses (or freed from all malicious interference).

148. By the power of reading this text, all kinds of suffering are removed. One is bestowed with all four kinds of fulfillment pertaining to righteousness (ethics), accumulation of wealth, fulfillment of all cravings and desires and lastly liberation or salvation or self-realization etc., One gains with whatever aim one attempts to do this study.

149. For those who do the repetition of this text with an aim to gain materialistic fulfillment, this text is like a wish fulfilling celestial cow. For fulfillment of materialistic desires it is like the celestial wish fulfilling tree. For those who are suffering from anxiety or disturbed by anxious thoughts it is like a wish fulfilling gem. Guru Gita repetition is very auspicious in every way (or it generates auspiciousness in every way).

150. O Goddess! The study of Guru Gita will fructify for all without any prejudice irrespective of the fact that they are worshippers of either the cosmic energy, the Sun God, Ganesha or the elephant headed God, Lord Vishnu (the sustainer of the Universe) or Lord Shiva (the destroyer of the Universe). This is the absolute truth. There is no doubt whatsoever in this!

151. For those who do the repetition of this text daily for the purpose of gaining liberation or salvation or self-realization, both the material prosperity as well as salvation is bestowed. For those who seek materialistic fulfillment, all their cravings are fulfilled.

152-154. O Beautiful One! I will now describe to you the places where one should do the repetition of this text so as to achieve the desired results. Places like the sea, river bank, temple of Lord Vishnu or Lord Shiva, temple of the divine mother (or cosmic energy or Shakti), cow farms, any temple pertaining to any God or Goddess (place of any worship) are all auspicious for doing the repetition (or study) of this text. Similarly it can also be done under a banyan tree, a goose berry tree, in any holy place, in a garden of the holy basil plant and in any pure and tranquil place. One should do the repetition silently and with dispassion on a daily basis.

155. If anyone recites or studies this text sitting in a cremation ground, in the shade of a banyan tree, near the root of a thorn-apple tree or in the shade of a mango tree, it gives speedy results.

156. Even if a dull witted (foolish minded) person who has been accepted as disciple by a venerable Guru happens to practice yoga (Sadhan in Sanskrit) he will gain all the success. On the contrary, even the auspicious/righteous actions, yoga initiations, religious rituals, severe austerities/challenging yoga practices etc., performed by the most learned person (Pundit in Sanskrit) will not be fruitful if it lacks sanction from a venerable Guru in the form of giving initiation (called Deeksha in Sanskrit). That means without a venerable Guru nothing will happen to anyone whether that person is a fool or learned.

157. One should keep bathing regularly with the waters of Guru Gita (It means one should regularly keep studying this text). In order to stop the impurities (in the form of interest towards materialistic/worldly things) from accumulating and in order to free oneself from the spell cast by strong human emotions/gain salvation from the cycle of birth and death, studying of Guru Gita regularly is a crucial necessity.

158. Whosoever realizes the true nature of the Brahman indeed becomes a venerable Guru. That place is holy indeed

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where such a venerable Guru dwells. There is no doubt whatsoever in this.

159. Wherever such a holy and venerable Guru dwells, all the Gods/Goddesses too definitely dwell there.

160-161. The wise recite Guru Gita whether they are seated in a meditation posture, lying down in sleep posture, walking, talking, sitting on a horse back (while riding or travelling), sitting on an elephant (while riding or travelling), whether in a state of sleep (distracted or not attentive) and whether they are in a waking state (attentive with devotion). Anyone who even glances at another person reciting Guru Gita may not have rebirth again (It means the result yielded out of study of this text or Guru Gita is limitless).

162-163. Just like the way water merges in a sea, milk merges with milk, clarified butter merges with another clarified butter, the space within a pot merges with the outside space, the individual spirit merges with the divine or the supreme spirit or the Almighty or the God, similarly the wise roam around in this materialistic world like the alternating day and night while they are always in a state of union with the supreme spirit. That means that the wise are emotionally detached from this worldly life although they remain alive.

164-166. O Parvati! In this manner the wise come under the category of the freed souls. Due to the sincere efforts put in with devoted minds, they (the wise/yoga practitioners) are freed from all kinds of doubts. Such a person experiences both the worldly enjoyment as well as salvation simultaneously. Further, the Goddess of speech (Goddess Saraswati) ever dwells on the tongue of such a person. After having gained all sorts of supernatural powers due to the study or recitation of this text, one finally attains salvation or self-realization. There is no doubt whatsoever in this.

167. O Beautiful One! (Here the Lord Shiva is addressing his spouse the cosmic energy) Even the other great teachings done/established by me like Dharma (the right way of

conduct in regular human life) and Samkhya (One of the six ancient Indian philosophies which describes the evolution of the universe out of the 36 qualities both at the macrocosmic and microcosmic level) are not equal to this text. This is the truth! This is indeed the truth!

168. There is nothing which is superior to a venerable Guru. There is no tatva or essence of any nature which is superior to a venerable Guru. There is only one thing which is right or righteous and that is a venerable Guru. There is only one faith which is required to be exercised and that is towards a venerable Guru. There is only one God and that is a venerable Guru.

169. O Lady! (Goddess!) Fortunate is the mother of such a rare person who has such high devotion to a venerable Guru. His father too is fortunate. Further, his ancestral family lineage is fortunate. Further, his clan/caste is fortunate. Further, even that land where such a person dwells is fortunate.

170. O Lady! (Goddess!) One's own body, sensual organs, life force, wealth, family, relatives, mother, father, caste etc., are not equal to a venerable Guru. There is no doubt whatsoever in this.

171. O Lady! (Goddess!) All the merit gained due to the severe austerities like recitation of mantras, meditations, and rigorous yoga practices etc., performed in crores of previous births or since the beginning of creation by a person can indeed be gained simply from the graceful disposition of a venerable Guru towards that person. In fact, all the above mentioned type of actions finally fructify only when a venerable Guru is satisfied with the person who has performed all those actions.

172. O Beautiful One! If an unfortunate person doesn't serve his venerable Guru, all his knowledge, meditations and strength are of no use (They fail to fructify). This is true! This is the supreme truth!

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173-174. Without the grace of a venerable Guru even Lord Brahma (the creator of the universe), Lord Vishnu (the sustainer of the universe, Lord Maheshwara or Shiva (the destroyer of the universe at the end of each epoch), various Gods, spirits of ancestors, celestial musicians, seers, celestial singers of praise, protectors of wealth, sages etc., cannot succeed in doing their respective duties. O lady! (Goddess!) There is no holy spring more sacred than the devotion to a venerable Guru. All other such holy and sacred springs are meaningless. In fact all such holy and sacred springs have their origin (the birth place) from the big toe finger of the venerable Guru's feet.

175. Abandon all low-merited actions, abandon all prohibited bathing and do recitation of this text so that success can be attained.

176-177. Doing recitation of this text sitting on a prohibited seat will yield the result of a low-merited action. However, one can gain success/victory during a journey, during a battle and when miseries are caused by enemies by reciting this text. If one recites it at the time of death, salvation or self-realization is attained. All efforts of the devoted disciples (who recite this text) will be fruitful at all places.

178. (Lord Shankara or Shiva is explaining to Goddess Parvati) Do not reveal this secret of Guru Gita which I have told you to just anyone in a casual manner. This is a very secret knowledge. I have revealed it to you since you are my beloved wife.

179. Do not reveal this secret even to your own sons Kartikeya and Ganapati, Lord Vishnu and other celestials if they do not have faith in this teaching.

180. This Guru Gita should be disclosed to only those who possess fully matured and devoted minds.

181. This text should not be disclosed to those who lack devotion, cheats, those who cause miseries to fellow beings,

atheists etc., Do not even think of disclosing it to such persons.

182. Guru Gita is the king among all mantras. It will save anyone from the sea of worldly existence. Charged as such by the power of Gods like Brahma (creator of the universe) etc., and sages this mantra (Guru Gita) will drive away all misery, sorrow, fear and despair. Salutations to this great mantra which can dispel the greatest of fears! (After completing the recitation of this text, the last sentence should be read once more as a general rule. Finally one should end this recitation by uttering “Om Namah Iti”.)

His Holiness makes me a Shaktipat Guru

During the peak winter season of the year 2019 in the month of January, I have been conferred with the honor of *shakthipāth deekshadhikara* or the authorization to give *shakthipāth* initiation into *kundalini* yoga, by my venerable Guru, His Holiness Swami Sahajananda Tirtha.

His Holiness is now 97 years old, living in the city of Vijayawada in the State of Andhra Pradesh in India. He has already stopped giving *shakthipāth* initiation to people directly for a while now. I was initiated into *kundalini* yoga by *shakthipāth* nearly 12 years ago by His Holiness in the year 2007.

I have written my first book, “The Power Unknown to God,” published in the year 2014, on my personal experiences during the awakening of *kundalini* energy. The book has been subsequently translated into 17 more world languages and published on several major platforms like Amazon.

When His Holiness first mentioned about this a few years ago, I was completely reluctant to take on this sacred responsibility. I felt that it would be a distraction and a burden for me. Moreover, my Guru has already conferred the

honor of giving *shakthipāth* initiation to three of my fellow practitioners earlier who were already on the job for some time now. Further, I always had this tendency to avoid taking on any kind of responsibility. Whenever I happened to believe that a particular work can be handled by someone else, I simply avoided it quietly. Perhaps this is inbuilt in my blood. However, His Holiness has been insisting on it on a few occasions from time to time.

Before my Guru broached this topic of conferring this honor on me, I was already entrusted with the task of writing two more books on two different topics. One of the topics happens to be on the science of giving *shakthipāth* initiation into *kundalini* yoga. This is in the wake of publishing my first book. I was a little surprised because writing such a book would require the skills of being a *shakthipāth* Guru. Further, not much of the literature is available directly on the topic mentioned above. This means I would not have the benefit of referring to any books. This has given me the first indication of my Guru's future plans for me.

As expected His Holiness has finally made me a Shaktipat Guru. There was a big rush of people seeking Shaktipat initiation in the initial stages. As a result my work on one the books which I have already completed more than half has come to a standstill.

In the year 2019, I happened to give *shakthipāth* initiation to more than 200 people from a wide range of backgrounds. This includes people from different religious, educational, professional, social and ethnic backgrounds.

The list also included some of my own friends for which I am grateful to the Almighty for giving me the opportunity to wipe off my karmic debt to them. The range of age for both men and women varied from 20 to 75 years. In some cases, teenagers as young as thirteen years even approached me for *shakthipāth* initiation into *kundalini* yoga. I had to flatly refuse on the pretext that they are still minors legally. In some cases, parents themselves have brought their children for the

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initiation. Only in such cases where parent's involvement was there directly, I had agreed to compromise with my strict age stipulation a little bit. Apart from this, I had to refuse to give *shakthipāth* initiation to many more due to several reasons like suffering from major diseases, addiction to drugs, mental instability, mental retardation, vested interest in taking *shakthipāth* initiation for materialistic gains, curiosity to gain supernatural powers etc., However, I have never discriminated against anyone including those who are gender challenged or with different sexual orientation or with any kind of other issues like non-belief in God etc.,

I was aware that a lot of questions would be asked by people, especially during the initial stages of practice. However, I had never expected to give *shakthipāth* initiation to so many people in such a short period. I was also overwhelmed by both the volume and range of questions asked by the practitioners. In a way, practitioners have forced me to explore my mind within threadbare. Otherwise, I would have never explored myself within so deeply. Some of the questions asked by practitioners were rare from the point of its content. I mean you don't find answers to such kinds of questions usually anywhere among the existing literature on *shakthipāth* and *kundalini* yoga.

The idea of compiling my answers to questions never occurred to me initially. This was suggested by one of the practitioners later on. However, by that time, many of the questions and answers have already been missed out. Unfortunately, I don't remember those missed out questions and answers now.

Later I had the idea of compiling the experiences also by different practitioners so that it will add to the existing literature on the science of *shakthipāth* initiation into *kundalini*

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yoga. As an outcome of this I have decided to publish my second book under the title “Secrets of Shaktipat and Kundalini Yoga” in three volumes.

Message from His Holiness in my second book

The message from His Holiness in the form of 'Introduction' in my second book 'Secrets of Shaktipat and Kundalini Yoga' published in three volumes is reproduced below;

“The word *shakthipāth* means the descent of the energy. It is not an independent yoga system. It is simply an ancient yoga technique. However, it is the highest yoga technique or the mother of all yoga techniques known to mankind. In this, the supreme cosmic power itself is used as the technique on itself. The supreme cosmic power does the creation of the cosmos at both individual and collective levels. Therefore, the efficient disintegration or destruction of the worlds can only be done by the cosmic power itself. Every human being is a miniature model of the cosmos as per ancient Sanskrit texts. Therefore, whether at the level of macrocosm or microcosm, it is the same cosmic power that is involved in its creation, sustenance, and also the final disintegration. As a result, the only thing that exists in the cosmos is this supreme cosmic power. It pervades the infinite cosmos. Even modern science admits this fact. The human bodies with their flesh, blood,

and bones are also made out of this same cosmic power. However, the underlying substratum of this vast and infinite cosmos is unknown. We can call it the God or the Almighty or the Brahman or the Atman or the divinity. It is widely proclaimed in all ancient Sanskrit texts that the same substratum of the cosmos is also pervading everywhere infinitely. Therefore, whether it is cosmic power or the divine is the same as two sides of the same coin. From this perspective and also as proclaimed in ancient Sanskrit texts, a human being is a miniature model of the cosmos; the same underlying substratum in the form of divinity pervades the human bodies too!

The self-realization for a human being is, therefore, becomes the only thing to be known or realized. The self-realization results in the realization of the cosmos too. That means if a drop of water in an ocean realizes its nature, then it also knows the entire vast ocean. Therefore, there is no necessity for a human being to explore the vast and infinite depths of interstellar and intergalactic space.

The technique applied to achieve this realization in a human being is what is called *shakthipāth*. The process which is affected by this technique is called yoga in general terms. The process terminates in self-realization or salvation or a merger with the universal spirit called God etc.

Various yoga techniques have been developed since ancient times to achieve this grand aim of joining the individual soul with the universal soul. However, due to the gigantic nature of the task involved, it is impossible for a human being to affect this process on his or her own. All yoga techniques or tantric techniques applied are solely geared to achieve a certain benchmark. That benchmark is to instigate the outbound cosmic power from its creative mode to retract itself. As a result, the same cosmic power which had created the human being and his or her individual world starts to disintegrate it by means of destroying the karmas imprinted in their subconscious minds.

This benchmark is what is called awakening of the

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cosmic energy. However, there is nothing known as awakening as such in its classical sense of the meaning of the word. The all-powerful, all-knowing, and supreme cosmic power is always awakened as we understand the word. It is just the point at which it starts to retract itself from the creative and sustenance mode to disintegrative or destructive mode is what we term as “awakening” for ease of our understanding of the subject.

The awakened cosmic energy in the terminology of human beings is what is called the awakening of *kundalini* energy. This cosmic energy, after having created a human being is supposed to be lying in a dormant state at the base of the cerebral-spinal system in a human body. It is also supposed to be continuously projecting or sustaining the illusion of “life” for a human being. This illusion is akin to a mirage in a desert that gives the optical illusion of water.

In every path of the yoga or tantric system, this benchmark is achieved for the practitioner. As a result, there is nothing left for the yoga practitioner to do anything further. Whatever has to happen will happen without any effort from the yoga practitioner! The awakened cosmic energy does the process of disintegration of the world or destruction of the individual karmas after it starts retracting or collapsing inwardly. Different names in different yoga systems call this energy. However, it is popularly known as *kundalini* energy.

Shakthipāth is an exclusive yoga technique applied for an awakening of the *kundalini* energy. A small explanation is required here to understand the reason for this specialized yoga technique. The spiritual evolution of a spirit or the Atman of a human being can be broadly categorized into three stages. The first stage is before the awakening of *kundalini* energy! In this stage, all effort is put in by the yoga practitioner voluntarily, with egoism coloring all actions. All kinds of worship of God, yoga practices, tantric practices, etc come under this category. However, the effort put in by the practitioner amounts to be very minute in nature. After the

awakening of *kundalini* energy, the effort is put in by the supreme cosmic power itself internally. As a result, the destruction of karmas accumulated in a human being occurs at a rapid and accelerated rate. This second stage terminates in a state of thoughtlessness or *samādhi* as it is called in Sanskrit texts. The third stage starts from here. However, there is no more yoga technique left for this stage. Hence, there is no known initiation into this final path. All ancient texts have remained silent after this. It is said in the texts that the final journey of the soul to achieve its merger with the universal soul or God occurs at the will of God.

Therefore, the technique of *shakthipāth* deals with the second stage only. However, human beings must have practiced different yoga systems in their different past lives. As a human being approaches a certain benchmark in their respective chosen paths for an awakening of the cosmic energy, initiation is given by a Guru by using the technique of *shakthipāth*. After *shakthipāth* is done on a human being, it remains active forever until salvation is attained. That means *shakthipāth* is carried forward to their afterlives. However, in every lifetime, it is mandatory to take formal *shakthipāth* initiation under a Guru in a formal manner. When *shakthipāth* is done on a person in whom the *kundalini* energy is already active by birth, it gets stabilized at a safe level. In people in whom the *kundalini* energy has not been activated, it will get activated for the first time, provided they have reached closer to the benchmark level, which I have explained above.

Therefore, *shakthipāth* is meant in a way for some people only. It cannot be given to anyone. It may not work even if it is given. The destiny itself decides who is meant to receive *shakthipāth* initiation. That means the karmas accumulated by the practitioners themselves in their past lives or current life will draw them towards the path of *shakthipāth*. A Guru may appear out of nowhere all of a sudden and bless them with *shakthipāth deeksha*. This is crucial to understand. Because of this, the technique is not very popular among mankind. That means people do not usually meet *shakthipāth* Gurus in the

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first place. Probably due to the advancements in modern communication technology, people are hearing about it in recent times. However, the actual process of *shakthipāth* initiation takes place or depends upon their past accumulated karmas only. I do not wish to comment upon a large number of Gurus in recent times who may be offering to give *shakthipāth* initiation for fees. Their authenticity cannot be taken for granted.

The author of this book happens to be one of my disciples. I gave him a *shakthipāth* initiation about 12 years ago. He has even written a book “The Power Unknown to God” on his personal experiences during the awakening of *kundalini* energy previously. I have also given him the *dheekshadhikara* or the authorization to give *shakthipāth* initiation to people at the beginning of 2019. He has been rendering his services to me tirelessly ever since then, by giving *shakthipāth* initiation to more than 200 people in less than a year.

A large number of people have numerous doubts regarding the subject, especially during the initial stages after taking *shakthipāth* initiation. The guidance from a Guru is crucial during such stages. I am very glad to see so many of his practitioners asking numerous doubts on the subject. I am also happy to see so many of them developing *kriyas* or reactions in their bodies and narrating them. Authentic literature concerning personal experiences available on such subjects is limited. Therefore, this book is priceless in a way because it will add up to the existing literature on the subject. Moreover, I find that practitioners have explored the mind of the author in such great depths by posing him numerous questions covering almost all aspects pertaining to the subject. Hence, the title of the book “Secrets of *Shakthipāth* and *Kundalini* Yoga” is quite apt.

May this book remain a beacon of knowledge to all *kundalini* yoga practitioners from all paths! May it contribute to the less-known subject concerning the practical intricacies of *kundalini* yoga practice! There may be a huge volume of

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literature available on *kundalini* yoga in recent times. But, that is mostly theoretical in nature. The authentic knowledge which can be applied to the physical practice of the yoga system is limited. Therefore, I am sure that this book will be of immense help to all yoga practitioners. Lastly, I am sure this book will also be of great help for all *shakthipath* Gurus while interacting with their disciples.”

His Holiness makes me a Grand Shaktipat Guru

While I was busy with various activities as a Shaktipat Guru, His Holiness has suddenly decided to confer the title of Param Shaktipat Guru (Grand Shaktipat Guru) on me during the month of May 2020. This meant I was required to give Shaktipat deekshadhikara or the authorization to give Shaktipat initiation to some of my own students.

This was a total surprise for me. I was thinking of doing this at least after a period of 10-12 years. His Holiness himself suggested that I should consider the idea only after a period of 5-6 years from the time I started giving Shaktipat initiation to people. This means the likely period should have been sometime in the year 2024 or 2025 minimum.

This sudden direction from His Holiness seems to have advanced the entire destiny by about four years at least. I too started to feel that events in my life have started to over take me. Certainly things seem to be no longer under my control.

Over the next few weeks I have given Shaktipat deekshadhikara or the authorization to give Shaktipat

initiation to 13 of my disciples from various regions.

What next? This was the question which started to pop up constantly in my mind. It appeared that I have retired from all activities pertaining to giving Shaktipat initiation to people. However, His Holiness made it clear that there is no embargo on me giving Shaktipat initiation to people. But practically this was not making much sense. Later as people started approaching me for Shaktipat initiation I have started directing them to my disciples. I have accepted to give Shaktipat initiation only in a few cases who happened to approach me either directly or through His Holiness sometimes.

On a few occasions I have asked His Holiness about the future course of events destined for me. His Holiness simply asked me to focus on my previously stalled two books. Other than this His Holiness has not given any indication about anything pertaining to my future. I was looking at some sort of vacuum in my life due to the uncertainty factor. In the mean time my own disciples have started spreading the message of Shaktipat actively without much of interference from my side. Although this has given me some kind of respite in life I was living in some sort of calm before the storm situation.

However, this important event in my life of becoming a Shaktipat Grand Guru has triggered some sort of commotion among some of the ashrams of Shaktipat Order in India. Some of the Shaktipat Gurus have started objecting to me. Their view is that I am moving too fast on this path. Hence there is danger of deterioration in the standards. Some of them even started to complain on this to His Holiness.

However, one thing which stood out clearly was the fact that it was a major turning point in the history of Shaktipat

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Order. The Order has not spread in such a rapid manner in its previous century old history.

My Guru has made it very clear that it was on his directions only that I have started giving Shaktipat deekshadhikara to some of my deserving disciples. This initial commotion among the ashrams subsided after a few weeks. However, I had to face stiff opposition from a few elderly sadhaks of the Order. I have been even warned by some regarding inheriting the karmas of my disciples which I have never agreed in principle right from the beginning.

My metamorphosis from a simple Shaktipat Guru to a Grand Shaktipat Guru has been very rapid. It was as if events were happening on their own. It was as if the supreme cosmic power itself was calling the shots. I was overwhelmed by both humility and awe at the turn of things in this manner so suddenly.

The simple message from His Holiness to me was not to bother and get distracted by anyone and anything opposing my activities as a Shaktipat Grand Guru.

Pressure was even brought against my own disciples who were actively involved in giving Shaktipat initiation to people. In some cases I have been warned that I will not be welcome into any Shaktipat ashrams in the country. My disciples who are now Shaktipat Gurus have been warned that there will not be any sanctity to their activities. However, my single source of strength against this entire commotion has been my own Guru His Holiness Swami Sahajananda Tirtha.

Thus, Blessed by my Guru and the Gurus of Shaktipat Order I stood my ground without flinching an inch.

Message from His Holiness in my next book

I have gone to the state of Kerala on a professional tenure in the month of August in the year 2015. A few weeks before this incident I met my Guru, His Holiness Swami Sahajananda Tirtha in Vijayawada in the state of Andhra Pradesh. While discussing about my first book, 'The Power Unknown to God', he unexpectedly uttered a phrase curiously. Does God have any alphabet in particular! What His Holiness meant was if there is any language which is universal in character. Some sort of divine language! He further said that while writing my second book, I should keep this theme in mind.

His words that day immediately echoed in the subtle depths somewhere within me. For a while I did not clearly understand what His Holiness was saying. For a few minutes I was left speechless. After that I shook my head as if something had struck me.

The answer to the question asked by my Guru so innocently and inadvertently cannot be explained in a few paragraphs or pages. That is why I had to write this as a separate book.

The message from my Guru in the form of

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‘Introduction’ to my next book is reproduced below;

“The world that exists around us is illusionary in nature. Many ancient Sanskrit texts have been harping on this grand truth since the dawn of human civilizations. Numerous techniques have been developed since ancient times to overcome this binding power of maya or the cosmic illusion spun by the God.

This divine illusion can be compared to that of a mountain. There are numerous paths or yoga systems developed to climb the mountain from any direction. A practitioner of yoga chooses a particular path depending upon his or her emotional temperament. As the summit is attained the practitioner raises himself or herself above the massive mountain beneath or the binding power of the illusion called “life”. Standing on the summit of the mountain at last the practitioner realizes that there is no other existence other than the Self. This is called salvation or self realization or moksha or nirvana or enlightenment etc in various cultures around the world.

Every track chosen by a climber to climb the mountain is akin to an independent yoga system. However the effort put in by a climber all his or her life amounts to almost nothing. The struggle will be mainly to get a foothold on the slippery slopes of maya or illusion or the mountain. Once the foothold is firm then thereafter it is only a matter of time before the summit is reached. Gaining of this foothold is what is called awakening of the Kundalini energy.

However, there is a catch here! After awakening of the Kundalini energy there is nothing more left for the person to do anything. The foot hold gained by the person on the mountain slope of maya is akin to an elevator. The moment a person manages to step on to this elevator then his or her spiritual ascension starts to occur in an auto mode. As the person reaches the peak of the mountain he or she also raises above the binding power of the maya or illusion. Thus the

mind is effectively subjected to tremendous amount of transformation.

A Guru is there essentially to ensure that a person gets this foothold on the slopes of maya or mountain of illusion; by awakening the kundalini energy within the person. However, this is possible only through the medium of a Guru. This is the crucial thing to understand. However, the person trying to raise above the mountain, the mountain itself and also the Guru helping him or her to gain the foot hold are all again part of the same maya or the mountain. Similarly the mountain track chosen by the person initially is also part of the mountain or maya only. This means a person bound by the power of illusion needs to work his or her way through the same maya or illusion only; utilizing some external aids like a Guru or a yoga system or a religion or a philosophy etc which are all part of the same maya or the grand cosmic illusion.

In such a scenario writing a book on this subject especially when the author himself is under the spell of the cosmic illusion is almost impossible. I have floated this idea originally to the author about five years back. He has been regularly updating me about the progress being made on writing of the book. However, as I said above he is also passing through the same parameters of this illusory existence. As a result the progress on writing of the book has been slow. This is understandable given the nature of the subject. I am happy to know that the book has finally become a reality although the book itself is a part of this illusory existence.

However, just like a mountain track is also a part of the same mountain and also the means to rise above the mountain; may this book successfully inspire the practitioners of yoga to rise above the illusion of worldly existence.

As per the ancient Sanskrit texts a human being is basically a miniature model of the God. This statement can also be written in another way. If God is the macrocosm or the cosmos then a human being is the microcosm or the

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individual identity. However, just like a spark of fire is no different from the raging flame, the spirit dwelling within the human being is exactly of the same nature as that of the universal spirit or God or Almighty or divinity. Call it by whatever name one wishes or visualize it in whatever form one wish or conceptualize it in whatever way one desires!

However, there is a small catch here! When we refer to the microcosm it is perfectly understandable that it is centred within a human being. But when we refer to the cosmos or macrocosm invariably a few questions arise in the minds of the modern readers.

What is the limitation imposed on the cosmos or macrocosm if there is any?

Where is the circumference of the cosmos?

Therefore, where is that gentleman called God located?

Lastly if the centre of the microcosm is located within the human being then what about his circumference! Limited to physical body!

As a human being tears the veil of illusion or Maya spun around him or her, the realization sets in internally but gradually that his or her circumference is not there either in the body or mind or intellect.

These are some of the issues which have been deliberated upon predominantly in this book by the author among many other topics. I am happy to know that the author has not limited himself or got bound by any parameters of rational or irrational thought process, religion or philosophy or anything else if at all there is any!

However, as I said earlier given the nature of the subject it is a tough task executed by the author while making the attempt to simplify the subject. It is also important to remember that we all are living under the same spell of the illusion or Maya while discussing this subject at present. Hence, I urge all the readers to give the author his due for any sort mistakes made or inadequate explanations done in the book. Rather the author deserves encouragement to dwell into the subject in more depth for the benefit of future

generations.

May this book give an insight into the intricate working of the Maya or the grand cosmic illusion to those seeking to rise above it!

May this book remain a standard text on the subject for the future generations!

The author happens to be one of my direct disciples known to me since he was a kid. I have given him Shaktipat deekshadhikara or the authorization to give Shaktipat initiation sometime ago. He has given Shaktipat initiation to more than 300 people in a very short span of time. Seeing his rapid spiritual ascension in general, later I have also made him a Shaktipat Grand (Param) Guru. Some of his students who are now Shaktipat Gurus themselves; are actively engaged in spreading the message of the Shaktipat Order! As a result he has been freed from other responsibilities so that his services can be put to better use. This book is a direct outcome of his selfless service to the ancient Order of Shaktipat monks.

The author has written his first book “The Power Unknown to God” which was subsequently translated into nearly 20 major languages of the world. The present book in combination with his first book will benefit the practitioners of yoga greatly. He has also compiled the various experiences of his students and their questions which were published under the title “Secrets of Shaktipat and Kundalini Yoga” in multiple volumes. I wish to see that valuable literature along with this present book subsequently being made accessible to many non English speaking people worldwide.”

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This picture was shot inadvertently in a studio of Rishikesh/Haridwar in the year 2009 when the author went to meet His Holiness. This is the first picture of His Holiness which came in possession of the author. This is also the picture used by the author in his first book which was subsequently published in 20 languages. Hence, it is the most widely circulated picture of His Holiness worldwide



Glossary

Aham: Egoism or the principle of “I’s” in a human being!

Anāhata chakra: The energy centre located between the two eyebrows in a human body.

Akaash tatva: It means the essence of the element ether. As per the ancient Sanskrit texts, the cosmos, including the human body is made of five elements. They are earth, water, fire, air, and ether. However, modern science doesn’t yet recognize the existence of the fifth element ‘ether.’

Anahata chakra: The energy centre located at the heart region on the spine.

Anahata sound: The sound produced without anything being struck and could be heard by a person internally.

Asana: It is a yogic posture. Yoga practitioners practice various asanas as a preparation for meditation based *Ashtanga* yoga.

Apān: The life force which operates in the lower region of the body!

Ashram: The yogic retreat. It is the residence of a *Guru* or the venerable teacher under whose direct supervision people practice yoga.

Ashtanga yoga: This is also called *Raja* Yoga. It is a meditation-based yoga system. It has eight preparatory levels

or stages.

Ashtami: The eighth day after the full moon or new moon as per the lunar calendar system in India!

Ashtami havan: A sacrificial fire ceremony performed on the eighth day during the *navaratri* or the nine-day festive season in India in honor of the supreme cosmic power.

Añavee □eeksha: An initiation into the practice of any kind of yoga system or any other practice aimed at materialistic fulfillment before the awakening of *kundalini* energy in a person.

Añuvopay: The technique used for giving *añavee deeksha*!

Bhagavad Gita: The literal meaning is song celestial. It is a sacred Sanskrit text of the Hindus. It is in the form of teaching by Lord Krishna to his friend and the Pandava prince Arjun who refused to fight the battle to avoid the unpleasant act of killing his relatives on the opposing side. This text is part of the famous epic Mahabharat of the Hindus.

Bhakti yoga: It is a yoga system based on the devotion of a person to a particular God or Goddess. Here, the devotion is used as the technique to achieve stillness of the mind. Usually, this kind of yoga practice is suitable for persons who are temperamental by nature.

Brahman: The supreme divinity pervading all cosmos and beyond or the God or Almighty etc.!

Brahmacharya: The practice of celibacy!

Brahma muhurta: This begins approximately one hour and thirty minutes before the sunrise! It is considered as the most auspicious time for undertaking any kind of work and more so for yoga practices.

Buddhi: It is a form of the cosmic energy called the ‘intellect’ in a person or the discriminating faculty along with which egoism is co-located.

Chakra: An energy center in the cerebrospinal system!

Chamunda: One of the Indian Goddess worshipped at the city of Dewas in India.

Chidakash: The mind space!

Darshan: The opportunity to see a person or any other thing!

□ **Deeksha:** The formal procedure of giving initiation into a yoga system to a practitioner by his or her Guru. It is usually done at an auspicious time on an auspicious day selected for the purpose.

□ **Deekshadhikara:** The formal authorization given to give *Deeksha* to any person by a spiritual or yoga Guru to one of his or her disciples. After this authorization, the disciple also becomes a spiritual or yoga Guru formally. This authorization can be given to more than one disciple also.

Dhanteras puja: A worship ceremony performed on the festival of *Dhanteras* festival in India.

Dholak: A kind of musical instrument of India!

Dhyan mudra: The meditative posture and gesture!

Guru: The venerable teacher who drives away the darkness or ignorance from the mind of a student, so that the light of knowledge which is already there inside the Self shines forth!

Guru Gita: The song celestial in adoration of Guru. It is part of an ancient Sanskrit text called *Markandeya Purana*. It teaches the essence of Guru and how to worship him as God or the Almighty. It is available as a separate book on many publishing platforms.

Guṇas: The three qualities of the mind-stuff.

Japa: Repetition of mantra!

Ji: It is a suffix added at the end of any name or a professional as a mark of respect in the Hindi language in India. The same suffix might also be in use in more of Indian languages as well.

□ **ñāna yoga:** This is a yoga system based on the path of knowledge. Usually, this kind of yoga practice is suitable for intellectual type people.

Kaali: The Goddess of destruction or the primordial supreme cosmic power in the destructive form!

Kailash parvat: Kailash Mountain in the Himalayan ranges!

Kamakya: A Goddess worshipped at Guwahathi city in the Assam state of India.

Kalighat: A Goddess worshipped at Kalighat in India.

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Kanyakumari: A Goddess of India worshipped at the city of Kanyakumari in the Tamilnadu state of India. It is located at the southernmost tip of India.

Kartal: A kind of musical instrument of India.

Kathak: A kind of dance form of India!

Kawali: A kind of dance gesture of India!

Kriya: The involuntary reaction in body, mind, and external daily life which manifests to clean the mind of a person of all its sensual impressions!

Kundalini: The supreme primordial cosmic energy which manifests in the form of the universe. This energy is located at the base of the cerebrospinal system in every human being halfway between the anus and the genital region.

Lakshmi: The Goddess of sustenance or the primordial supreme cosmic power in sustaining forms!

Lingam The phallus! Followers of Lord Shiva worship him in the form of a phallus.

Ma Durga: The Goddess Mother *Durga* worshipped in India.

Mahalakshmi: The great Goddess of sustenance or the primordial supreme cosmic power in sustaining forms!

Mala: A string of Rudraksha beads used for counting while doing the repetition of a mantra.

Māyā Cosmic illusion or the cosmic energy in its most fundamental form!

Manipura: The energy centre located in the navel region on the spine.

Manjunatha: Lord Shiva!

Mantra: It is a sacred Sanskrit syllable or a word or a sentence or a group of sentences that could run into any amount of text.

Mantra shastra: The science dealing with the mantras! So many ancient texts are available in Sanskrit dealing with this subject.

Mazira: A kind of musical instrument of India!

Meenakshi: A Goddess of India worshipped at the city of Madurai in the Tamilnadu state of India.

Moksha: It means salvation or free from the cycle of life and

death for any creature. As per the ancient Sanskrit texts, this is possible only for a human being. That means this is not possible for any other living creature, including the celestial beings and demons.

Mudra: A special yoga gesture!

Mookambika: A Goddess worshipped in India.

Mūlādhāra chakra: The energy centre located at the base of the cerebrospinal system halfway between the anus and the genital region.

Naada: The primordial vibration that caused the beginning of the cosmos!

Nadis: Subtle channels of energy!

Nadi shuddhi: It means cleaning of the subtle channels of energy. This is usually done by practicing *pranayama*. It is a yoga technique.

Nadi sodhana: The process of pumping out of the impurities from the subtle channels of energy!

Naga baba: The mendicants who roam around yielding a trident. They are usually followers of Lord Shiva. They are usually found roaming around without wearing clothes, and their bodies smeared with ashes.

Navratri: It literally means nine nights. However, this nine-day period is observed as a festive season by Hindus in India. Usually, many serious devotees observe fasting during this period. This period is meant for worshipping of the supreme cosmic power or the divine as Mother Goddess as per the tradition of *shakthas* or energy worshippers.

Ojas When celibacy is practiced by people, sex energy gets converted into this substance. It is supposed to be climbing up the *sushumna nadi* or the central channel of the spine. As a result, it gives some kind of powerful aura to the people to attract masses. Wherever a person is seen in society displaying extraordinary genius and impacting a large size population, it is due to the power of these substances!

Padmasana: The lotus posture of the asana!

Parampara: The lineage or the order of monks of any tradition or yoga system!

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Parāśakti: The supreme primordial cosmic energy!

Parayanam: Recitation!

Patanjali Yoga Sutras: This is an ancient Sanskrit treatise on *Ashtanga* yoga or *Raja* yoga. This is considered to be the most authoritative text on the meditation-based above the yoga system.

Prāṇ: It is a form of the cosmic energy or the kinetic energy pervading the entire cosmos. It is also the life force pervading the 'sheath of life force' in a human body.

Praṇāma: It simply means salutations. This word is used by people in India while greeting elders or venerable persons in society, usually accompanied by both palms joined together either standing or kneeling. Sometimes prostration of the body is also done on the ground.

Prāṇ vāyu: It is the life force in the form of an invisible gas that operates in the upper region of the human body.

Prāṇāyama: It is a part of *Ashtanga* or *Raja* yoga. It deals with the science of breathing to achieve control over the life force that exists within the human body.

Puja: Worshipping ceremony in India!

Rajas: One of the three qualities of the mind due to which creativity manifests in all forms.

Raja yoga: This is also called *Ashtanga* yoga. It is a meditation-based yoga system. It has eight preparatory levels or stages.

Ramayan: It is an ancient Sanskrit text of India. It is an epic that describes the deeds of Prince Rama, who is worshipped as a divine incarnation of God in India. The prince was born in an ancient kingdom of the Indian subcontinent and later became its ruler.

Rishis: Sages of India!

Sādhana: It is the voluntary practice done by a person tinged with the human egoism before *kundalini* energy has been awakened in his or her body.

Sādhana: It is the phenomenon of involuntary practice that takes place inside a human body, mind, and in the external daily life after *kundalini* energy has been awakened.

S□dhak: A practitioner of any yoga or tantric system!

Sahasrara: The energy centre located at the crown of the head.

Sams□ra: The worldly existence or the experience of life by a human being or any other creature. It is presumed to be the only psychedelic in nature as per ancient texts.

Sam□dhi: It is a state of thoughtlessness. It is the terminal objective of all yoga practices before self-realization can occur!

Sankalpa: Freewill exercised by humans in their minds!

S□kshi bh□vam: The state of a mute witness or mindfulness in a human being! It is a term applied to the human psyche.

Sarswathi: The Goddess of creation or the primordial supreme cosmic power in the creative form!

S□tvig: One of the three qualities of the mind due to which the function of maintenance or sustenance manifests in all forms.

Shastra: The word means science. However, it is usually used when reference is made to the ancient Sanskrit texts on various sciences.

Shakthopay: The technique used for giving *shakthipath deeksha* or initiation. Here, the cosmic energy or the *shakthi* is used as the tool.

shambhavi □eeksha: *Shambhavi deeksha* or initiation is a state reached by a person. There's no more initiation or *deeksha* at this state as such although often misunderstood by people. This state is supposed to be reached at the end of yoga practice using *Shakthopay*.

Shambhavopay: The alleged technique used for giving *shambhavi deeksha* or initiation.

Shambhavi mudra: The yoga gesture allegedly used by people to give initiation into *shambhavi deeksha*!

Shanthi: Absolute peace!

Shakthas: The energy worshippers in India! They worship God in the form of cosmic energy.

Shakthip□th: 'The descent of energy' It is a technique used

Blessed by his Guru

by the Order of *Shakthipath* monks to initiate a practitioner into the *Sidha Maba* yoga system.

Shakthi: The primordial cosmic energy!

Shakthi peeta: The primordial cosmic energy centre!

Shiva murti: Form of Lord Shiva!

Shri Phal: Coconut!

Siddha mah□ ***yoga***: The grand yoga system encompassing all the individual yoga systems after the *kundalini* energy is woken up in a person. It is the yoga system practiced by the Order of *Shakthipath*.

Surya tratak: A tantric practice involving focusing of concentration on Sun.

Sushumna: The central channel of the spine in a human body!

Sushumna nadi: The subtle channel of energy in the central channel of the spine in a human body!

Sv□***dhisth***□***na chakra***: It is the energy centre located near the root of the genital region in the cerebrospinal system.

T□***mas***: One of the three qualities of the mind due to which destruction manifests in all forms.

Tandhra: It is a state between the dream state and the waking state as per yoga texts.

Tantra: A form of yoga system.

T□***ntric***: Practitioner of *tantra*! A form of yoga system!

Tattva: The essence of a thing!

Trishul: The trident wielded by Lord Shiva!

Vaastu: The ancient Indian science pertaining to ideal architectural aspects.

Vairagya: It is a state of the mind when interest is lost in both the external and internal worlds, which are materialistic in nature.

Vaishñodêvi: The Goddess located on the *Trikūta Mountain* in *Himālayās* in the State of Jammu and Kashmir in India. It is the most popularly worshipped energy centre.

Vedanta: It is one of the six systems of Indian philosophies.

Virat Kali: The Goddess of destruction in her full universal form.

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Vishudha: The energy centre located in the region of the throat on the spine!

Yogi: The practitioner of any yoga system!

Yôgini: The lady practitioner of any yoga system!

Yam: The seed mantra sound of the heart chakra or the *anahat* chakra.

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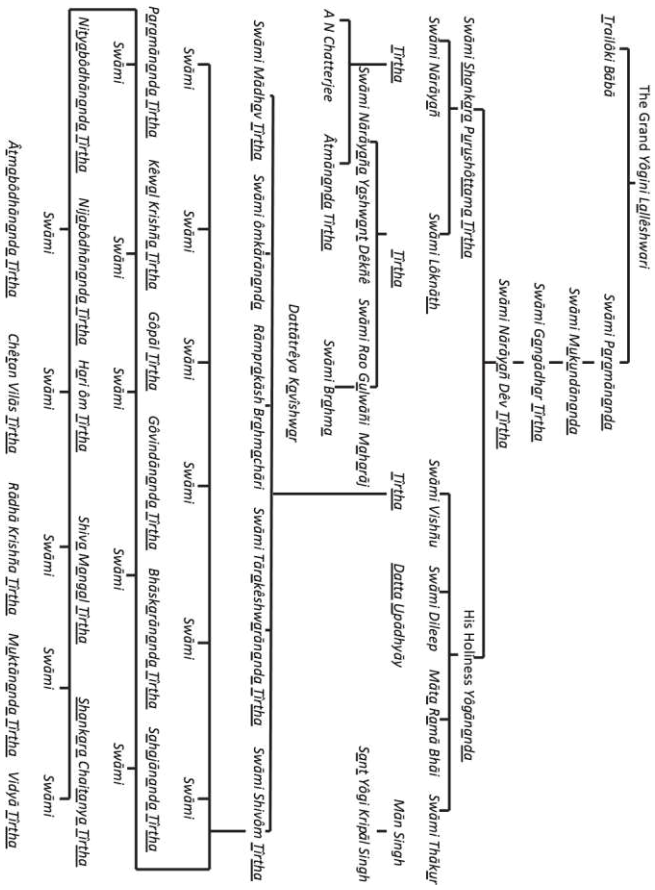
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Monks of the Shakthipāth Order (Traceable History)



About the Author

At the age of fifteen he was attracted to the mighty Himalayan ranges and the source of the river Ganga, due to his passion for adventure in rock climbing and mountaineering.

His long journey of more than two thousand kilometres led to a different journey altogether, after he encountered his Himalayan master on board the same train as a young boy!

Unknown to the young lad his journey had already been scripted long before it began!