

Secrets of *Shakthipāth* and *Kundalini* Yoga

(My response to questions asked by
practitioners and their experiences)

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DEDICATION

I am inspired to dedicate this work to all the practitioners of *kundalini* yoga who have taken *shakthipāth* initiation in the past and also those who would be doing in the future.



His Holiness Swami Sahajananda Tirtha at the age of 85 in the year 2009; the venerable Guru of the author

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ACKNOWLEDGMENTS

I am forever indebted to my venerable Guru, His Holiness Swami Sahajananda Tirtha, who made me a *shakthipāth* Guru.

I am also deeply indebted to all the venerable Gurus of my lineage of the “Order of *Shakthipāth*” whose collective wisdom has been the guiding light for me while venturing into some of the uncharted waters of this ocean of ancient knowledge.

I compliment all the practitioners who made the compilation of this book possible. If they had not persisted with their numerous doubts on the subject, I would not have possibly explored my mind so deeply for throwing light on some of the lesser-known details regarding the subject.

I am grateful to Mr. Nagarajan Chidambaram, one of the practitioners who had painstakingly compiled the main bits of conversation between the other practitioners and me.

Key to the pronunciation of the words in *italics*

- a - sounds like “u” in success
- ā* - sounds like “a” in car
- ċ - sounds like “k.”
- d - sounds like “dh” without stress
- ê* - sounds like “e” in there
- h - “h” is silent
- î* - sounds like “i” in niece
- ĵnã* - “*ĵn*” sounds somewhat like gn
and “*ã*” sounds like “a” in shall
- m - sounds closer to “m.”
- ñ* - sounds somewhat closer to nn
- ô* - sounds like “o” in go
- ś - sounds like “sh” in shall without stress
- sha - sounds like “sha” in shall without stress
- t - sounds like “th” without stress
- tha - sounds like “dha” without stress

INTRODUCTION

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 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 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

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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 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 *shakthipāth* Gurus

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while interacting with their disciples.

Swami Sahajananda Tirtha

FOREWORD

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.

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 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

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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* yoga.

Most of my answers to the questions are not new from the point of its content. They are consistent with the well-known phenomenon expounded by various Gurus of the

shakthipāth lineage. However, some of the questions have been answered with a slight modification so that the message can be understood by a wide range of people with a different background. I have tried my best to keep the various religious and philosophical teachings out of the discussion. I have more or less strictly adhered to the teachings of yoga texts.

This book is basically the compilation of various questions asked by the practitioners who have taken *shakthipāth* initiation from me and their direct experiences in the aftermath of *shakthipāth* initiation. A few questions asked by other practitioners who have not been initiated by me have also been included. Some of the questions asked by the practitioners have been deliberately not included since they were too personal, and this book would have got cluttered.

There is a massive quantity of literature available all over the world in many languages pertaining to *kundalini* yoga practice. However, the available literature is mostly on the awakening of *kundalini* energy through various independent methods like *Ashtanga* yoga or *Raja* yoga. Literature available on *shakthipāth* initiation into *kundalini* yoga is generally limited. Further, authentic personal experiences are rarely made available. Therefore, I am hopeful that this book will be beneficial to all the practitioners of *kundalini* yoga from various lineages. A general reader may also find it informative as well as educative.

These are the less known secrets of those brave practitioners who have ventured into the much less known waters of the ocean of knowledge.

May the supreme cosmic power in the form of awakened *kundalini* energy in their bodies guide them safely to cross this vast ocean of samsāra or this worldly existence! May this *shakthipāth* initiation into *kundalini* yoga free them all

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forever from the cycle of birth and death!

God bless you all.

Author

ON THE MANIFESTATION OF THE *KRIYAS*

A practitioner: I would like to elaborate on my progress in *sādhana*. Still, I'm not able to sit a long time in meditation — 45 to 60 minutes maximum. On the *muladhara* chakra, I had a sensation of freezing and numbness. On the *svasthithan* chakra, I felt swirling sensation, a warm feeling and sometimes crawling sensations too. On the *manipura* chakra, I felt a swirling sensation in front. On the *anahata* chakra, I felt fast heartbeats, sometimes fast breathing sensation and a swirling kind of air sucking on my spine. On the *vishudha* chakra on the backside of the neck, I felt needle-like pricking sensations. On the *ajñā* chakra back side of my head, I felt very heavy throbbing sensation. I felt that energy moves up from here. And on the *sahasrara* chakra, I feel calmness and flickering of energy. Most of the time from day one onwards, I'm feeling the same sensations. I can't say how much I'm improving so I'm sharing with you. Please guide me on how to make myself sit more in my meditation. During my trip to “Kedarnath dham yatra,” I saw *Trishul*, *Om* sign and *lingam* in my *chidakash* and very bright violet light and bright orange light which was very soothing.

My response: Excellent! I am very happy to see your progress. There's simply nothing to worry about it at all. *Kriyas* will go on like this way over a prolonged period. Obviously it takes such a long time to clean up your karmas. There's nothing to be done.

Regarding increasing the duration of your meditation session, you will be surprised to know that even the duration of meditation is also dictated by the awakened *kundalini* energy for those practitioners who are practicing regularly. There's simply nothing to be done by you. Just remain a mute spectator to what is going on! But definitely your mind will start undergoing the transformation slowly. Please continue with your practice the same way.

A practitioner: *Prāṇam* Guru Ji! Today I had a very strange experience, it started with the movement of my hands, and then I felt the vibration on my root chakra. Suddenly my whole body started rotating while I was sitting and then my head started spinning, and then it felt like I am swimming and then it felt like I was trying to escape from the water. After that, I felt calm and my body went relaxed, moved backward and I lay down. After that again, a vibration on my root chakra was there, and my hips and whole body started rotating and my hands were like dancing into some classical dance *kathak* or something else. But I heard a voice in my mind, “tha –tha” and some “gun-guru,” and suddenly my legs started doing that classical steps while I was sitting; continues for more than one hour, starts and stops, whole-body movement, dance poses, and then suddenly my hands were into that clapping mode *kawali*, it also continues. After that, I felt like I had some *dhholak* or *mazira* or *kartal* in my hands and my hand and fingers started playing that, when it stops again I felt like I was into the pose where I was making someone to dance giving those beats, signing and enjoying and suddenly felt that I started dancing again, this time most of the movement was in my legs and body. It happened almost for two hours.

My response: Very nice. *Kriyas* are happening full-

blown for you now. Just go ahead with your practice at full speed. Just don't try to stop the *kriyas* as far as possible. They all are due to your past karmas only. Everything is getting cleaned up. Please carry on with your practice the same way.

A practitioner: Sharing my yesterday's experience. I had a different kind of experience, while I was practicing in day time, I felt vibration in my body, but no dancing activity as I felt before, and I also felt a vibration or a force in lower chakra, root chakra and then I felt the same in my naval and third eye and upper head position, with jerk. And when I was practicing in the night, I felt a wired experience. I felt a lot of force in lower chakra and then felt the energy working on the throat chakra, third eye chakra, then suddenly felt like some energy is stopped at heart chakra. Then my breath also stopped and I was not able to take the breath from the stomach, it was just from heart, and after some seconds its release, it happens at least 15-16 times till I opened up my eyes. I was feeling like my body is separate and my breath is separate and my mind was different, and also calmness was there while I was in meditation. Was it a *kriya*? Or was it a different breathtaking process altogether?

My response: Of course, they all are *kriyas* only! It seems some of the *kriyas* related to breathing are also happening besides the other *kriyas*. There's nothing to worry about it at all. Please continue to practice the same way. You might experience even more such breathing-related *kriyas* in the future.

A practitioner: Today, during my meditation, I saw visualization of unknown faces that are colored in black and with also I saw an eye but mostly figures, also I saw bright lights off and on, then all of a sudden I felt my head was heavy and numb. I felt like there's a surgery taking place in the center top of my brain that took a while, followed by vibrations throughout my whole body about three times, my breathing became heavy. I was aware of my body movements as I was so restless my legs and arms kept moving off and on while I was lying in bed that's how I usually meditate. Still,

heaviness in the head while that operation is going in my brain I was smiling and short laugh and giggles fallows, then I saw my fiancée full name, but after the meditation, I felt good.

My response: Okay! Excellent! I am glad to see your progress. They are *kriyas* only happening full-blown now. Just go ahead with your practice at full speed. Slowly try and increase the duration of your meditation.

A practitioner: Namaste! I am Shalini. I got *deeksha* from you on 24/11/2019. Today I meditated at 8 pm with you for around 40 minutes. I could concentrate highly on the first time. I was lost totally for some time. I could feel the energy traveling from top to bottom. Sometimes felt something crawling on the right leg and back. I am not able to recollect everything. Honestly, I am still under the hangover.

My response: Excellent! I am very happy for you. It seems *kriyas* have started. Please continue with your practice the same way.

A practitioner: A little about my *sādhana* or practice today: I woke up at 04.45 AM and practiced *sādhana* for approximately one hour and thirty minutes. The practice was very deep with a lot of vibrations and movement in my legs, neck and spine. This is the first time I have meditated for such a long time. After about one hour, it felt like a magnet was dragging me in. I sat again during the *shakthipath* initiation ceremony for about another hour. This time the *kriyas* and vibrations were more intense. I could not move my body the way I was moving with so much ease and vibrations were felt throughout my shoulders, head, torso and legs. At one point, a magnetic eraser from a whiteboard fell off the whiteboard and landed on the floor. It terrified me and I felt that the vibrations through my body made the eraser fall. I continued focusing on your image mentally and visions were flowing through my mind space as I tried to remain as a mute spectator.

My response: Very nice. I am glad to see your

progress. Please continue to practice the same way.

A practitioner: *Pranam* Guru Ji! I got *deeksha* from you in the evening at 8 pm today. I am from Mumbai. I would like to share my experience with you. This was my first spiritual experience, and I am still smiling by its impact. The first five minutes I was finding it a little tough to concentrate. Then suddenly, I felt a boost of energy from the *muladhara* chakra. And this energy started making me move left to the right, slow but involuntarily moving. Then this energy got a little intense and the movements became faster. As guided by you, I surrendered completely to the energy. I seem to have lost track of who I am! And other details! The whole experience lasted for 40 minutes, I feel truly at peace.

My response: Very nice! It seems *kriyas* have started. We will observe more over the coming days. Please continue with your practice the same way tomorrow also.

A practitioner: I am experiencing eye movements, head movements, body movements (swaying), different breathing patterns, strange sounds emanating from the mouth, facial muscle twitching, pain in the lower back, aroused root chakra, nice fragrances. Latest development is lots of yawning happening during meditation, I am sleeping during the day (which I never used to do earlier, if ever I slept during the day, it was very difficult to fall asleep during night), but now I get sleepy around 9 pm and get a good sleep like a baby, despite sleeping during the day.

My response: All *kriyas* are happening perfectly the way they are supposed to happen. There's nothing abnormal or strange. Even the sleeping cycles are known to get impacted after *shakthipāth*. There is no need to worry about it. Please continue with your practice the same way. I am glad to see your progress.

A practitioner: Lots of body movements, hand movements, head movements happening. Face also getting twisted and turned into various weird ways. These start the

moment I sit down in meditative posture. Felt energy tingling at the back of my neck. Also, I feel goosebumps often. Today after a few days of the above, a new phenomenon occurred, eyebrows started moving up and down and then my eyeballs were rolling in different directions, sometimes the gaze got fixed between the brows for a brief moment.

My response: Very nice. I am glad to see your progress. Please continue with your practice the same way.

A practitioner: During the *shakthipāth* initiation given by you today, I felt the energy around me (passing air near to me). The throat was feeling dry. On my third eye, I saw flashes of green light with vibration and sun in between also seen. Vibration felt in my hands and legs. There was energy flow in the entire body. I enjoyed the experiences during the *shakthipāth* — also OM sound in the last part.

My response: Okay! Very nice! It seems *kriyas* have started. Please carry on with your practice the same way tomorrow also.

A practitioner: Sat down for meditation at around quarter to 11 o'clock and just got up. It was a beautiful experience, for all these two hours, there was continuous *kriya* happening in my body. My head did not stop moving for all this while. It was moving sideways, up and down, in circles, it was like someone else was controlling it completely. Sometimes the movement was small and sometimes it was so big that my upper body swayed with it. I just sat and kept on observing this *kriya*. It didn't matter if my eyes were closed or open, the *kriya* kept on happening. Many times when my neck would be turned to one side, held it there for some time and then on its own, it swayed to the other side and was held there. Even now, if I let myself lose the *kriya* will restart. I forced myself out of it because my son was to be served lunch. I have surrendered myself completely to the divine and am just an observer.

My response: Okay. Very nice! I am glad to see your progress. Please continue to practice the same way.

A practitioner: Sharing some of my experiences from today's meditation. I was experiencing that my body was moving from left to right not physically, but some shift like the movement was there and also as if I was in a semi-consciousness state. I could see some face like images and felt that I was about to sleep. Then I bring my consciousness back and after that, I also felt as if something from my body, maybe soul or I don't know, was just dragged to the upper side. What kind of experiences are these? I felt like a lot of energy was releasing from my body, and also I felt jerks two or three times as if a vehicle was getting started. Rest is the same as vibration and calmness on crown chakra is still there, and also vibration on the third eye.

My response: They all are *kriyas* only. All sorts of such *kriyas* will take place in the future, too, and it will go on for a few years. Yes, even the floating kind of experience is also common. Some of our practitioners have been reporting it regularly. Jerk like movement as if a vehicle has been started is the most typical sign of *kundalini* awakening. Therefore, don't worry about it at all. In fact you should be happy that your cleaning of karmas has begun rapidly. Since you are newly initiated recently, that's why you might be feeling that way. I am glad to see your progress. Please continue with your practice the same way.

A practitioner: Guru Ji! Could you clarify more on the concept of humiliation/erosion of egoism by the awakened *kundalini* energy by manifesting appropriate *kriyas*, as explained in your previous book?

My answer: Some events will happen in your daily life to cause humiliation and thereby impacting on your egoism. This is basically a *kriya* to clean such kind of your past karmas. But with a small incident hurting your egoism a lot of your karmas are washed off as a result. Kindly try to

remain calm without responding to such events. But often it is not possible for us to remain calm. As a result, our reactions become fresh karmas once again. But these fresh karmas are relatively easier to get cleaned later on during your regular practice.

Another practitioner: I really love this answer, is it applicable to all of us practitioners?

My answer: Yes, it is inevitable for everyone. One needs to endure such unpleasant experiences and your past sins are erased with that *kriya* or reaction. But please remember to remain cool and calm as much as possible during such moments of extreme emotions like anger, vengeance, shame etc.

A practitioner: Is it necessary that when a person gets initiated or every time one meditates, one should have experiences like the ones were being reported by many in their feedback?

My answer: It is not necessary that whenever a person gets initiated, he or she experiences the *kriyas* or reactions. If anyone doesn't experience any *kriyas*, it does not mean that *shakthipāth* initiation was not successful. *kriyas* might be occurring inside the other sheaths like mind and intellect which people don't recognize usually. Moreover, when minor karmas are erased from the mind one does not even feel it much. Sometimes heaviness is felt in the head when the energy is trying to clean up some strong karma. Sometimes *kriyas* may not start due to the lack of required mental conditions. Repetition of the mantra will sort out this problem slowly. It is akin to a wet haystack due to rain etc. Obviously it will not catch fire properly when lighted up.

Similarly subconscious mind is like a haystack. At the time of receiving *shakthipāth* initiation, if the person was not

calm etc., the reception of psychic energy will not be proper. Similarly if the other karmas in mind are not in a state of equilibrium, then also the reception of psychic energy will not be proper. But definitely *shakthipāth* or lighting of the spiritual fire will take place. It will not die down like the physical fire lighted to the haystack. Therefore, you don't have to worry about it much if *kriyas* are not taking place. However, it is important that you do regular practice. That means if *kriyas* or reactions don't occur even after doing your regular practice then there is no need to worry about it at all. Just carry on with your practice regularly with a calm mind. I repeat the word calm mind. Otherwise, if anyone keeps waiting for the *kriyas* to manifest then it will further get delayed. The more a person gets psyched up for the manifestation of *kriyas*, the more delay will occur. Kindly understand that psychic energy is conscious and all-knowing. After the awakening, it will aim to humble down the practitioner. Please understand this aspect. Therefore, exercise full self-surrender to the divinity.

ON *SHAKTHIPĀTH*

A practitioner: I was so excited for my *shakthipāth* initiation that I had not slept the whole night before. I just couldn't sleep. So the next day morning at the time of my initiation at 7 AM my alertness level was very bad. The same thing happened for the next two successive days. I feel due to my shortcomings and over-excitement, I might not have been a good recipient as I was not tuned into alertness and sharpness. My sincerest apologies! Is it possible to give me *shakthipāth* initiation once again please?

My response: Please don't worry about it at all. There's nothing known as *shakthipāth deeksha* not being successful. However, the mental condition of the recipient at the time of *shakthipāth* initiation matters to some extent. But this is a minor issue. It is your past accumulated karmas that matter most. Understandably, all practitioners may not be able to exercise a perfect state of calm mind at the time of taking initiation. But no need to worry about it at all! It might cause a little bit of delay and nothing more than that. It is just like the delay which occurs when trying to light up a wet stack of grass. Other than this, it is all your internal doubts only. *Shakthipāth deeksha* is given by a Guru only once. Actually it is me who has to confirm whether *deeksha* has been given or

not, which I have already confirmed to you. Please be patient and have full trust and faith. Please continue with your practice the same way as told to you. Please sit along with me when I am in meditation whenever possible for you.

Regarding the re-doing of *shakthipāth* simply, it is neither necessary nor it is done the second time. It is not like any physical action. Moreover, the cosmic energy is all-knowing. Just don't worry about it at all.

A practitioner: Thank you so much, dear Guru Ji - I was worried that I might have messed up my initiation with over excitement and not being in a stable and calm condition. One more thing Guru Ji! You said the three day period is mandatory. But because of my exhaustion due to no sleep, I almost fell asleep the next two days during meditation. What happens in that case? I am continuing the practice now. Now I am in a more stable state. But because I messed up during the three days, I am a bit worried.

My response: Second and third days are meant for observing the practitioners only. Otherwise, *shakthipāth* initiation is over on the first day itself. Regarding falling asleep during meditation, it is an age-old problem for all practitioners of yoga. It is the most common among all the practitioners. Just don't worry about it at all. Have faith and trust. Lastly, exercise full self-surrender to the divinity or Guru. It's just your internal doubt and fear. There's nothing known as perfect initiation either. A little bit of messing up happens with almost every practitioner. Please don't worry.

A practitioner: Dear Guru Ji! I need your blessings to spread the word out about *shakthipāth deeksha*/ initiation with likeminded people. Please guide me in understanding health restrictions due to which an individual becomes ineligible for *deeksha* and other important information on eligibility criteria.

My answer: Sure. You can spread the word around regarding *shakthipāth deeksha*. Some of our practitioners have been doing this. Basically you must screen them for a few

things. There should not be major health issues like heart-related health problems, cancer, HIV or any other major health problem. Minor health issues are no problem! Next, they should not have taken *shakthipāth deeksha* earlier from any of the Gurus in our *parampara* or Order. But this is applicable only within our *parampara*! If they have taken *shakthipāth deeksha* from someone else from other *parampara* or Order, then there's no problem. Another requirement is that they should not be seeking *shakthipāth deeksha* for any materialistic benefits. This is very important. Otherwise, it will be a waste. Initially, please share my book with them. The best way to promote the *shakthipāth* initiation program is by joining some social media groups like Facebook related to yoga, *kundalini* yoga and other spiritual groups. You can post a message in those groups that if anyone is seeking *shakthipāth* initiation free of cost, then they can contact you.

A practitioner: Guru Ji! Are all the Gurus in your *shakthipāth* lineage self-realized?

My answer: I can only say about myself. I am just like you. Struggling for my self-realization! Nowhere near anything! Let alone self-realization! Therefore, I have no idea about the spiritual level of the Gurus of my lineage.

A practitioner: I have a question. How does *shakthipāth* help in case of a curse on anyone? This is the third time when someone who has some powers like seeing my aura and previously two astrologers had also said this that there is a curse on my paternal family. And I remember that my grandmom always used to say this but at that time I was a kid and didn't even believe in all this or maybe didn't pay any attention either. So according to this, no girl in my family is happy or has a marital bliss. This is also true except for two girls. Basically I'm asking this as this thought came across my mind.

As you know, this is the second time I have received *shakthipāth deeksha* and all I have to do is meditation. But I just can't do that. I either get involved in some work such that even in spite of trying my level best, somehow, I just don't

get to sit and meditate. So is this negativity trying to pull me back from my destination? I decided that I will start from *navrātri* festive time anyhow and I tried to by getting up early also and by hardly sleeping for four to five hours. But still that day something happened and couldn't sit for meditation. I sat a bit later but then I just couldn't concentrate. So as we are not supposed to force ourselves, I got up then.

My answer: After *shakthipāth deeksha*, everything gets burned down. Whether it is a curse or anything else is all materialistic in nature. Therefore, everything is doomed to get neutralized. As I have mentioned several times earlier, *shakthipāth deeksha* is the highest form of yoga technique available since ancient times. However, kindly understand that it can't be treated as a cure for any sort of thing. Whether it is illness or poverty or curse or black magic or any other kind of misfortune from a worldly point of view, happens due to the past accumulated karmas only. But if someone wants to seek the cure or remedy for such things, then *shakthipāth* can't be used for that. However, as a byproduct or result of the serious practice or *sādhana*, all those things get nullified and the person is freed from those karmas. That's for sure.

A practitioner: Whenever you are giving *shakthipāth* initiation to anyone, will it be beneficial for us if we also sit for meditation along with you?

My answer: It will be beneficial if practitioners sit for meditation along with their Guru when he is giving *shakthipāth deeksha* to someone else. The vibrations will be more powerful at that time. It will also be very good if those who wish to sit along with their Guru share their names in advance so that it would help the Guru to direct his thoughts towards them. In that way, the vibrations tend to become all the more powerful and helpful. It is also advised that the practitioners focus their minds on the image of Guru.

A practitioner: Suppose some kind of black magic was done on a person and that same person was given *shakthipāth* initiation. Will the *shakthipāth* initiation neutralize

the black magic done on that person?

My answer: First of all, the claim regarding black magic having been done by someone is a debatable issue. In case it has been done, then it will ultimately get sorted out after *shakthipāth* initiation. However, as you questioned, it will get sorted out only as *kriyas* start manifesting. It will indeed take some time for all such kinds of aberrations to get sorted out. However, if a practitioner doesn't practice, then the cosmic energy remains dormant and these kinds of benefits will not be accrued to the practitioner. The bottom line is *shakthipāth* initiation can't be used to free oneself from the effects of black magic. It will happen as a byproduct if a practitioner is sincerely practicing. I hope you have understood the concept now.

A practitioner: Is Swami Gangadhar Tirtha the first Guru of the *shakthipāth* lineage/Order, and how did it all start?

My answer: Yes. In modern times he is the first Guru in the lineage. That's it! He started it. Very little information is available on him.

A practitioner: Still wondering! What are the roots/origin of *shakthipāth*? How did it come to be the way it is now? Is it secret, not a secret and why?

My answer: There are three stages in the spiritual evolution of a person broadly speaking. In the first stage, the technique applied is called "atomic initiation." All kinds of worship of God done by a human being including the practice of various yoga or *tantra* techniques before the awakening of *kundalini* energy, comes under this category. That means it amounts to nothing in reality because it is done by a person tinged with egoism, although some kind of initiation must have been given by a Guru. This effort is so minute. That is why it is called "atomic initiation." I am omitting the Sanskrit word *añavee deeksha*. After a person does this kind of practice over several prolonged lifetimes, he or she reaches the second stage. The person becomes eligible for receiving *shakthipāth* initiation. At this stage, *kundalini* energy

is directly awakened by a Guru by performing *shakthipāth*. Because of this, you find very few people who have taken *shakthipāth* initiation in general.

Otherwise the majority of mankind seeking their spiritual growth falls under the first category. Therefore, *shakthipāth* Order has remained secretive in nature. No one knows when it has started or why it has been like that. Perhaps the evolution of human race and their spiritual growth must have been ordained by nature in the natural course of time. Just imagine! Mankind was in existence for quite some time. At least it was already highly evolved much before the advent of modern religions like Buddhism, Jainism, Christianity, Islam, Sikhism and other religions. What about the period before this? For example, we know that Egyptians have built pyramids.

Similarly we hear about the Mayan civilization etc., Today we might speculate about the various theories, but the fact is human evolution was very much in a highly developed state. As far as yoga systems like *Ashtanga* yoga or *Raja* yoga and *shakthipāth* are concerned, they were also in existence. But we have no idea when did they start. In India, we only have some references in ancient Sanskrit texts like *Ramayan*, that Prince Rama was given *shakthipāth* initiation by his Guru sage Vashista. It is not the business of a yoga practitioner to bother about such academic stuff. A yoga practitioner goes for direct experience. Just like a patient consumes the medicine and not bother about the pharmacy part of it or the biochemistry part as to how it works inside a human body. You can also Google around for the information. But all of it may not be authentic as you are aware.

A practitioner: So we do our practice and pay homage to you, and the outcome will be what it is! No expectations?

My answer: You can't have expectations simply because you have no idea about the high volumes of karmas accumulated by you in your past lives. That's the problem. However, you will get adequate insight into your practice

based on the kind of transformation occurring in your mind. But nothing can be said about the salvation part of it since it is in the hands of God. All that *shakthipāth* can do for you is to take you to the level of *samādhi* or thoughtless state. That by itself is a very high spiritual state. A person acquires even supernatural powers in that state. It is just for your information.

A practitioner: Will *shakthipāth* help with our spiritual progress in future lives too? Will our *sādhana* or practice automatically continue from where we might leave it in the current birth?

My answer: Yes please. All yoga texts have been harping on this. However, in every life time, *shakthipāth* initiation is required to be taken formally under a Guru. The occurrence of this formality seems to be predestined more or less. Of course! It will depend upon the accumulated karmas in your previous lives too.

A practitioner: Even after taking *shakthipāth* initiation, are there any chances of non-awakening of *kundalini* energy despite the disciple meditating every day?

My answer: *Shakthipāth* initiation is akin to lighting fire in the haystack of karmas. If the conditions are not conducive, then the grass will not catch fire. For example, if the grass is wet or it is raining at the time of the lighting of fire etc., the fire may not rage properly. Similarly, the manifestation of the *kriya* depends on prevailing mental conditions at the time of taking *shakthipāth* initiation. These conditions could be temporary in nature, like the practitioner's mind not being calm. It could also be due to the nature of accumulated karmas in the mind. Although the mind would have already fulfilled the basic requisite condition by acquiring some sort of equilibrium of the three "*guṇās*" (*Rajas*, *Tamas*, *Satvic*) or qualities, otherwise that person would not have been able to meet a Guru and take *shakthipāth* initiation in the first place. Now let me go back a little to our original discussion.

The reason for fire not catching up immediately could

be due to some minor aberration. For example, the mind may not yet be stable enough with the three *guṇās* or qualities. It means a person may be having too much of *Rajas* or *Tamas* quality. The remedy is to practice the mantra with a mind focused on Guru. All said and done, *shakthipāth* once done, will remain active forever. The spark of spiritual fire will not die down as it happens with the physical fire. It will remain dormant if the practitioner does not practice. But it will not die down. Now it all depends upon the practitioner to ensure that the lighted flame is tended so that it starts burning down the karmas. Once the fire is big enough the effort required will become less. Therefore, there is nothing known as non-awakening after *shakthipāth* initiation is given because the very act of *shakthipāth* initiation means the awakening of the *kundalini* energy. The cosmic energy emanates from the body of Guru and after awakening the *kundalini* energy in the practitioner, it returns back to the Guru. Another issue to be kept in mind is that a practitioner may not be experiencing the *kriyas*! But that does not mean that *kriyas* are not taking place inside the body or mind or intellect. For example, in a practitioner who is already awakened in previous lives, the reactions may be very subtle in the current life. Many practitioners do get a doubt as to whether *kriyas* are happening or not. I will tackle this subject later while answering another practitioner.

A practitioner: I would like to ask you a question. When you are giving *shakthipāth* initiation to other people, is it good for those who have already had initiation to join you in meditation?

My answer: Yes. Of course! It is good if you join the Guru in meditation not only when Guru gives *shakthipāth* initiation to other people, but also whenever Guru is in meditation. It is always beneficial for all yoga practitioners to practice along with their Guru. It has some sort of powerful impact, or rather the time is highly beneficial for practitioners. That's the rationale behind it. I keep everyone informed about my meditation schedule so that people can

take advantage of it if possible.

A practitioner: What is the minimum age stipulation for getting initiated by *shakthipāth*?

My answer: There is no age restriction technically. But I don't give *shakthipāth* initiation to anyone unless he or she crosses the legal minority age stipulation. Ideally, the person should be of 21 years or a marriageable age at least. Otherwise, there have been some cases wherein the parents and family members started quarreling with the Guru in case their children happen to develop aggressive *kriyas* or reactions due to *shakthipāth* initiation. If they are at least out of the minority age restriction, then the Guru is safe legally. Otherwise, the consent of the parent or guardian will be required. Usually, *shakthipāth* Gurus avoid getting into such hassles.

Further, it also makes sense to wait until the children become more matured mentally before they are given spiritual initiation. I had to turn down many such requests. In some cases, even teenage children approached me directly without the knowledge of their parents.

A practitioner: Guru Ji! My question is whether *shakthipāth* can be used as a healing modality in people that have a mental illness like schizophrenia or any other? Can these Karmic patterns be cleaned through *shakthipāth*?

My answer: No please. It is because of two reasons. Firstly it will not work out that way at all. They will not be able to receive the *shakthipāth*. Secondly, it is highly risky to give *shakthipāth* to such people. The reaction could manifest in a counterproductive manner. It can go wild and may not be controllable.

A practitioner: Dear Guru Ji! Can you suggest a very good English book on *shakthipāth* and how to get it?

My answer: There is a lot of literature available pertaining to *shakthipāth*. Unfortunately, most of these books were written in the Hindi language. Only a very few have been translated into English. I have circulated the information pertaining to these books earlier. But these

books are not available on any publishing platforms for purchase. They are printed by some of the *ashrams* and they hold all the copyrights. I have been arranging for the books to be made available for some of the practitioners. Only a very few books are available in English. Other than these books, I am not aware of any other books. You can search on the internet and check. But I can't guarantee the authenticity of the literature. This sort of literature is very tricky in nature. You need to be very careful about the authenticity of the source. Otherwise, people might get misguided. That's the danger. It's best to seek this kind of knowledge directly from your Guru rather than depending on unknown sources. I have tried to summarize the principles of *shakthipāth*, whatever little I could do in my book "The Power Unknown to God." Hopefully, I will try and publish my next book also at the earliest. In the meantime, I suggest you try and read my book once again deliberately so that you may unravel new things. Let me assure you that I have tried my best to pack a few things hidden in the book. I can't reveal the reasons for deliberately hiding the content. This had to be done as per the directions are given by my own Guru *Ji*, His Holiness Swami Sahajananda Tirtha. I am sure people who have taken *shakthipāth* initiation and who are practicing regularly will be able to easily unravel the stuff as they read it again and again.

ON BURNING DOWN OF KARMA

A practitioner: As being a chef, I cook a lot of meat products. So does that count in my karma? Does that obstruct anything?

My answer: Yes, of course, but only the cooking activity. Not what you are cooking. I mean you will not accumulate any negative karma by cooking meat etc. It is your profession. So just do your duty with dispassion, even the cooking activity will no longer get accumulated afresh. No. It will not obstruct anything.

A practitioner: What if I enjoy my life as I wish passionately and also practice meditation? Can't I get those fresh karmas washed off later leisurely?

My answer: Yes. Even the fresh karmas too will get destroyed definitely. No problem with that. But it is akin to stepping in the mud and washing your feet again and again. The process of spiritual ascension will become slower, obviously. That's all about it.

A practitioner: If the intensity is not sufficient, is Guru Ji has the power to further intensify the same?

My answer: If a practitioner doesn't practice, then the intensity will not build up obviously. Therefore, if a person doesn't practice at all, then there's nothing that can be

done by a Guru to force his karmas to burn. There's no end to these things. Then the next question would be why a practitioner can't get *moksha* or salvation even without doing any practice simply by the blessings of a Guru. Not even the God will change a person if he doesn't change himself internally. It is a different story that a Guru might be able to expedite the process of burning down of karmas. But every practitioner expecting the same from a Guru would amount to making a mockery of the yoga system. You all might have read in ancient texts that a capable Guru may grant a high level of spiritual ascension instantly if he desires. I agree that this is possible theoretically. But this kind of expectation from students will breed laziness in their practice. That's why it doesn't happen that way in the normal course of events. It may be a rare occasion due to some kind of karmic bond that such a kind of instant elevation might happen. Another issue is every Guru who happens to be a medium for granting *shakthipath* initiation may not be in such a high position to grant instant spiritual ascension. Therefore, this aspect needs to be understood comprehensively factoring in all the issues mentioned above.

A practitioner: How, when, and why did all this karma stuff start?

My answer: It is said in ancient texts that at the beginning of creation, God has decided, "may I be many," resulting in the creation of a multitude of human beings. But all this is applicable as long as a person is in the realm of dualism. Otherwise, a human mind exists in four main states basically; deep sleep, dream, waking and superconscious. Your questions pertain to the normal waking state only as long as a person is in the state of dualism! When this dualism vanishes the idea of how, when and why did all this karma stuff start doesn't arise. Because there's simply nothing other than you! The reality as you comprehend now simply vanishes like the memory of a dream. That's why it is widely proclaimed in yoga texts that energy is simply an illusion. It is also consistent with the modern scientific theory of relativity

and its speculation on the idea of “point of singularity.” Otherwise, how do you think a massive solar system or a galaxy completely vanishes at the “point of singularity?” Where has all the matter, go? It was never there in the beginning. It was simply an illusionary existence all the time.

A practitioner: Yes. Okay. Thank you and will *kriyas* be playing out for the rest of our lives?

My answer: Yes, of course, provided you practice regularly. Otherwise, they become dormant.

A practitioner: What constitutes as a regular practice? How does one assess the depth of one’s practice?

My answer: Practicing at a fixed time and a fixed place daily either once or more. This is called the regular practice. Missing the practice once in a while is understandable. And a good session of practice will last for a couple of days although it is recommended to practice daily. One good session of meditation will impact your mind deeply as if your cerebral region has been hit by something unknown. That’s a sign of deep meditation.

Similarly it also depends upon the kind of transformation brought about in your mind. This transformation of your mind will be known to you very clearly. That’s a benchmark to measure the depth of your practice.

Another practitioner: A couple of days! How can anyone sit for that long? I know I will never have the time to sit for a couple of days. I also know I haven’t even yet managed to have a ‘deep meditation.’ I’m still trying to learn. But definitely I got benefitted to some extent even from doing one hour of meditation.

My answer: I mean the effect of a good session of meditation. The impact will last for a couple of days.

The same practitioner: Oh! Thank God for that! I thought I had quite a bit of catching up to do. Maybe we could say the reason behind coincidences is destiny or fate?

My answer: Yes, of course. Everything is due to the karmas committed in the past. That’s what is called fate as

well or the destiny.

The same practitioner: Yes. That's why I don't believe in 'coincidence' and it having no reason behind it. To me, a coincidence is like a 'fluke.' This isn't how our lives play out. Although many people would believe they are just 'unlucky' or in the wrong place etc., I do find the subject very interesting though. I know all of my problems or issues are lessons and have presented themselves due to the divine timing exactly when I've needed them. I realize this more and more every day with many happenings in my life. I am being guided and being given situations I need to progress for a reason.

A practitioner: So karmas are removed through the process of *shakthipath* initiation along with becoming conscious of each life's lesson. Is this correct? So is it not possible for the same karmas to come back once they are removed unless you repeat the same things without awareness? Or is it unlikely once you have raised your consciousness?

My answer: It seems there's some confusion in the query raised by you. There are no lessons to be learned in this path. You are mixing this with ordinary life. Everything gets burned down. There's nothing known as good and bad karmas for God. These things exist as long as you are in a state of dualism. All religions etc. exist only till you are in a state of dualism. I think that's the reason you are mixing it up. For yoga, there's nothing known as religion or anything else. There's simply only one thing for a yogi or *yogini*. Himself or Herself alone! Let the whole cosmos go to hell! He or she lives alone eternally, for that's the absolute truth and simply nothing else.

The same practitioner: I don't mean to learn lessons from the practice of yoga. I mean to learn lessons from our karmas being removed; we become more aware of them as they are being removed or have a different insight? I don't follow religion either! Never have I!

My answer: Okay, got it. But we may not come to

know of our karmas either while they are being burned down. Even if we come to know of them as I said, there will be no lessons to be learned as such because there's nothing known as good or bad. Is this your query? Only in some cases, for example, if a right leg happens to get injured for a practitioner then please understand that some kind of sin from an earthly point of view must have been committed by the concerned person sometime in the past. That's an indication! But many of the karmas get burned down without our knowledge in the form of various *kriyas* or reactions.

The same practitioner: I wasn't referring to good and bad as such, but with removing of all karmas - the raising of consciousness or vibration I assumed would bring more clarity of said karmas or situations they have endured.

My answer: Okay, but what kind of clarity? I mean clarity of what exactly? That there's nothing to be passionate about anything, whether it is good or bad! Perhaps this is the clarity that might get highlighted as the practitioner becomes more and more conscious of the things. Is this your query? Even if you mean just the karmas merely, whether they are good or bad, still one may not come to know many things. For example, a person might experience some kind of heaviness in the head; with that, some kind of karma might get burned down. But we may not know what those karmas were because that kind of knowledge is not required. However, in the last birth of a person during which he or she is destined to become self-realized, it is said that all past lives will be remembered by that person. Perhaps I am not able to understand your question properly. Kindly try and rephrase the question again in a more detailed manner. Probably I understand the question from a different perspective.

The same practitioner: Okay. Thanks for the patience. Let's say there is something that triggers you to feel angry; for example, maybe a situation or incident of some kind as it has always done for me. Obviously this is some sort of a *kriya* occurring to clean up your karmas. Let us say the removal of karmas has taken place regarding this issue or the

feeling it generates within you. As a result, now you will have detachment along with a new perspective or clarity, maybe as to why you once felt in a certain way or why you were triggered in a way even though you no longer feel the need to react in the same way as before. Is this correct?

My answer: You don't get any clarity kind of a thing here. Rather you stop reacting to such kind of events or situations which used to trigger anger etc., in you earlier. What happens here is you simply don't react at all since it appears to you as playful in nature.

The same practitioner: Yes, I think this is what I am getting at, not responding or reacting in the same way after karmas have been removed. I am dealing with the same situation or issues with more ease now!

A practitioner: Is it safe to assume that *sākshi bhāvam* (witnessing or mindfulness) along with *sādhana* (as much as possible) and being careful of our actions and their outcomes and, sort of, "glide" through this life without getting attached to anything is pretty much what is left to do since we have received *shaktihipāth*.

My answer: Yes please.

A practitioner: Is "self-surrender to the God" the ultimate key to all the above thoughts?

My answer: Yes, indeed. That's exactly our path too.

A practitioner: If whatever we know of supreme God is based on others' wisdom, our past beliefs, conditioning etc., then who is that supreme God to whom we are supposed to surrender?

My answer: For the time being, surrender yourself to the supreme cosmic power or God or your inner spirit. It is all the same. But this entire idea is valid only till the idea of dualism exists in us. Later there's nothing left for you to surrender to. Therefore, there's no need to compare it with our understanding of existing scriptures. The process of self-realization occurs in four different stages. In the first stage, an ordinary practitioner in whom *kundalini* energy is not awakened also lives in a state of non-dualism but ignorantly.

In the second stage after *kundalini* energy awakening, the practitioner is forced to experience the dualism. That's why its movement is felt distinctively inside your body, mind, and external world etc., Mind gets humbled down for the first time here. All ideas pertaining to self-surrender etc. are applicable at this stage. Then there's the third stage in which a practitioner experiences as if his or her body is filled with cosmic energy just like a pot filled with water. This happens to be simply a stage. Still, the practitioner remains in a state of dualism. Then the fourth stage starts unfolding. A practitioner starts realizing that whatever cosmic power is there; it is indeed his or her power only. That means non-dualism is experienced once again just like an ordinary person but with full knowledge this time. Therefore, you must understand that a practitioner is made to travel from the belief of non-dualism to dualism, then once again back to non-dualism. Of course, the entire idea of self-surrender which we were discussing is applicable to the second and third stages as I explained above.

A practitioner: Are the *kriyas* happening when we are not meditating also burn down the karmas Guru Ji?

My answer: Yes, of course. Doing meditation or rather sitting in meditation in our case, is a mere formality. Otherwise, *kriyas* occur round the clock. However, during deep sleep and dream state, they are neither burned down nor fresh karmas get imprinted on the mind. It is only in the waking state that the burning of karmas takes place.

A practitioner: How do we actually know that during our practice, we are shedding these karmic ties? Are there signs/symptoms that we need to be aware of? And how can we identify or know which karmas we are shedding?

My answer: After you practice for a certain length of time after *kriyas* or reactions manifest continuously over a certain amount of time, usually after a few weeks, you do find some changes in your mental makeup. You are no longer the same person. However, there is a small catch here. Initially, after a large chunk of karmas is cleared the mind becomes a

little hyperactive. A practitioner tends to become oversensitive. There are occasions when people might even quit the yoga path and leave the ashram on flimsy grounds, like taking to heart a casual remark by a fellow practitioner, etc. This is the time every practitioner must be very careful. You must be aware that this phenomenon occurs. Therefore, one should make a special effort in ignoring this phenomenon. It will happen only temporarily before the mind becomes immune to such things. It is akin to fresh wounds on your body on the second day or third day of injury. The next sign is, the mind starts to transform. A person tends to become much more courageous, more balanced, calm etc., Other than these, and you will also notice that the pace of unfolding destiny catches speed. Events start happening in life at a rapid rate. Strange events encounter with long-forgotten friends, strange kind of dreams, visions, disruption in sleeping cycles, bowel movements, food habits, lifestyle changes etc., In a nutshell, a practitioner will come to know what is happening to him or her. The awakened *kundalini* energy will ensure that this knowledge is granted to the practitioner. Answers to many questions regarding yoga practice, this worldly life etc., start manifesting internally without the requirement to ask the Guru. That's how Gurus are also able to handle any number of students at any time.

A practitioner: Is it possible to evaluate or appraise the spiritual progress made by *sādhak* (practitioner), through the manifestation of outer or inner signs?

My answer: There is no such clear technique or yardstick to evaluate the progress made by a student. We have no idea about the quantum of accumulated karmas or sensual impressions that have been cleaned from the subconscious mind. However, some general guessing can be made. The practitioner himself or herself will undergo a lot of transformation of the mind. Thereafter, when some *kriyas* related to physical forces are experienced on the body and arrest of breath takes place. It is said that the danger of a practitioner slipping down the spiritual path will get reduced.

Secrets of *Shakthipāth* and *Kundalini* Yoga

It is a kind of benchmark. Other than that, a Guru will be to make out based on certain parameters like the kind of *vairagya* or renunciation of worldly things, etc.

ON GENERAL TOPICS

A practitioner: Guru Ji! Would you please explain a little about the process of surrendering? I mean how to surrender, what does it exactly mean?

My response: It means to surrender your ego or the conscious mind to the SELF which is at the core of your body. That SELF is none other than the God or Almighty or supreme cosmic power or calls it by any name. It means to remain in a state of witness as a mute spectator to what is going on. It means to exercise dispassion in your action. It means not to expect any results for an action other than performing it just because you are supposed to do it. It means to still your mind amidst the chaos. It means to have the ability to experience silence standing on a busy street or to experience the chaos in an absolutely silent place. It means to act just for the heck of it. It means to possess absolute faith and trust in some entity. It is beyond the realm of rationality. In a state of absolute self-surrender, rational thinking comes to a standstill. As a result of which the mind comes to a standstill. This, in turn, results in time coming to a standstill as a result of which all laws of physical sciences breakdown. The so-called supernatural powers start manifesting. Actually this is a technique used by the yoga practitioners who are

pursuing independent yoga systems like *Bhakti* yoga or Karma yoga. Even people who follow other independent yoga systems like the knowledge-based *Jñāna* yoga or the meditation-based Raja yoga or *Ashtanga* yoga do get humbled down first and thereby achieving the state of self-surrender. Whereas in the earlier mentioned yoga systems self-surrender is the technique applied. Therefore, as you can see, it is the "self-surrender" which is at the core of all yoga systems. Our path is the mother of all those independent yoga systems. This means whether a person likes it or not the awakened *kundalini* energy will force the practitioner to self-surrender before it starts revealing its nature that it is illusionary in nature. All said and done the more you surrender yourself in advance the faster will be the spiritual evolution. The more you resist the slower it will be. What you do when you try to sleep on the bed? Don't you close your eyes and surrender yourself to sleep? It is the same thing done but in waking state. But unlike sleep state here, you will be conscious and try to enter into the superconscious state. I can go on giving endless examples! But if you can comprehend the essence of it, then all these individual examples will not be necessary. I hope you have some idea of what I tried to convey. Just like an ordinary human being surrenders himself to the ego-based rationality, here we are surrendering ourselves to THAT which is beyond rationality. In any case, what can you do when you don't find peace within the parameters of rationality?

A practitioner: Didn't understand the egoism part.

My response: This means you might have followed independent yoga systems like *Ashtanga* yoga or *Raja* yoga in your past lives. In such practices, karmas are destroyed only after the practitioner starts entering into *samādhi*. Therefore, all sessions of meditation done prior to entering such a state will be ego-based obviously. Whether you might have done it with lots of self-surrender or not still the idea of dualism must have been there. That happens due to egoism only. Egoism is not to be confused with pride etc.

A practitioner: Guru Ji I am always keen to learn the unknown. I'm very technical as I always search for the science behind every method. I have been keen on learning astral travelling. I would love to learn from the masters on different dimensions or higher lessons. I tried doing some research and experiments on my own. I met a master once during astral travelling. He told me not to do anything on my own. If I am keen, then to learn it from a proper teacher who can guide. Can this *kriya* based meditation help me to do astral travelling? Through meditation, I learned how the body creates aura energy and how different glands have different sound vibrations. I have a keen interest in knowing everything. I know all this is useless information from a spiritual point of view but it's the science that I am very interested in.

My answer: It is akin to something like this; through the path of *shakthipāth*, you have entered the higher education, let us say in spiritual sciences. Now due to your curiosity, you would like to pursue small specialist skills in various disciplines. However, these specialist skills have nothing to do with your higher spiritual education. They are unrelated fields. But in the process, you may not find adequate time to pursue your higher education which happens to be the primary purpose of your life. That means you are likely to get drifted on to some specialist skills which will not be beneficial for you other than satisfying your curiosity. But they are sure to destroy anyone in the end. That's the bottom line. There are innumerable examples in the history where people got destroyed in the end. They are like any other materialistic aspirations. They are basically supernatural powers you are referring to above. Yes, overtime on this path, also such kind of powers will manifest far greater than all those powers you were referring to. But practitioners are strictly advised not to even focus their attention towards such supernatural powers because they become obstacles to further spiritual development. Now you decide which way you want to drift. Lastly, there is no

guarantee that you develop such supernatural powers in a lifetime. You might regret it at the end of your life for having wasted a precious human birth.

A practitioner: Thank you very much. I totally agree. This knowledge about the supernatural phenomenon is useless for a person on a spiritual path. But I found one interesting thing. There are many glands situated around each chakra. And each gland has a certain sound vibration. Total there are about 40 to 50 glands in number. And the sound is the same as letters in the Sanskrit alphabet. I am guessing this is how the ancient sages created the Sanskrit language. It's the sound of our body. That's why Sanskrit is a powerful language that affects our body and mind. I'm very keen to find that absolute truth. That's why despite all kinds of *kriya* experience, I am not bothered with it. But I will keep practicing as per your instructions. Thank you for the explanation.

My answer: There are some people who pursue these things. They spend a lifetime doing that. If you want to learn those things, then you will have to find someone who can impart that knowledge. But it will take a lifetime. Probably you may not have time for anything else. But all that science is part of the cosmic illusion only. That means materialistic in nature. It has nothing to do with spiritual growth. I have seen many people well versed in Sanskrit texts which have taken *shakthipāth* initiation. Unfortunately, they are unable to make adequate progress because their minds are still attached to performing all kinds of rituals using various mantras which are no longer required. It is due to their focus on gaining materialistic benefits. In the case of people pursuing supernatural powers, they are no better either.

A practitioner: Guru Ji! I have a question regarding the optimum physical movement to keep the body healthy and fit while we embark on our *shakthipāth* journey. Is there any form of exercise that is any better or worse to stay healthy?

My answer: Physical movement of the body or

physical exercise is a means to an end. That's to maintain a healthy body. A healthy body is again a means to yet another end. That's to maintain a healthy mind in a worldly point of view. When the body is weak or diseased mind doesn't get inspired to rise to higher levels.

Further, a weak or diseased body becomes an obstacle to yoga practice. Therefore, a healthy body and mind are a prerequisite for the practice of yoga. However, please understand that strenuous physical exercise or fasting amounts to the torturing of your body flesh. This, in turn, amounts to an accumulation of fresh karmas. Due to these reasons certain initial steps have been made mandatory in independent yoga systems like *Ashtanga* yoga or *Raja* yoga. Positive thinking, regularity, and moderation in your habits like eating or sleeping etc., *asana* or physical exercises to achieve stability in your body posture and breathing exercises or *prāṇāyama* for cleaning of your nerves or *nadi shuddhi* etc! But all these are a means to an end. That's for the awakening of *kundalini* energy, whereas the same end has already been achieved for you by *shakthipāth*!

There's nothing else required to be done. You don't have to even focus your mind in that direction as to whether exercising or doing breathing exercises. Whatever else is left is only one thing. That is to clean your karmas or sensual impressions. That's being done by the awakened *kundalini* energy internally. There's nothing left for you to do. Just surrender yourself mentally and remain a mute spectator. Whatever has to be done by you will be forced upon you. The awakened energy will change your food habits, sleeping patterns and will ensure your minimal physical activity whether you want to do it or don't want to do it. You will start realizing this sometime in the future as you progress. Therefore, all that you can do in the meantime is to ensure moderation in your food habits and carry on with your daily routine — no need to try and put in additional efforts in the form of strenuous physical activity. I hope you got the essence of my above message. Exercising the body forcibly is

nowhere concerned with any spiritual progress especially for *shakthipāth* practitioners. This might have been prescribed for *Ashtanga* yoga or *Raja* yoga practice. In a nutshell, people who are still drawn towards the external world have this kind of urge to exercise so that they can eat more. So you see! Everything done by people is solely geared towards the fulfillment of sensual desires. Please turn your mind into the internal world.

A practitioner: So the mind is the co-creator in *samsāra*, best to go to the no-mind space between the eyes and see the Guru there or the void/ God there?

My answer: It's like this! Simple and straight! The so-called word *samsāra* is simply psychedelic in nature caused due to the "illusionary" power of God. To put this statement in better language, illusion is power. There's no such independent, absolute entity which is called power. That means it has no absolute existence as such. The power of God is known as illusion and not as the word power as we humans understand it. Therefore, there's no distinction between the words "illusion" and "power." It's for the ease of understanding within the parameters of the same "illusion" under which we humans exist. We are trying to use the word "power," etc., That's the bottom line. Then where's the question of going anywhere or realizing any objective thing or Guru or God? The substratum of everything is "you" alone. There's simply no other entity or existence or cosmos or anything at all. Call it by any other word other than "you." The manifestation of "you" in all your true brilliance is what's called self-realization or salvation or God-realization or *moksha* or a merger with the God or merger with the universal spirit or call it anything else. That's the essence of all teachings. That's also the so-called "knowledge" absolute in all its true sense. It's "you" alone who is that grand truth. Nothing else is there other than "you." However, since you are trapped under your own "power" or "illusion," you are not able to comprehend the truth. It's simply your karmas which you have created by your own "power," which are

preventing the light from shining. After *shakthipāth* initiation, the neutralization of those karmas has begun. It's now only a matter of time before the light starts shining on your psyche. Even a little ray of that light when it starts shining will provide you with all the answers internally. That means whether a person is a theoretical scientist or a simple illiterate person doesn't matter since it is the same light that is inherent in both. All the so-called knowledge which a great scientist or a great philosopher has in this world is pure trash. Nescience! One day all that needs to get neutralized. Therefore, words which you used above like *samsāra*, mind space between the eyes or void or Guru or God etc are only relevant as long as you exist under the spell of your *māya* or "illusion" or "power" or "karmas." Otherwise, there's nothing other than "you." Perhaps you might laugh at yourself one day when this realization dawns. Lastly, please understand that I am trying to convey an eternal truth with myself living under the same parameters of illusion or the same physical dimension. However, there's nothing new in which I am conveying. It is being harped on by all ancient texts since ancient times. I hope you got the answer because I am not sure whether I have been able to put it across properly or not.

The same practitioner: So there is but your Universe? Do you say that by *shakthipāth* initiation, we free ourselves from the illusion of this universe somehow?

My answer: Yes. That's it. But the same spirit is reflected in numerous human beings and other creatures. Just like one Sun reflects its light on all the planets or just like you see the same image in numerous pieces of a broken mirror. It's not we who do it. It's done by the awakened *kundalini* energy. Of course, this awakened *kundalini* energy is ours only. But as of now, we don't have that awareness. It will come later on. A person who has not been initiated by *shakthipāth* also thinks that whatever energy he has is his own but ignorantly. After *shakthipāth* initiation, the energy manifests itself as a separate entity in our bodies thereby making us believe that it is a different entity. That's how our

mind is humbled down and learns the virtue of "self-surrender." Thereafter, there is another intermediate stage wherein the idea of dualism still exists but we feel as if our bodies are being filled with cosmic energy like a pot being filled with water. It happens to be simply a stage on our journey. Thereafter, in the last stage we realize that energy is our own. That unity with cosmic energy is realized once again just like the non initiated person in the beginning. But with full awareness about the nature of our energy! That's when practitioners gain the so-called supernatural powers. The entire thing or self-realization is a process that occurs in four different stages.

A practitioner: I just wanted to know; is having a goal like excelling at studies, etc., also count as karma? If so, then since I am a student, what should I do?

My answer: Any thought or word or action is indeed karma. But after *shakthipāth* initiation, all those above mentioned three things will manifest as *kriyas* provided you have been practicing regularly. Of course, all practitioners may not be able to exercise full dispassion while undergoing the above *kriyas* in the initial stages. As a result, they are tinged with egoism at least to some extent depending upon the dispassion exercised. They, in turn, become karmas. But there's no need to worry about these freshly created karmas. They will be relatively easier to wash off during your normal course of meditation. Now coming to your question properly, the very thought of you deciding to have a goal itself is a *kriya* in a way based on your past karmas. Otherwise, you wouldn't be thinking of having any goals. Therefore, it is the same story once again. If you can exercise dispassion while having your goals and working towards achieving them, they will not be binding for you as fresh karmas. You may not be able to exercise that kind of perfect dispassion as yet. Therefore, just go through your actions as best as you can. Later it will be easier to wash off. But you must practice regularly. That's a mandatory thing so that *shakthipāth* works for you. I hope you have understood my message.

A practitioner: Is it possible to have a goal and feel dispassion for it? I've never been good at goal setting, but last year decided it was a good idea to start making small ones and it helped me focus on what was important. I know you have been over this but I still don't understand how having goals is not a good thing to have while practicing. Life with no goals! I worry won't progress in any direction.

My answer: Of course you can have goals in life. We all do! But as you work towards achieving those, please remember that you have now *kundalini* energy awakened in your body. Therefore, the very act of thinking about those goals and working towards achieving them itself will now be in the form of *kriyas*. That means your past karmas which were the cause for your goals and your subsequent actions, will start getting erased now provided you exercise dispassion. Otherwise, they will get imprinted as fresh karmas, although it is relatively easier to clear them once again in the future. The crux of the point is to please practice regularly; then, the awakened *kundalini* energy in your body will sort out the issues for you. That's what I mean. Just carry on with your normal life as it unfolds. But do practice meditation as well. God bless you.

A practitioner: Guru Ji! One doubt! "Isha Foundation" Sadguru does inner engineering. Are *shambhavi mudra* and *shambhavi deeksha* the same? Or are they different? Kindly clarify!

My answer: To the best of my knowledge, *shambhavi deeksha* or initiation is a state reached by a person. There's no more initiation or *deeksha* at this state. Just imagine! A person who has to receive this *deeksha* or initiation must have to be in a very high state. He must be possessing supernatural powers even at this stage. That person would be beyond the limitations of space and time in such a stage who can give him or her *shambhavi deeksha* or initiation. In any case, the purpose of all yoga systems is up to this stage only. That is to make the mind thoughtless by burning down all karmas. I have no idea what's being done by the Isha Foundation or the

technique they use which is being called *shambhavi mudra*. Hence, it will be very improper on my part to comment on them. However, I have already explained whatever is known to me. But I am informed that the *shambhavi mudra* workshop is totally different from *shambhavi deeksha*.

A practitioner: Guru Ji! Can a person who doesn't find any Guru, practice "kundalini" yoga by himself?

My answer: Practicing of yoga without the initiation from a Guru is akin to taking self-treatment. In physical sciences, it might work up to a point. But you all know that it is not the proper way in the first place. Secondly, self-treatment could be dangerous too. The same is the case with spiritual sciences like *Ashtanga* yoga or *Raja* yoga. That's the essence of a Guru. However, certain yoga systems that are based on devotion to God etc are safe. But even in such yoga systems, it is an improper way of doing things. Therefore, any kind of yoga practice being done without a Guru is simply not the proper way. That's the essence. Even the ancient texts have been harping on this.

A practitioner: Should *sādhak* opt for healing modalities like Reiki or *prāṇic* healing or others?

My answer: They have nothing to do with *shakthipāth* practice. They are materialistic practices in nature. They are aimed at achieving materialistic benefits! They have nothing to do with any spiritual growth whereas *shakthipāth* will sort out all those issues! That means it will force a practitioner to quit all such practices ultimately. In any case, after *shakthipāth* initiation, if a *sādhak* or practitioner is on regular practice then he or she getting involved in such things is under the control of the cosmic energy. Therefore, my suggestion to you all is done whatever you want to do or whatever your mind is getting inspired to do. But kindly don't neglect the *shakthipāth* practice. Then you will be protected under all conditions. Come what may, and ultimately you will be freed from all such tendencies and inclination to pursue such things. Lastly, as a *shakthipāth* practitioner, you are supposed to do just one thing; that's not to do anything.

A practitioner: I have seen a video on the internet regarding chakra healing by a mantra. You have given the same mantra for me during my *shakthipāth* initiation. Does it mean to activate only that particular chakra for me?

My answer: That's okay. But it has nothing to do with our *shakthipāth* system. I have given the same mantra to some people, but that was not meant for any chakra healing. That mantra given to you representing an energy center is only incidental. During *shakthipāth* initiation, the mantra is meant to serve the purpose of a carrier or a vessel or a container sort of thing for giving *shakthipāth* initiation. It has nothing to do with the chakra or the energy center associated with it. You might also draw the benefit of chakra healing as a bonus. But our aim is not meant for that. I hope you got the idea. People do practice chanting of these kinds of mantras for an awakening of their *kundalini* energy. But that's in independent yoga systems. In our system the same thing has been achieved by *shakthipāth* itself.

A practitioner: I wondered if it was connected to the chakra; wondered why not the *mūlādhāra* chakra mantra.

My answer: *Shakthipāth* initiation is given by four methods; physical touch, eyesight, mantra and exercising free will. I usually make use of the last two methods. Therefore, a mantra is only being used as an instrument for doing *shakthipāth* in our yoga path. That's all about it. However, since a mantra happens to be a sacred sound or a cosmic sound body, it will bring in certain materialistic benefits also. But that's a totally different science. In the case of some independent yoga systems, the mantra is also used for awakening the *kundalini* energy or in some methods for chakra activation or healing etc. We are not concerned with those practices since it is not required for us. In our path *kundalini* energy is directly awakened by the Guru by *shakthipāth*. Hence, kindly don't get confused with the massive amount of literature available on this subject.

A practitioner: When did you start initiating people? How did you get picked to be the mediator? If you don't

mind me asking this question!

My answer: I have started giving *shakthipāth* initiation to people from January 2019. My Guru, His Holiness Swami Sahajananda Tirtha, has authorized five of his disciples so far to give *shakthipāth* initiation. I happen to be the fourth person. This kind of authorization is given to some persons by every Guru before he stops giving *shakthipāth* initiation. For example, my Guru no longer gives *shakthipāth* initiation unless he wants to make an exception. How a Guru decides on whom to confer this honor is a different science. It is taught to only those persons who have been authorized to give *shakthipāth* initiation. For example, he has taught me also those techniques as to how to give *shakthipāth* and also how to pass it on later, which I will be doing in any case to some among you. But please remember that authorizing someone to give *shakthipāth* initiation is by no means any recognition of the spiritual growth of the person. It is due to my karmic balance that I have become a *shakthipāth* Guru. It is more of a responsibility. In a way, I am bound by this karmic debt which I owe to my own Guru and also to all of you who have taken *shakthipāth* initiation from me. So I owe it to you. That's why I have been given this authorization. Now my karmic debt to you has been paid back.

A practitioner: Wow! So not long at all, how did you get the word about what you were initiating people into *shakthipāth*? Or do most people around you already know that and come to you? It seemed such a 'coincidence' that I stumbled across your comment on a thread and felt interested in asking what you were talking about. I have done it very randomly. But I don't believe it to be a fluke at all. The timing couldn't have been more perfect. My grandmother passed away a few days before and I feel she gave the heavens a kick and told them to help me out. It's just crazy how much I can learn from the realization I had. Once I read your book, I realized my head was playing one big trick of illusion on me all this time. I still don't think I have grasped the lessons fully and that there must be more for me. I mean that whole

situation couldn't have happened without any reason just like that and for so long. Part of me thinks this *kundalini* must be evil to have almost made me go mad but I guess it knew why it was doing it this way. But yes, definitely a destiny. It's also been a chance for me to have trust in a male person which I don't feel naturally or generally I do.

My answer: Everything happens as a result of karmic bonds.

A practitioner: How the spirituality is realized by the mentor for himself?

My answer: It is the same for everyone. I am also like you only, struggling for my salvation. If I have given you *shakthipāth* initiation, it is not me as such who has done that. This body happened to be simply a medium for *shakthipāth* as per the directions are given by my Guru. That's all about it. Otherwise, we all are in the same boat.

A practitioner: Can I meditate at 3:00 AM or 3:30 AM?

My answer: 03.30 AM or 4 AM will be more ideal. It is supposed to be the best time for any kind of yoga practice, as per the ancient yoga texts. Otherwise, you can even practice during the junction timings in the morning, afternoon, evening and midnight.

A practitioner: Last time you spoke about different types of love. I want to ask about same-sex love. Where does it come under? And is it also destined to accumulate karmas?

My answer: Concept is the same in every case. But it is all materialistic in nature. Therefore, karmas do get accumulated as a result. After *shakthipāth* initiation, the burning down of these karmas or the sensual impressions will take place by manifesting a variety of *kriyas*. Therefore, *kriyas* or reactions experienced by every person are different.

The same practitioner: So the only difference is in the way *kriyas* manifest?

My answer: Yes please.

A practitioner: The day our physical body dies, do we have to follow certain rules/paths or something else?

My answer: There's nothing that can be done by the person who has died because he doesn't have a physical body to do anything in the physical world. Whatever happens, until the person enters into some womb, whether human or animal is the only psychedelic in nature. I mean the spirit is not in any physical dimension of space and time. My knowledge about this afterlife phenomenon is zero. Kindly Google around!

The same practitioner: So many ideas around, but what is true? I hoped you knew somehow. Maybe it is not important.

Reply by another practitioner: I read a book about the journey of souls. It's a hypnotist/psychologist who wrote about case studies of people he spoke to whilst hypnotized - so directly to their subconscious. It's quite interesting as each person's soul knows exactly where it's been and can recall people, places, etc. from many previous lives and also explain the life between lives in their own experiences. It's a book by Michael Newton called 'Journey of Souls.'

Reply by another practitioner: A very small fact to be confirmed by Guru Ji. Once a *deeksha* is taken, we only wait for the cleaning of our karmas. All other things go into the periphery. Once we sit on the train, it takes us to the destination. We do not need to know the mechanics of its engine. *Bhagavad Gita* says *shraddhavan labathe jñānam*. Realization comes to those with unswerving faith in *shastra* and Guru's words. With regard to spiritual sciences, some of the things have to be experienced only because we are discussing a phenomenon beyond the reach of human language and intellect.

Reply by another practitioner: It is more like a cloud and remote server. Same as we store information in cloud servers, our past life memories are also stored similarly. So any person who knows how to collect that can access that information as everything whatever we do or say in our life is stored in universal space called *akaash tatva*.

Reply by another practitioner: See, first of all, this

concept of *māya* needs to be understood. As long as our karmas are not cleansed we will continue to suffer from the dualities such as happiness and misery. Secondly, as long as we have “desire,” the world is still existent for us. Therefore, at this stage, we cannot say that this world is “*māya*.” Only the one who has crossed everything and sees everyone as himself can call this as *māya*. Again this is a thing to be experienced and not understood. One more thing is whatever we call as *māya* is the same *parāshakti* which is now awake in us and started cleaning our karmas. She is *māya* for the uninitiated. For us, she is *parāshakti* or the supreme cosmic power or our mother.

Reply by another practitioner: My two cents in this enlightening discussion! During the personal meeting with Guru Ji at Vijayawada, he said, “There are many ways of spiritual practice. The *shakthipāth* way is one such way. In this, the practitioner or *sādhak* has very little to do but to surrender to the Guru and *shakthipāth* lineage. The mantra is the carrier. The *sankalpa* by Guru is the most important one. The Guru is the catalyst in the activation. As such always by keeping the focus on Guru and chanting the mantra, one can have progress. There is no measured time for progress and it can span over lifetimes based on individual’s karmas.” Before hearing this, I had my interpretations and queries. But now I realize that simply to assimilate and follow these words is much easier than practicing any other independent yoga systems like *Bhakti* yoga, *Jñāna* yoga etc., Of course, all others are right too. In my case, I feel this is easier. *Prañam* Guru Ji! Forgive me and correct me if I am wrong.

A practitioner: So if all of this is *māya*, then what about all of us here? Are all of us also *māya* including all of our yoga practice?

My answer: Yes, of course. All of this is a reality to us until we transcend the dualism. Later on, at the end of yoga practice, even the bond with Guru is also cut off.

A practitioner: And we will experience dualism until our bodies die. Which is the start of the fourth stage?

My answer: the Fourth stage of spiritual evolution is when you start realizing the non-dualism with the supreme cosmic power. At this stage, the cosmic energy starts revealing its true nature to the practitioner which happens to be a cosmic illusion. This is indeed a very high state wherein the supernatural powers also start manifesting to the practitioner.

A practitioner: I have a question regarding manifesting of outcomes.

Is that something that you need to plant as a thought in your space or are full faith in your Guru and the divine cosmic energy enough for these outcomes to arrive when the time is right?

My answer: I have not understood your question properly. Are you asking me how to manifest outcomes? But you have control over your destiny only till action is committed. Thereafter you have no control over its outcome. That's it!

A practitioner: Yes, the question refers to manifesting outcomes. For example, if I want more ability to witness my thoughts and not be attached to them or if I want more stillness in my life or if I want not to be triggered by emotions so easily etc.

My answer: Yes, of course, that state of mind will come to you naturally as you burn down your karmas. There's nothing to be done by you for that. Just continue with your practice. The awakened *kundalini* energy will do the necessary cleaning of your karmas. You start to acquire many supernatural powers when you manage to burn down your karmas completely. Manifesting outcomes becomes a meaningless act in such a state of mind. But any attempt to use the powers will be the cause of your downfall. Your spiritual growth comes to a halt immediately, followed by a dangerous downfall. This is very important to note.

A practitioner: These supernatural powers are starting to happen to me. How do I not take notice and not use them?

My answer: Just ignore them. Kindly don't even focus your mind on such things. Pray to your Guru to give you the required strength so as not to fall prey to such things. It is very dangerous if you get tempted to use those powers. There's no known immediate remedy also if you happen to fall spiritually.

A practitioner: Can you give me an example of a supernatural power, so I understand what that is and not abuse it?

My answer: There are eight categories of supernatural powers as per the yoga texts. Please Google around! That's all academic stuff! *Patanjali Yoga Sutras* is the text. It also gives out how to manifest each power. I mean what a practitioner is supposed to do to manifest a particular power. It's a simple act of focusing your mind on a particular region of your body along with some other idea. But a practitioner needs to reach the state of *samādhi* first to perform such kind of focused concentration.

A practitioner: So I understand these superpowers cannot be used in any way, not even for the good of other sentient beings? So why to obtain such powers?

My answer: It amounts to saying there's no use of the existence of God when so much of suffering is there all around. Please understand that all this creation is simply an illusionary existence. This understanding will come to you as your karmas are burned down. At that stage, you might give a big laugh at your above question. Right now, you are unable to comprehend its essence because, for you, this world is a reality. You are living in a world of dreams where your reality is nothing but a mere dream. I was trying to explain the above concept standing within the same parameters of illusion. Even to understand the concept from an earthly logic, you are aware that every human being is none other than God only. Therefore, as the self-realization starts to occur naturally, these so-called supernatural powers will manifest for you. But that doesn't mean that you start erasing all the miseries for mankind. Then I will have to ask you why you

created the misery for mankind in the first place because you are God. Secondly, it is you as God who is present in all the creatures. In a nutshell, it is your very divine play created by none other than you. Therefore, isn't your above question meaningless even from an earthly logic?

A practitioner: I remembered a story about the famous Saint Ramakrishna. Every time, his wife cooks any meal for visitors, he used to quietly sneak in to steal the food. Once his wife caught him and scolded him. He said if he doesn't do that, he will not be able to remain in the human body. I never understood that. But now I realized that he was purposely creating new karmas to extend staying in his human body.

A practitioner: What if mindfulness is a way of life lived daily, and your mind is still and centered?

My answer: That's probably what is being said in our path also; to remain in a state of witness as a mute spectator. But this is possible only after *shakthipāth* or only in advanced stages of independent yoga systems. Then the karmas are cleaned up while fresh karmas are not imprinted. That's the bottom line here. To clean up your karmas! Rest everything else is simply linguistic gimmicks. Beautiful sermons might sound very impressive but are not worth anything. The process of destruction of your karmas doesn't happen without any *shakthipāth* initiation.

A practitioner: Guru Ji! Can you please expand on the role of the mantra given to us during *shakthipāth* initiation?

My answer: The mantra acts as a carrier of *shakthipāth* akin to a vessel. As you all know, *shakthipāth* is done by four different methods. Mantra happens to be one of the methods.

A practitioner: Does the mantra given during *shakthipāth* initiation expedite the karma burning process too?

My answer: Yes please. As I mentioned above, a mantra is indeed acting as a carrier of *shakthi* or the cosmic energy from a Guru to the practitioner.

A practitioner: Even if the *kundalini* energy is not awakened does the chanting of mantra burns the karma?

My answer: Once *shakthipāth* is done it is taken for granted that *kundalini* energy is awakened. A person may not experience the *kriyas* or reactions due to various reasons. The burning of karmas may not be taking place if the fire is not raging with adequate intensity. But the spark is present in dormant form. During this phase, obviously karmas may not be burning. If the person does not practice regularly, then the awakened *kundalini* energy will remain dormant.

A practitioner: Guru Ji! I just want to know! Shall we continue with the previously taken up (other than *shakthipāth*) *sādhana*/mantra? Not able to decide to leave or continue. Your guidance may help me in progressing.

My answer: It is just not required at all. You can leave all other forms of worship, practice, etc.; of course, if you don't feel like quitting other things then no problem from the side of *shakthipāth*. It is up to you. However, ultimately as you progress on the path of yoga, you will anyway quit every other form of worship. I suggest you keep your mind open on this issue.

A practitioner: Guru Ji! Does the mantra ever change, or does it stay the same as long as one practices *shakthipāth*?

My answer: Mantra will not change. It will remain the same. However, sometimes it is possible that your mantra may be changed depending on the necessity.

A practitioner: In your book “The Power Unknown to God,” it says that our thoughts, words and actions are tainted by the ego until we are free of our karmas. Therefore, isn't our usual worship of God false?

My answer: Yes, you are right! Our worship of God in the classical sense is indeed false under normal circumstances since it is colored with egoism. The real worship of God starts after a person enters the state of thoughtlessness. The actual religion, as such, begins then. Not before that! We can make the worship of God pure only by

burning down all egoism. This is possible only by burning down the karmas or the ego tinged actions. This again, in turn, is possible only after *shakthipāth* because, after *shakthipāth*, you don't do anything at all. Whatever needs to be done is done by the cosmic energy of the awakened *kundalini* energy internally. The only catch in this is that you need to allow the awakened *kundalini* energy to do its job. It is akin to going to a doctor and receiving the medicine. You need to trust the doctor first and thereafter rest in bed after taking the medicine. If you don't do either of it, then the medicine might still work but at a much slower pace. The same is the case with *shakthipāth*. After *shakthipāth* initiation, you need to trust the Guru and practice. That's it!

A practitioner: So, the mixture of *guṇās* like *Rajas*, *Tamas*, and *Satvic* will be automatically controlled, and equilibrium restored by practicing the mantra?

My answer: Yes, but with one reservation. It is easier to bring self-realization to a sinner than a saint by making him repeat the mantra. But it is very difficult to bring self-realization to a saint. To understand what I am trying to say, the definition of a saint needs to be defined first. A saint is not necessarily a yogi, and a yogi need not be a saint necessarily. Saint, as we normally understand, is as materialistic as any other human being because all his worship of the God, whether in a Temple or Church or any other place of worship, is tinged with egoism. He or she might reap materialistic benefits but no self-realization. But all such worship increases the *Satvic* quality of a person or even the *Rajasik* quality sometimes. Balancing this good karma or the accumulated *Satvic* nature is the biggest problem. In order to balance it out, that person needs to commit some sins. This might be harmful to society at large. God himself may not sanction it! The other option for that person is to enjoy the karmic effect in terms of good wealth, good family life, fame and power in society etc. In this process, that person gets caught in the karmic cycle once again. Whereas it is easy with a sinner since whatever damage had to happen to society

would have already happened. Therefore, you make him practice the mantra and his *Satvic* quality or deficient good karma gets balanced out. Once the three qualities are balanced, then the state of equilibrium is reached and the mind is now conducive for *shakthipāth*.

A practitioner: Is it okay for ladies to meditate while on monthly periods? (Menstruation cycle)

My answer: Yes please. You can do chanting of the mantra also inside your mind.

A practitioner: What is the third eye-opening? Does that also relate to *kundalini* energy awakening?

My answer: Third eye-opening means activation of the *ājñā* chakra located between the eyebrows. Yes. It happens as part of the *kundalini* energy awakening after *shakthipāth* initiation. Trying to get it activated forcibly leads to all kinds of problems. People try to do it from a materialistic point of view hoping to acquire supernatural powers. But it is the unhealthiest practice. Don't even think about it. It will surely destroy a person in the end. Rather it is dangerous to do it. Anything might happen including incurable diseases or psychiatric problems. All such spiritual practices should be undertaken under the guidance of a proper Guru that too in a formal way.

A practitioner: Does it mean that we need to allow things to happen naturally?

My answer: Yes, so that there's an overall transformation of the mind which occurs harmoniously. It is akin to the overall development of a child's personality rather than focusing on only one aspect of personality development in isolation. You all are familiar with such kind of persons as to what happens to them in later years when they grow up. They might be able to make a mark in a particular field. But their lives get spoiled overall because they develop an unbalanced personality. Often they end up becoming a pain for the society including their parents, who were responsible for their character development.

A practitioner: Does fasting or eating certain types

of diet are of help in this process?

My answer: No please. They are not applicable to *shakthipāth* initiated practitioners. They are meant for those in the preliminary stages of other independent yoga systems. Again these things will no longer apply to them also as they reach the advanced level.

A practitioner: Guru Ji! What do you exactly mean when you say one should be a mere spectator? What is wrong in having some goals in life?

My answer: It means undergoing the karmic effects with dispassion so that those experiences don't become fresh karmas. It is thus creating fresh destiny! As far as your question regarding having goals is concerned, it does not happen that way in the first place. That means a person can't be having a goal in the first place unless it is happening as a consequence of the past accumulated karmas. Your destiny which you are currently undergoing, is the direct result of the past karmas. This includes even the thinking of a person and also the application of free will. It is due to the egoism that a person thinks he is working towards achieving fresh goals etc.. I hope you have understood what I am trying to say!

A practitioner: I have a question, if you may help me understand please whenever you get time. What is the meaning of expanded awareness? Does *sādhana* or practice expand awareness?

My answer: This is just a term, although I have come across it a few times. Remember it vaguely! Not sure exactly what people are trying to say. But going by the terminology used it must be with reference to the expansion of consciousness of the SELF within. Usually, during the meditation, a practitioner experiences some sort of expansion effect. The practitioner feels as if he is expanding into space above. Other than this as the karmas are cleaned the light of the spirit within starts to shine. All the worldly existence starts to appear as some sort of divine play or a kind of illusion as a result, dispassion starts developing in the practitioner. He or she starts seeing everything in larger

perspective of the cosmos. Probably this is what people must be meant by the terminology. It's not exactly classical yoga terminology. Appears to be part of modern terminology, although meaning the same age-old yoga concept!

A practitioner: Thank you so much, Guru Ji! It's very clear to me now. In a couple of practices, I think I have myself experienced this expansion seeing sea or earth from above for a split second. Seeing things in a larger perspective is something I'm starting to feel, it's like seeing things in the eyes of God. Is that correct Guru Ji?

My answer: It's just the starting stage for you!

A practitioner: Still, I have a question. How are we chosen here in this secret *shakthipāth* Order; destiny, Guru or God or?

My answer: It's all due to your karma or destiny.

A practitioner: And how do you find us as we find you somehow? Coincidence deemed as destiny?

My answer: It seems it is a mysterious cosmic principle that when a student is ready to receive *shakthipāth*, a Guru automatically comes out of nowhere. Other than this, not much is known about this phenomenon. Even the ancient Sanskrit texts have been harping on this phenomenon. But how it happens and why it happens is mysterious. Perhaps it is one of the standard laws of nature akin to a fruit falling on the ground after it is ripe.

Further there are numerous other phenomena for which there's no rational explanation like the outcome of an action after it is committed. Something akin to an arrow that has been shot in the air! Its terminal destination is no longer under the control of the archer after it has been shot, although he has all the control before it is shot.

A practitioner: That is very strange concept!!

My answer: *Kriyas* occur for cleaning of the past accumulated karmas in a telescoped and accelerated manner. That's how the cleaning of karmas is affected. Accumulated karmas or sensual impressions related to sexual acts are no exception. Therefore, there's nothing strange about this.

Something needs to happen in some way or the other so that the required cleaning of the karmas can be effected. How it happens can't be predicted exactly. Therefore, I am only trying to tell you about the possibilities. But kindly understand that anything done with emotions attached will result in a fresh karma or destiny.

A practitioner: Please can I ask what the *tandbra* state is?

My answer: It's a state of mind between dream state and waking state. But it is not popularly recognized either by science or the general public. Only yoga practitioners usually experience it.

A practitioner: Guru Ji! I need more insight into the statement in your book, "The mind is humiliated for the first time and is forced to look inward...."

My answer: The terminal objective of all yoga systems is to make the mind still, devoid of any thoughts. However, this doesn't mean self-realization. It just means that the mind has completely surrendered. That's all. A thin layer of illusion or the Maya is still enveloped around the infinite spirit within. The practitioner is still not yet immersed in pure consciousness. Obviously, awareness of the body is still present in such circumstances. As a result, non-duality is still not experienced. Therefore, the mind doesn't go anywhere. It is still there although absolutely still. But it experiences absolute bliss in such a state. It has no other function. Many people don't opt for final salvation and would like to remain that way forever. Since the mind is still, breath comes to a standstill. With that, all biological processes come to a halt. The idea of time is removed. As a result, the practitioner is effectively out of the dimension of space-time. That means all the laws of physical sciences breakdown or no longer applicable. But still no final salvation or self-realization! What happens from this moment onwards can't be explained by yoga texts because their jurisdiction is only till the mind becomes standstill.

Final salvation is obviously under the divine will.

Nothing is known about this final journey of the soul. Obviously, at some point, the final merger with God is effected and the spirit quits the body. However, there are some gentlemen who have defied these laws and remained in the body and you all are aware who those gentlemen were! Hence, I have said in my first book that I can't comment any further on such gentlemen; Rama, Krishna, Buddha, Mahavir Jain, Jesus, Mohammad, Guru Nanak and others who were hailed as the divine incarnations. Obviously I am also like you right now struggling for my salvation. I am also within the parameters of the cosmic illusion.

A practitioner: Vedanta states that we can cut down being ignorant through knowledge. How is this different from *shakthipāth*?

My answer: The spiritual evolution of a person occurs in three different levels based on the technique applied for each level. The first one is based on the egoism of a person. All worship of God or anything else done by a person falls under this category. All this hard work put in by a person deems to be almost like an atom. That means it is very small like an atom. That's why the technique applied here is also referred to as the "atomic" technique or *āṇuvopay* as it is called in Sanskrit. The next level is based on the awakening of cosmic energy. This cosmic energy is referred to by different names. The name *kundalini* energy is commonly used by us who are on the path of *shakthipāth*. The technique is also referred to as "energy technique" since it is based on the awakening of cosmic energy or *shakthopay* as it is referred to in Sanskrit. The next level is called *shambhavopay*. Here the spirit dwelling within the human being or the Atman or the miniature form of God does the practice for the ultimate merger with the divine. Therefore, out of the three techniques elaborated above *shakthipāth* is performed on a person by a Guru for kick-starting the second level. There's no such necessity for the first stage and the last stage. In the first stage, the practice is done by a person based on his or her egoism in any case. In the third stage again, it is done by the

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same person but devoid of egoism, although a thin layer of dualism still exists. In between these two levels, the cosmic energy does the practice in auto mode without any effort from the person. For this process to get kick-started, *shakthipāth* is required to be performed. Therefore *shakthipāth* is an advanced yoga technique applied to a person by a Guru who is ready for the same as per the destiny.

Regarding the teachings of *Vedānta*, the subject itself is one of the six systems of Indian philosophies. All these philosophies have been developed in ancient India over a long period spanning countless millennia since the dawn of human civilization. But all those teachings fall under the first category of "atomic technique" as enumerated above. My knowledge of all those philosophies is zero. It is all academic stuff. Each philosophy has a massive amount of Sanskrit literature. My suggestion to you is not to venture towards that direction. It is no longer necessary for you after *shakthipāth* initiation has been given. Please focus on burning down your karmas by exercising self-surrender to God or Guru. That's the secret!

ON SEX-RELATED ISSUES

A practitioner: Guru Ji! Please help me with the answers for the following: Is it necessary to have sex in life at least once as a prerequisite for an awakening of *kundalini* energy, it's raising, and spiritual awakening? Is it a prerequisite for activating, opening and having a well functioning sacral chakra? The sacral chakra is about sexuality and creativity, hence asking.

My answer: No, not necessary at all. It is the other way round in fact. People are advised to practice *brahmacharya* or celibacy as preparation for *kundalini* awakening. However, that's in independent yoga systems like *Ashtanga* yoga or *Raja* yoga. It is not applicable to people who have taken *shakthipāth deeksha* or initiation. On this path, it doesn't matter either way. After *shakthipāth*, all chakras get activated naturally over time without any effort from the *sādhak* or practitioner. There's a lot of literature on the subject on the internet and YouTube. Please don't believe all that. Mostly it is not authentic at all. I can tell you with whatever little knowledge I have on the subject. It is a myth among people that *kundalini* energy can be awakened during sexual intercourse. It should be remembered that *kundalini* energy is too subtle. Sex energy or creative energy although a form of *kundalini* energy, is grosser

compared to the *kundalini* energy.

A practitioner: You say *kundalini* is a subtle energy so sex does not affect it. I thought *kundalini* was as powerful as a tornado. It may be subtle, but I am seeing my body shake when it moves within me, did you also experience this Guru Ji?

My answer: The more subtle energy is, the more powerful it becomes. Some practitioners sent me videos recorded by their family members. They do indeed experience violent body shaking. I too have experienced it is a much more powerful manner besides simple body shaking. Therefore, *kundalini* energy is indeed very powerful. Sex energy is simply grosser in nature when compared to the *kundalini* energy, although it is a form of the *kundalini* energy only. Hence it is less powerful comparatively.

A practitioner: How does *kundalini* energy relate to sexual energy? Can it help during meditation if you retain this energy?

My answer: Regarding your query, I will give you a few inputs on the subject which should give you the required insight. After awakening *kundalini* energy moves from the first chakra or the *mūlādhara* chakra to the second chakra or the *svādhīsthana* chakra, in Sanskrit the word, *svādhīsthana* means own place! The first chakra is located exactly halfway between the anus and the genital organ. The second chakra happens to be located near the root of the genital organ. Therefore, both the chakras are located very close to each other as such and that too in close proximity of the genital organ. As a result, due to the awakening and movement of the *kundalini* energy in this region, intense sexual feelings are experienced usually.

Further as you must be aware, sex energy is basically creative energy. This means it is also a form of the *kundalini* energy in its creative mode. But please remember that this is applicable when it is in creative mode only. That means before the awakening! After the creation is done at an individual level, it is sustained constantly on the psyche of the individual. This function of sustenance is also done by the

kundalini energy in another form. Therefore, we have two functions of the *kundalini* energy before its awakening. The first one is the creation and the second function is sustenance. Upon awakening, the *kundalini* energy assumes the form of destruction. It starts destroying the creation at the individual level for the practitioner. Therefore, when you say whether *kundalini* energy is related to sex energy or not, it is in this context. It is related to sex energy only when it is in creative mode before the awakening. It applies to normal persons in whom *kundalini* energy has not been awakened. Next, regarding your second query as to whether restraining sex energy is good for meditation, yes, it is definitely helpful for the awakening purpose for ordinary people practicing other independent forms of yoga-like the *Ashtanga* yoga or *Raja* yoga. Sex energy when restrained gets converted into what is called *Ojas* which starts climbing up the *sushumna* or the central channel of the spine, thereby effecting deep meditation and giving a very powerful aura to the concerned person. That is why absolute chastity is recommended in all religions usually. As per my little knowledge of modern science, it is also supposed to be very good for bones and joints in the human body. But all this is not applicable to *shakthipāth* practitioners. After *shakthipāth* is done nothing else is required to be done. There is no need to abstain from sex etc. It is just like a plant that doesn't need any tree guard after it has grown up into a tree. Certain habits like abstaining from sex or eating vegetarian food etc. are only meant as preparatory actions. I hope your queries have been cleared now. Kindly don't relate our *shakthipāth* technique with the literature widely available on various other independent forms of yoga because you might likely get confused due to the non-availability of any clarity on the subject in a comprehensive manner.

The same previous practitioner: I'm still a little confused about the various terms like “before awakening, first creation, second function, sustenance, upon awakening, assuming the form of destruction etc.,” Is there anything else

which might go into this in more depth in literature at all? I'm thinking 'creation' maybe pregnancy, but maybe wrong. So retaining sexual energy will not be of any use for me now as I have already been initiated? And where you say no need to abstain from sex; can I not take on someone else's energy/karmas through sex now that I am initiated?

My answer: Let me clarify once again from a different perspective. Kindly read my book "The Power Unknown to God" once again if you wish. This issue of creation, sustenance, and destruction has been touched upon. Maybe it was explained in more detail in Indian languages. I shall briefly give you an idea about it here. All creation exists at two levels; at the individual level and also at the collective level. However, creation exists at both levels simultaneously. This is the case with every human being. That means for each human being on this planet, individual creation, and also the collective creation exists simultaneously. It's all psychedelic in nature in the first place. Hence, there's no need to wonder as to how so many creations exist. Kindly don't get confused with the modern scientific explanation on this since everything or every phenomenon has not been factored in. When I talk about the creation at any level, whether individual or collective, there are three distinct phases in each; first thing is the creation part followed by its sustenance for some time and lastly, its destruction or disintegration. But once again, kindly keep it at the back of your mind that it is all psychedelic in nature. That means it is simply an illusion like a film projected onto the screen.

Creation, sustenance and destruction are always being projected onto the psyche of every human being till he or she attains salvation or self-realization. Now coming to your question of sex energy being the creative energy; yes, indeed, sex energy is the medium through which propagation of species is being achieved by God or Almighty. Therefore, whether it is the sexual act or pregnancy is part of the creation of this psychedelic illusion known as "life" or creation at an individual level. Both terms are the same. As

per the *shakthas* or energy worshippers in India, these three different forms of the cosmic energy are worshipped as Goddesses *Sarswathi*, *Lakshmi* and *Kaali* respectively. These three cosmic forms are not separate. It is all one form only. So both at the individual level as well as the collective level these three energies operate. At individual level, it is collectively called *kundalini* energy, and its awakening means the energy has now become destructive in nature. It will start disintegrating the life or creation at the individual level thereby paving the way for spiritual ascension and self-realization. After *shakthipāth* has been done on you, this process has already begun. Now coming to your question of sex energy once again, abstaining from sexual acts is recommended to all non-*shakthipāth* practitioners as a kind of protective cover for their spiritual growth. But this is for those persons who follow independent yoga systems. For *shakthipāth* students, this kind of restriction is not necessary because its purpose has already been achieved. A Guru has already awakened your *kundalini* energy just by the application of his free will. Next, you must remember that any voluntary indulgence in sexual acts from your side will now become fresh karmas. If it occurs in a natural course of events, then it is deemed to be a *kriya*. However, no one takes on someone else's karmas through sex. It is simply up to you whether you have decided to indulge in sexual acts or not. It has no impact on your spiritual ascension either way after *shakthipāth* initiation. But voluntary indulgence results in committing fresh karmas. Kindly keep it in mind. I hope your queries are clear now.

The same practitioner: I have more understanding of the destructiveness, which is *kundalini* at the individual level and maybe I should read your book also. So what is the difference between voluntary indulgence and natural course of events? Would the latter mean to say if you fell in love, then that would be a natural event? I'm a bit weary of the sound of fresh karmas. I can't see this is a good thing. This may not affect spiritual ascension directly, but doesn't it do so

in some way if I have fresh karmas to erase?

My answer: Yes, any action undertaken by anyone voluntarily becomes a fresh karma because it will be tinged with egoism. Even falling in love with someone or indulging in sexual acts with or without falling in love amount to fresh karmas only. Falling in love and indulging in sex amounts to a very strong karma, obviously. Indulging in casual sex without any emotional attachment might be less strong comparatively, but nevertheless they amount to fresh karmas only. Regarding the distinction between karma and *kriya*, it doesn't need much explanation. If you move your body voluntarily, it becomes karma. If it moves involuntarily during the meditation, it becomes a *kriya*. Therefore, a person knows best himself or herself whether a fresh karma is being committed or a reaction is occurring naturally as a *kriya* devoid of any emotional attachment. The same is the case with sexual acts too. But kindly remember one last thing; *kriyas* should not be stopped voluntarily. That's the bottom line. Even if they happen to be sex-related thoughts or actions, that's what I meant by occurring in the natural course of events.

The same practitioner: Will these fresh karmas created by the act of sex distract one from spiritual progress as well? I feel it will possibly do so. Okay, I think I understand. One thing though. Are you saying that sex can happen involuntarily by a *kriya*?

My answer: Yes please.

The same practitioner: But the act of sex will have emotions attached surely? How will you know if it's *kriya* or karma? Involuntary would mean *kriya*. If it is *kriya* and it is supposed to wipe out all sensual impressions surely it will also result in accumulating fresh karmas by the emotions involved? Have you honestly seen anybody having involuntary sex other than in cases of rape victims?

My answer: Besides the act of sex, there are other categories of acts also which involve inevitable emotions like undergoing humiliation, expressing anger on someone, eating some food items passionately etc. That's understandable! But

if a practitioner can exercise dispassion, then those emotions will not get colored with egoism too strongly. Hence, it becomes comparatively easier to clear those karmas later. This is a small tip I have given to the readers in my book.

Regarding how to recognize whether some action is a *kriya* or karma, a *kriya* will be comparatively playful in nature. The emotional experience is not a serious one. It is the same with sexual act also; when it happens as a *kriya*!

The same practitioner: So if I get angry and can stay calm; this is removing the egoism and clearing karmas or if I have sex and don't enjoy it too much or don't get attached; this is also removing karmas.

My answer: *Kriyas* occur spontaneously without any planning. They are meant to clean your karmas only. The cosmic energy ensures that you get the required understanding that they are *kriyas* only. It all depends on your sincerity. That means kindly don't indulge in voluntary activities and try to justify your actions that they are *kriyas*. You are the best judge of your conscience. But definitely it may not be possible to remain in a state of witness as a mute spectator when *kriyas* of this nature occur like getting angry, undergoing humiliation, crying, laughing, sex-related actions etc., It is understandable that everyone may not be able to exercise dispassion during such emotions. It doesn't matter. Please don't worry about it at all. These freshly accumulated karmas are relatively easier to eliminate during meditation. They simply flash as memories during meditation and slowly die down. There's a very thin line of differentiation between *kriya* and karma. Sometimes *kriyas* turn out to be karmas when adequate dispassion is not exercised.

Similarly even the freshly committed karmas don't get imprinted on your psyche if adequate dispassion is exercised while they are being committed. But it doesn't mean that someone can commit a crime like murder or rape or loot or cause injury to someone taking shelter under the concept of dispassion. This is very important to understand. That's why I said you need to be sincere from your heart. Usually, God

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doesn't permit while granting dispassion to the individual who is committing such actions. Most often, those kinds of actions are undertaken by a practitioner with dispassion for the sake of worldly benefit as an act of altruism. I hope you understand what I am trying to convey.

ON MEDITATION

A practitioner: By the grace of Almighty God today, I have received *shakthipāth* initiation from you. I chanted the mantra and was in meditation, felt little vibrations all over the body and my root chakra. *Muladhara* chakra started activating, felt the heat over that area. A nice spiritual experience. I was feeling very positive!

The same practitioner again: Chanted mantra 108 times. Feeling very good! The sensation of heat at root chakra or *muladhara* chakra! Full body soul vibrations! Very soothing effect! Feeling light and flying temptations!

My response: Okay! Very nice! But don't have to do mantra repetition only 108 times. That kind of practice is not there in our path. Please continue with your practice and mantra repetition as long as you can. Please don't bother about counting the mantra.

A practitioner: I am sitting daily for meditation. I feel like meditating at all times. I am always aware of the energy work going on within me. Loving the pains, goosebumps, body movements, muscle twitches, feelings of something rotate at the third eye and top of the head, energy movement within the spine etc. I am happy with everything.

My response: Very nice! I am glad to see your

progress. Please continue with your practice the same way.

A practitioner: Can you explain focusing on Guru *Ji* and mantra part. Is it enough to remember Guru *Ji*? As for the mantra, should one keep chanting or will even listening help?

My answer: Yes, of course. *Shakthipāth* has been given by the Guru by exercising free will and also through the medium of mantra. That means mantra has been charged with *shakthipāth* and given. Therefore, constantly remembering the Guru and mantra is the same as invoking the all-knowing cosmic energy or the divinity of the God. As a result, the *kundalini* energy starts to impact the mind of a practitioner. Otherwise, if you don't want to focus your mind either on your Guru or the mantra or the cosmic energy, how will the process of neutralization of karmas begin? That's the crux of the issue.

Regarding listening to the mantra, yes, of course, it will impact the mind. It is as good as invoking cosmic energy because of two reasons. Firstly the mantra itself is a sacred one or it is a sound body that is none other than the cosmic energy. Secondly, the mantra has been specifically used as an instrument for carrying the *shakthipāth* initiation to a practitioner who was sitting at a faraway distance. Therefore, whenever that mantra is remembered in any manner, it will impact the mind. However, its impact will be much more powerful if repetition is done in the way I explained yesterday.

A practitioner: Dear Guru *Ji*! Today's meditation was at a very deep level. I had to put in extra effort to open my eyes.

My response: It's a *kriya*. The meditation session is a *kriya*. Typically it happens to erase the past karmas pertaining to meditation practices of the previous lives. Sensual impressions get imprinted in the subconscious mind as a result of the meditation practice done earlier. They also need to be cleaned up. Please continue to practice the same way.

A practitioner: Guru *Ji*! Do you meditate every day

without fail? How long do you think is adequate for you at this stage? Do you still experience *kriyas*? What do you focus on while meditating? Does it always stay the same?

My response: I don't meditate every day because of the *shakthipāth* initiation schedule or some other busy schedule. But whenever I meditate, the practice lasts from one hour to three hours, depending on the situation. Yes, I still experience some *kriyas*. I focus my mind mostly on all of you who have taken *shakthipāth* initiation from me. Otherwise, I focus on the picture of my Guru. After some time, you focus on nothing in particular other than the *kriyas* or reactions.

A practitioner: Guru Ji! When we meditate, where should we focus our minds? Should it be on the third eye or any other chakra?

My answer: First of all, we don't meditate exactly in the classical sense in our path. We only sit in a meditative posture. That's why we use the word "meditation" loosely. Otherwise, it is supposed to be *sādhana* or "practice with struggle." Therefore, we don't focus on any chakra or anything else either. You are supposed to simply focus on your Guru and the mantra initially. However, just focus on the *kriyas* or reactions only while they are being experienced. But do it only as a mute spectator. Kindly don't get too attached to them while experiencing the *kriyas*.

A practitioner: Guru Ji! Meditating, focusing on your face, and chanting, all three together will be the most impactful. If we just chant mantra mentally and focus on your face, how much impact will it have? Just to understand the difference (in percentage, just, for example, please).

My answer: There's no meditation as such done in our path. The word meditation is used loosely. Otherwise, it is referred to as *sādhana* or "practice with struggle." Therefore, what is required to be done is simply focus on your Guru and the mantra. That's it! The cosmic energy, the Guru and the mantra are all the same thing. Here the mantra is acting as the carrier of the cosmic energy. Therefore, it will have maximum

impact when simultaneously focused on all three forms. It can't be differentiated in terms of physical parameters like percentage etc., It is simply not possible obviously because cosmic energy is very subtle.

A practitioner: As I started today's *sādhana* with chanting of the mantra, my head started spinning clockwise for a few seconds which I can feel. Then everything was normal. When I finished my *sādhana*, I realized that I was sweating. I was unable to concentrate today more on chanting though.

My response: Okay! Very nice! They are *kriyas* only. Please don't worry if you are not able to focus on chanting of the mantra, because mantra was given to you for kick-starting of *kriyas* only. After *kriyas* begin mantra chanting will stop in any case. But it should stop on its own naturally. Then you don't have to remember it and start chanting again. Just remain as a mute spectator and observe the *kriyas*. I am happy to see your progress. Your mandatory three-day process is over now. You can practice as per your convenience henceforth.

A practitioner: My experiences on day two of practice after my *shakthipāth* initiation: Lots of thoughts on one side! Chanting of mantra and your picture on the other side! Simultaneously! I heard you saying, "surrender!" I took a lot of time. The struggle was between chanting rhythm and breathing rhythm. In the end, it got settled. Both were at their normal then. I was taken back to my school. All students chanting gave a kind of smoothing effect. I could see it in the sky. You were with me. I could see me as a school kid very clearly, laughing, clapping and you said: "that is you." Somewhere I saw many people I have made fun of or carried ill thoughts said sorry to them. Thoughts and thoughts! Last few minutes I was at peace with everything and then eyes got opened with a smile. Initially, I was expecting to experience *kriyas* in the body. That is when you were asking me to surrender.

A practitioner: Guru Ji! I have a general question.

Why does the intensity of meditation undergo ups and downs? Sometimes, it feels fantastic and some other times, it becomes a dull exercise leading to nowhere. Is not the progress expected to be continuous, reaching newer heights with more regularity?

My answer: After *shakthipāth* is done the subconscious mind gets stirred to the core. As a result, all the accumulated sensual impressions try to rush out at once, each one trying to outdo the other. This is akin to a group of mules climbing up a mountain track. Each one tries to overtake the other on a narrow mountain track. As a result, the experiences in the external world whether they pertain to meditation or any other for that matter, will be akin to those mules. Please understand that whatever a person experiences in the external world is simply the reflection of his or her internal karmas which are trying to rush out after *shakthipāth*.

Further, sometimes a person experiences an intense session of meditation. This is indeed a *kriya*. The meditation practices done in the past births also become karmas when colored with egoism. Even the impressions of such accumulated karmas need to be cleaned up from the mind. Usually, intense sessions of meditation occur because of that. The same thing could be the other way also. Due to the past karmas, obstacles arise for a practitioner during the course of meditation or even during the normal daily life. The only way to neutralize them is to experience them dispassionately.

A practitioner: Guru Ji! Did you say that once *kriyas* start, we then focus on that? Or we still try and focus on Guru's picture when they happen? I am really noticing the turning within me now up and down the chakra area. Still I only did 40 minutes last night, and then I had to ease myself.

My answer: Once the *kriyas* start, then automatically, the mantra chanting comes to a halt on its own first. That means without you trying to stop the mantra chanting, it suddenly comes to a halt without you being aware. You may realize later on that you have stopped the mantra chanting and focusing on your Guru. Then please don't try to redo the

thing again. Just forget about the mantra chanting and focusing on Guru's picture. Focus only on the *kriya* which is happening. But kindly remember that stopping of the mantra should occur naturally without you being aware. Glad to know the progress being made by you.

A practitioner: Dear Guru Ji! If it suits you, we would like you to organize such group meditations regularly at your time at 10:00 AM every Sunday. It feels so good to do meditation together.

My response: Sure! Yes, collective meditation, along with Guru, is very effective. Usually, it is done in every Ashram in India. That's the reason why I have planned for it. My own Guru Ji His Holiness Swami Sahajananda Tirtha has also been informed about today's session. So he was also aware of today's meditation session. I have taken the blessings of His Holiness, even for today's session. I will keep organizing it as frequently as possible. Those of you who couldn't join today have also been blessed.

ON *KUNDALINI* ENERGY AWAKENING

A practitioner: This may seem like a really stupid question, but what is *kundalini* energy in relation to third eye/*ājñā* chakra? I thought *kundalini* energy was from the root/*mūlādhāra* chakra?

Another practitioner: The *kundalini* energy resides in the root chakra. It rises from the root chakra and pierces through the other chakras one by one clearing sensual impressions and later, it reaches *ājñā* chakra.

My answer: Yes, of course. *Kundalini* energy is located in *mūlādhāra* chakra only. The third eye is also referred to as the one located at the *ājñā* chakra only. So both of them can be deemed to be the same! Just the difference in terminology! However, kindly don't mix up the subject of *kundalini* energy awakening with third eye-opening or activation. First of all, the term “third eye” is not used in the yoga texts as per my little knowledge on the subject. Secondly, I suppose it is an invented term either in the Tibetan tantric texts or in other cultures. People try to use all

sorts of tantric methods including tantric surgery, to activate the third eye or *ājñā* chakra. It is basically the attraction to gain supernatural powers. I am not sure how authentic it is. But definitely it will have disastrous results if it is activated by such methods. At the outset, trying to gain supernatural powers means the practitioner is doomed to fall spiritually. The spiritual growth will come to an immediate halt.

All yoga texts are harping on this. Secondly trying to attain them by such tantric methods is certainly dangerous. In our path, *kundalini* energy is awakened directly by the will of Guru. All chakras are comprehensively activated. However, some of our practitioners experience the *kriyas* or reactions at the *ājñā* chakra or the third eye level without experiencing the *kriyas* at *mūlādhāra* chakra. Similarly, some of the other practitioners have been experiencing the *kriyas* at other chakras as well without experiencing them at the root chakra. It happens this way after *kundalini* energy is awakened. It may or may not follow an ascending order. It all depends upon how the awakened *kundalini* energy wants to do the cleaning of your karmas.

Another point to note in our path is that practitioners must have already been awakened in their past lives. Their other chakras must have already been active. That's why please don't compare this with what's written in ancient yoga texts. In texts, the entire concept of *kundalini* awakening is addressed comprehensively sounding as if the entire process occurs in one lifetime. But you all know that it doesn't happen that way practically. It takes several births to undergo the entire process. Therefore, at present in this particular lifetime, you can't apply the entire knowledge to your current yoga practice. I hope this subject is clear now because often I find practitioners asking this same question again and again.

Lastly, I would like to summarize by saying that what is written in the texts is meant for the overall spiritual evolution of a practitioner spanning over several lifetimes. What you are practicing now in this life can't be compared with all that you find in texts or the internet or YouTube.

A practitioner: Ok, so *kundalini* energy awakening will follow no particular order but eventually naturally open the third eye. Is this the correlation *kundalini* has with the third eye - same as all other chakras, so nothing different? I have also started seeing some kind of energy beings. Could this possibly link with my *ajñā* chakra activation?

My answer: Yes. *Kundalini* energy will open up the *ajñā* chakra naturally. No special effort is required to be put in. However, it is a little uncomfortable. It is sometimes even painful as if the region on your forehead is being cut with a blade or even a piece of glass as told to me by my Guru Ji. And yes. This is the correlation *kundalini* energy has with *ajñā* chakra. It has the same correlation with all other chakras also. However, each chakra has separate functions linked with the psyche of a practitioner. *Ajñā* chakra happens to be just one of the higher chakras. That's all about it.

Regarding your seeing some energy beings, I have no idea if it is linked with the *ajñā* chakra or not! The manifestation of supernatural powers is a different story. They are supposed to manifest as one starts entering into the state of thoughtlessness.

The same practitioner: Oh! Right! Okay! I don't understand it either! I wasn't sure if it was linked. So supernatural powers don't necessarily require you to have an opened *ajñā* chakra then? I don't think I have entered the state of thoughtlessness either yet I see these things now anytime I look at a light and sometimes without. The only

chakra where I've felt piercing is the sacral/*svadhishtana* chakra. That was when the *kundalini* energy went from there in the opposite way and down my leg very powerfully. I started seeing energy beings of some sort right before I met you. Could this be my third eye opening somewhat? It was unexpected but I wasn't afraid.

My answer: It's like this. When the *kundalini* energy is awakened, all chakras get activated. Thereafter as karmas get cleaned, the mind starts entering into the various stages of thoughtlessness. Then at some stage down the line, supernatural powers also do get manifested as per the yoga texts. This is the usual sequence. However, if the focus of a practitioner is only inactivating a particular chakra for gaining supernatural power, then it is a different story. Therefore, you can't link manifestation of supernatural powers with activation of *ajñā* chakra or the third only. I suppose powers that are associated with the third eye are limited in nature. All kinds of powers which are broadly classified into eight categories are not associated with *ajñā* chakra only. I hope it is clear now.

The same practitioner: Okay, thanks. I am still unsure how I'm seeing these things that no one else is seeing and I just started seeing them before the initiation. But I guess I've been experiencing *kriyas* for the last three years so maybe it is a case of another chakra being cleaned prior. I wasn't trying to see these things; they just appeared.

Another practitioner: Don't worry about how or why you see these things. The universe will keep showing you more and more things. Just remain open without any resistance.

My answer: Okay, no issues about it. Let those visions occur! Kindly don't focus your mind on such things

too much. Just remain a mute spectator whenever you have such experiences. Please continue with your practice.

The same previous practitioner: Yes, I don't tend to look at the light and let them come out these days as I'm unsure how or if I can communicate with them. One did come and skim across my tobacco pouch across the words 'get help to give up smoking' so I couldn't ignore that. I gave it up in August this year.

My answer: Nice.

A practitioner: For any reason, will the awakened *kundalini* energy by *shaktipāth* ever go back to its dormant state?

My answer: Once it is awakened it will always remain in that state. But it will only go to the dormant state if you don't practice regularly. But the spark of cosmic energy will continue to remain in the awakened state even in your next life.

A practitioner: Can you tell me what are the other 'chakras' present on the spine other than the seven main chakras? I saw a picture depicting these chakras in one of the books. Just a few weeks ago, I felt one such chakra spinning. I've not felt this one before. It was the one near the bottom of the spine at the back. It was very obvious with a strong spin. Another question I have is, did you say that karmas can't be cleared or accumulated in a dream? I've had some dreams with some random fears. Not too intense but just seems odd.

My answer: There are some intermediate chakras other than the main 7 chakras. I have no idea about them. Just read about them somewhere long ago. I don't remember now. I request you to kindly Google around. You will find information on them. Just remember that they are intermediate chakras and not the main chakras. You are

having such dreams because of the accumulated karmas only. However, karmas don't get cleaned just because they were flashed to you during the dream state.

Similarly if you have done something either good or bad in your dream state, those actions will not become karmas. However, if you happen to remember that dream and keep on mulling over it during the waking state, then your thoughts on your dream will become karmas. The chakra where you felt pain and also the sensation of spinning is the root chakra only. Sensations near the chakras are felt both in front as well as back. Otherwise, there are no separate chakras. Dreams do flare up after *shakthipāth* initiation. All kinds of strange dreams occur. Some could be pleasant and some could be unpleasant or even disgusting because the subconscious mind would have got churned by the awakened *kundalini* energy! As a result, accumulated karmas rush out. But those who come out during dream state are no use because they do not get destroyed. But the phenomenon does happen still!

A practitioner: Sadguru Ji! Kindly explain the symptoms when the *sushumna nadi* is working.

My answer: All *kriyas* or reactions which are being reported by some of the other practitioners are due to working of the *sushumna nadi* only. Otherwise, those reactions wouldn't have occurred because *sushumna nadi* is connected with the entire human body through a network of subtle channels of energy or *nadis*. As a result, the moment *sushumna nadi* is activated its impact would be felt anywhere in the body. However, kindly note that *kundalini* energy is a conscious entity! Therefore, its impact is felt not only on the gross physical body but also at the level of the human intellect, mind, breath, external daily life etc. I hope you got the idea now. Otherwise its activation is experienced usually in four ways broadly; either as numerous ants climbing on the

back or as a frog leaping on the back or as a snake making movement on the back as if it is moving on ground propelled by its body or lastly as a bird soaring into the sky. This last movement is a little difficult to figure out, although it felt very distinctively.

Further, when *kundalini* energy is initially activated inside the *sushumna nadi*, it moves from the root chakra to the second chakra, which is located near the root of the genital organs. As a result, extreme sexual pleasure is also experienced. Further, sometimes it is distinctively felt as if a very thin thread is climbing up along the center of the spine.

The same practitioner: I want to ask you specifically on the working of the *sushumna nadi* and its effects on the body.

My answer: All *kriyas* or reactions which are being reported by some of the practitioners are due to working of the *sushumna nadi* only; otherwise, those reactions don't occur.

The same practitioner: Thank you so much Sadguru Ji! I remember all that, but I wanted to know anything with regards to the changes in the breath. I have been experiencing extremely smooth balanced breathing almost throughout the day, and at night and attention is focused on the third eye (inwardly). I enjoy this breathing, and the root chakra is also active.

My answer: If you are asking it in relation to breath, then it is like this; *prāṇ* or the "life force," which causes the breathing is pressed down towards the *āpan* or the life force which operates in the lower region of the body and they both are mixed. Simultaneously both of them are arrested internally by closing down all the apertures of the body with the help of *yonī mudra*. Let me draw your attention here that if both *prāṇ* and *āpan* which otherwise always pull at each other in opposite directions happen to travel together in the same direction and leave the body, then death occurs as per the *prāṇāyāma* teaching. However, here both of them are arrested internally by way of *yonī mudra*. As a result, due to the lack of any escape routes in the body, the mixture of *prāṇ*

vayu starts climbing up the *sushumna* channel. Therefore, this is the relationship between breathing and changes in the *sushumna nadi*. As a prelude to this, all that happens by way of perfectly regulated breathing, etc., might be in preparation for it. However, in the case of *shakthipāth* practitioners, all this complex process is naturally achieved by the grace of the Guru. As a practitioner progresses on the path of yoga, as his or her karmas are cleaned, the *Ashtanga* yoga or *Raja* yoga is supposed to get naturally affected. Since *prāṇāyām* happens to be a part of *Ashtanga* yoga, this also gets affected naturally. That means the regulation in breathing being experienced by you could be a precursor to this phenomenon. Later on, more and more *kriyas* or reactions with respect to breathing might occur. Hence, it is a good thing only which is happening for you. Hopefully, this might be the case with you.

A practitioner: It says Guru exercises full authority over awakened *shakthi* so that he can control its speed of flow and keep it under discipline. Is this correct?

My answer: Yes, a Guru can control the speed of the flow of *kundalini* energy after its awakening. This control is inbuilt in every Guru who has been given the authority to give *shakthipāth* initiation because the *shakthipāth* technique as such, has not been designed by any Guru. It is simply passed on from the lineage of *shakthipāth* Gurus. Therefore, the *shakthipāth* technique, as such, is under safe levels. Our lineage is more than a hundred years old. It is a time tested one. We don't have anything on record about any incidents of the adverse impact of *kundalini* energy awakening done by *shakthipāth*.

Regarding the type of *kriyas* or reactions which manifest depends on your karmas. It is totally based on the previously accumulated karmas. Control can be exercised by the practitioner only when he or she wants to stop them while they are in the process of manifestation. But a practitioner has no control over their speed. The speed may be dependent on the kind of karmas or the sensual impressions accumulated. But the speed of the flow of

kundalini energy is not under the control of the practitioner. I hope you understand the difference. Next, regarding your query, whether it will ever get extinguished or leave the body, no, once *kundalini* energy is awakened, it is forever. It is inexhaustible. Even if the energy escapes from the body please don't think that it will get exhausted at some stage. It is inexhaustible.

Moreover it doesn't escape from the body in a classical sense. It just happens to leave the body and go out into the external world; at least it might be experienced that way. But it doesn't mean it is escaping because the cosmic energy outside and inside your body is the same; one entity! It can't be divided.

A practitioner: So our *kundalini* energy has been awakened by you by giving the *shakthipath* initiation. Isn't it?

My answer: Yes please. In those of you in whom it is previously in the awakened state, it gets stabilized at a safe level.

A practitioner: I find several websites on the internet that give a lot of information on the subject of the awakening of *kundalini* energy. Is it useful to read it?

My answer: There's a massive amount of literature available on the internet regarding the subject and also on "YouTube." If you are curious to read, it is your wish. However, please don't get carried away by all that literature. Mostly it is academic stuff. Many people who have authored the literature are not even practitioners. That's why I said it is mostly academic stuff. I had a look at the link sent by you and the content. At the first glance itself, I have noticed some technical errors. Therefore, kindly don't get carried away by that sort of literature. Instead, always rely on your Guru. In this way, it will be much more practical.

Further, yoga texts explain the subject from an academic point of view rather than practical point of view. For example, you all are familiar with the kind of *kriyas* that our practitioners have been experiencing. Some of these experiences are not found in any texts. Therefore, please

don't get carried away by the literature. Everything is not technically consistent even. It might have been written impressively. As a result, there's a tendency to get influenced by the literature and get discouraged in the end too. Therefore, my advice to all of you is; please rely on your practice and direct experiences rather than the academic stuff.

A practitioner: Gurudev *prāṇaam*! The above Q & A link mentions experienced masters of *Siddha Mahayoga*, such as Swami Shivom Tirth, who have seen it all before and their simple counsel is: "Do not resist *kriyas* in any way." Is this with reference to our Guru *parampara*?

My answer: It's okay. Some portions of the text may be referring to our *parampara* literature. But then the entire text is technically not correct. That's why I said not to get carried away. You may read it if you wish. But there's a danger of getting misguided. As a result, practitioners might get disheartened without realizing that all that is being said on the internet or "YouTube" or any other texts, if quoted as authority etc. may not happen exactly that way. What happens on the ground is not exactly the same as what is written in texts. I will give you an example to illustrate the point. I might write any amount of literature about a country without visiting it even once. I might describe the country very authoritatively by referring to many other authoritative texts in that particular country. But all that is only academic stuff. For a person who is actually living in that country it will sound differently. The same is the case with what is portrayed in a documentary film also. Direct experience is always different from what is heard or read. Knowledge is all about direct experience.

A practitioner: Guru Ji! What's the third stage in spiritual evolution which you were referring to?

My answer: the Third stage begins with what is called *shambhavi deeksha* or *shabbavi* initiation. In this state, even the *kundalini* energy has no more roles. The purpose of its awakening would have been already over. However, the person still doesn't attain salvation or oneness with the

universal spirit or God. That means self-realization doesn't occur yet. It is more of a stage in the spiritual evolution rather than any initiation given by anyone. By this stage, all karmas would have already been destroyed. Technically the person should have attained salvation because there's no more reason to exist in a human body. But unfortunately, it doesn't happen that way. Still, a thin veil of ignorance or *māya* envelops the individual soul. However, it is in a state of absolute bliss. This is also referred to as the "sheath of bliss." The yoga practitioner is beyond the dimension of "Space and Time." All the laws of physical sciences should break down at this stage just like it is supposed to happen at the point of singularity according to modern theoretical physics. But what happens from this stage onwards no one knows. Even ancient Sanskrit texts and yoga texts have remained silent after this. But going by the earthly logic, we can comprehend that self-realization amounts to a person realizing that he or she himself or herself is the God. That means dualism goes for a six.

As a consequence many existing philosophies and religions which are based on the theory of dualism shall lose their relevance. Actually we will only be entering into endless academic debates from this state onwards. Hence, it is even pointless to discuss about it.

ON *SĀDHAN*

A practitioner: I meditated for around 40 minutes today morning. During my meditation, I felt heat on my lower back area for about 3 or 4 minutes at the end of the session. And I felt energy flow on the body throughout the session and crawling feeling on the upper back and back of the neck area for sometimes and feeling blessed.

My response: Okay! Very nice! I am glad to see your progress. Please continue with your practice the same way.

A practitioner: Any restrictions regarding *prāṇāyām* and *nādi sodbhāna* strictly for health benefits and oxygenation of blood? This doesn't mean I am trying to practice *Ashtanga* yoga. I am doing them only for the well-known health benefits. Please let me know.

My answer: No restrictions at all. You can surely practice them. It will improve your health.

A practitioner: My question relates to the time of *sādhana*. In yogic scriptures, they say the best time to meditate is at *brahma muhurta*, which is approximately one and a half-hour before the sunrise. Does this make a difference when you practice your *sādhana* after *śakthipāth deeksha*? Is it more powerful at that time?

My answer: Of course, the best time to practice any

kind of yoga is early morning before sunrise at 4 AM approximately. However, you can practice anytime you wish as per your convenience. There's no problem. Your second part of the query is not understood. Can you rephrase the question?

The same practitioner: It's regarding doing *sādhana* at *bramba muburta*. I mean *deeksha*. Does this make a difference when you practice your *sādhana* after *shakthipāth deeksha*? Is it more powerful at that time?

My answer: Still not understood; as such, you must be doing the practice whenever I give initiation or *deeksha*. Obviously, during that time, it will have more impact on your practice since you would be focusing on your Guru and the mantra while Guru is also practicing simultaneously during that time. But after I finish with the *shakthipāth* initiation ceremony, the situation is back to normal. Is this the question?

A practitioner: Yes. The question relates to the time of day and whether this time of day is more powerful than other times of the day, excluding when you give initiation as we know that is the best time to practice or do *sādhana*. You have answered my query, thank you, Guru Ji.

A practitioner: If I practice 5-10 minutes breathing exercises before/after *sādhana*, will it affect my practice in any way?

My answer: No, not at all! You can practice your breathing exercises.

A practitioner: Can we sit in *sādhana* while listening to a song or something from the earphones. Will this affect the *sādhana*?

My answer: *Sādhana*, in our path, means to do nothing. To keep your mind calm or blank as much as possible! Whenever random thoughts arise, then you can allow them without forcibly stopping them. What you are saying is against this. When you listen to a song or anything else amounts to committing fresh karma. This is akin to washing your feet while you are standing inside the mud. It

doesn't make any sense. For washing your feet, you need to first come out of the mud.

Similarly, for washing your karmas, it will be better if you first stop committing them, although fresh karmas can also be cleaned later. But that's the idea in general. But this is not applicable to chanting of the mantra and focusing your mind on your Guru. This is done only temporarily so as to kick start the *kriyas* or reactions. I hope you understand now.

A practitioner: Can we look at your picture whilst doing *sādhanā*? Are our eyes open? Also, if we decide to take a quick break or get disturbed then go back to it minutes later, do we always need to address each Guru's name once again or not?

My answer: Yes, you can do that; technically nothing wrong as such. But with your eyes closed, it's more powerful; that's the power of visualization. If you happen to get disturbed and when you go back to your practice, then there is no need to remember the names of all Gurus all over again. You can continue from where you stopped. However, the more you remember the Gurus the more you will receive their blessings. That's the basic idea. Otherwise, there's no strict rule as such here.

A practitioner: What are the control measures of *kriyas*? Diverting the mind?

My answer: Just stop focusing your attention on spiritual matters. Instead, focus on materialistic subjects, go shopping, watch TV, speak with your friends on the phone, go for a walk or do other normal daily chores etc., That's it. *Kriyas* will automatically stop manifesting although they will be manifesting internally at a very subtle level round the clock.

Another practitioner: So true, once I came back after giving lunch to my son yesterday, the whole thing started again from where I left it. The head movement began as before. Probably it was happening within me during that pause.

A practitioner: *Prāṇam* Guru Ji! I request you please

again initiate me. I tend to get lost in meditation. Please!

My answer: First of all, it is not required at all. You can trust me on this. All that you need to do is to continue with your practice. It is not like any physical process. It is simply based on the blessings of your Guru that I have already done and keep doing so! In any case, there's no provision for performing *shakthipāth* again by the same Guru and from any other Guru within the same *parampara* because it will be a clash. That will not be good for you as a yoga practitioner. So kindly have faith and trust. It is patience and perseverance which will bring you success. In my case, it has taken two years for *kriyas* to manifest. Otherwise, *kriyas* must have been dormant in you. The only thing is you may not be experiencing them as yet due to several reasons including your practice. Don't you know that God is watching you and me both? Therefore, how can we cheat God by *shakthipāth* again? Please continue with your practice the same way. Please be regular as far as possible. Otherwise, you can do it as often as it is feasible for you. Lastly, self-surrender to God or divine is the most crucial thing in this path.

A practitioner: Guru Ji! I have a question regarding saying prayers. Who do we direct them to? God, Monks of the *shakthipāth* order or Guru Ji or some other source!

My answer: Good question. Let me elaborate on it in little more depth so that all of you can comprehend what I am saying. You can direct your prayers every time and everywhere to all the above mentioned by you or to your Guru alone. It's simply one and the same. The idea is, for any person who is not a practitioner of any yoga system obviously their respective religion is the sole support or the God in a formless manner in case of people who don't believe in practicing any religion. That means whether someone believes in God or not they worship God in their own way invariably. It's simply not possible for a human being for not to worship God. The person might think that he is a non-believer but he invariably ends up worshiping God in some form or the other. That's the bottom line. It could be simply rational

thinking or science or philosophy or simply primitive form of worship like the ones we see in tribal people living in forests. All the ideas are divine only. Some people simply think money is everything. That is also divine only. In the case of yoga practitioners who are pursuing the path of any yoga system, their Guru is the divine. It's the same because it is not the physical body whom you worship but the Guru *tattva* or the essence of Guru to whom you direct your prayers. That "essence of Guru" is indeed the God only. A Guru in physical form is just a medium like your father, mother, teacher and guest all combined in one form. That's the reason why all the above four are treated with the same respect as God is respected. I hope you understood the essence of my message. Please read the text *Guru Gita* for more elaboration on this.

Lastly directing prayers to your Guru is the secret of success in yoga practice. That means it is not me in physical form ensuring your success as a Guru. It is the invisible Guru *tattva* or "the essence of Guru" or the God of the divine cosmic energy which is ensuring your success. Finally, even this worship of God or Guru as a second entity itself comes to an end. Because as yoga practitioner gets established in his or her "Self" alone, then all that remains is HE or SHE alone. Rather the gender differentiation also gets vanished. Thereafter, there's no more such thing as God or Guru or cosmic power or any other duality.

A practitioner: Thank you for the explanation, Guru Ji! I understand. It has always seemed unnecessary to me to ask for prayers from so many entities, God, ancestors, grandfathers, grandmothers etc.,. It makes sense that the Guru is the essence of God and as you put it as the Guru *tattva* so that is the place to direct prayers. Thank you for the explanation, really helpful.

A practitioner: How do we move up listening to internal *naada* or sound; the sound of a cricket, sea waves, flute/conch, Om? Or is it dependent on the level of consciousness?

My answer: I have not understood your question. Kindly rephrase it again. You don't have to listen to any internal sound to move up the ladder of spirituality. A mantra has been given to you only as a carrier of *shakthipāth*. You need to focus on that mantra so as to kick start the *kriyas*. Thereafter, the mantra itself comes to an end when *kriyas* start taking place. Where's the question of listening to any sound here for moving up the spiritual ladder? Please understand that people listen to various mantras or practice the chanting of mantras for materialistic benefits only. That's how the science of mantras or the *mantra shastra* has been constructed in the first place. To appease various psychic energies or celestial beings who represent such psychic powers. But it is all for materialistic gains only. Otherwise, you don't move up any spiritual ladder by listening to any sound as such. For you on the path of *shakthipāth*, a mantra has been given for a reason. Your Guru has made use of the mantra as a medium or as an additional measure for doing *shakthipāth*. Otherwise, there's no need for mantra even. Guru does *shakthipāth* by application of his free will. That's it. Kindly rephrase your question if there's still any query you have on this.

A practitioner: I am referring to internal *naada* that one hears all the time (no external assistance). For example, I hear the sound of crickets 24X7.

My answer: Okay, then there is no need to do anything at all. Just ignore it. Let it go on. It's the *anabata* sound that you must be hearing. It is heard after *kundalini* energy awakening. It is *kriya* only. It will go on for a very long time. There's nothing to do from your side.

Another practitioner: I think it should be a disease called tinnitus.

My answer: It's a debatable point. But the crux of this is whether a person has any health problem or not. *Kriyas* like *anabata* sound don't have any adverse impact on health. Modern science may be calling it a disease. If so, it must be impacting health. Even if there's no cure at least what's its

impact on health? If no impact is there on health, then why bother about it. In any case, science can't be taken for granted. Every day it keeps changing. Therefore, there is no need to get into futile debates. Yoga practitioners are known to experience this sound. I have been experiencing this sound for the last 25 years or so and I don't have any health problems. Periodically detailed medical tests have been conducted on me including the ear. But so far, no problem has ever been detected.

Further, we all are aware of the various *kriyas* experienced by people. Is there any scientific explanation for this? Most importantly the reactions occurring inside a human body when *shakthipāth* is done from a distance! Science has no explanation for this. I don't like to comment on the word tinnitus discovered by science. There might be some symptoms associated with it. For example, loss of hearing! If there's any loss of hearing, definitely that should be taken as a disease. But not till then! Therefore, it is better to leave it at that. If some of you feel that it could be a disease, then there's nothing wrong with visiting a doctor and clarifying it. But *kriya* like *anahata* sound hearing is unstoppable. But only if it is genuine *anahata* sound! The differentiation between *anahata* sound and tinnitus disease will obviously be debatable. I suggest please counter check it with other associated *kriyas* or symptoms.

A practitioner: Absolutely right, Guru Ji! This sound of humming bees or cricket has nothing to do with tinnitus. I have been experiencing for the last 5 years. If one is focused, you can hear this when you sit for *sādhana*. While one is busy, one doesn't even realize this.

ON VIOLENT *KRIYAS*

A practitioner: During a meditation at 5:00 AM today body movements and twitches happened as they happen regularly now. Yesterday, I had pain in the neck due to the energy movement. Today I felt that the energy has risen to the heart chakra. Second time at 7:00 AM I experienced lots of body movements especially in the chest region. Internal tickling and itching were also there. Other than today, I am also experiencing the following; small moving objects like insects that are physically not there. A reddish haze near the ceiling at night when I briefly opened my eyes during sleep! (It happened yesterday night.) Presence of energy beings around me almost all the time! (That's why I always protect myself before meditating.)

My response: Glad to see your progress! Please continue with your practice the same way. Such kinds of visions are common! You will experience many more such things. Just carry on with your practice without bothering about them.

A practitioner: I felt the flow of energy. My body was shaking. I was breathing deeply accompanied by sound. Felt changes in cells. Was going higher and higher (difficult to explain) and not flying. Saw a spark on the third eye.

My response: Very nice! Your *kriyas* are manifesting well now. Please continue with your practice the same way. Your mandatory three-day process is over now. You can practice as per your convenience henceforth. No more rules or regulations are required to be observed.

A practitioner: What do I do to my hypersensitive mind? I feel like I am losing track. I try to control but thoughts keep popping in my mind. Can you give me any suggestions please?

My answer: Whatever is happening to you is happening exactly the way it is supposed to happen. The mind will not be peaceful obviously because it is undergoing some sort of churning effect after *shakthipāth*. The more thoughts arise, the more karmas will get cleaned up. Please continue with your practice the same way. Peace of mind will come as the karmas get cleaned. This will happen slowly. Next, in the initial stages mind indeed becomes a little hypersensitive. It is like a freshly wounded body. This phenomenon is very natural after *shakthipāth*. You need to be aware of this phenomenon. No big adverse effects will be there. However, one tends to get irritated and angry or even sentimental due to every minor event. Please endure this phenomenon for a few months. Soon it will start settling down. Please remember your Guru during such moments of emotional turmoil. That's it.

A practitioner: Can we not force the body to bear the *kriyas* when they are violent?

My answer: It becomes very uncomfortable or unbearable. This is the very reason the initiation ceremony is held for three days so that Guru can keep a close watch on the practitioner in case *kriyas* develop aggressively. One more thing! So far, we are talking of only the gross *kriyas* experienced in the body. When *kriyas* manifest in the daily

routine of a person, the pace of unfolding destiny will be very rapid. Events start happening at top gear. That's the reason why the *kriyas* need to be controlled. But kindly, don't get scared. Nothing to worry when you have taken *shakthipāth* initiation formally under a Guru! These things are a cause for worry for those who have not yet been initiated.

A practitioner: If we resist violent *kriyas*, is there a possibility that they manifest in more and more violent ways, rather than becoming dormant and manifesting again at the right time?

My answer: Yes. It does happen that way. In fact the cosmic energy is also conscious about the mental state of the practitioner all the time. The cosmic energy is all-knowing and fully conscious. In fact the human intellect itself is a gross form of this cosmic energy only. Therefore, don't try to resist the *kriyas* unless it becomes unavoidable like you are in a public place or the flow of energy is too much or you have a guest knocking on door etc., Otherwise karmas will obviously get cleaned at a later stage but *kriyas* might manifest more violently. Please remember that you are supposed to remain seated like a mute spectator when *kriyas* are getting manifested. That means you are not supposed to do anything. In such a scenario, if you happen to resist the *kriyas*, whether they are violent or otherwise, then that very act of resistance tinged with egoism will become fresh karma. That fresh karma also will have to be cleared later on. Hence, the same type of *kriya* might manifest more violently later on.

A practitioner: Just now, I have completed today's *sādhana*. Felt heaviness in the body. At one time, I felt the energy flow and finger movement.

My response: Glad to know your progress. Please continue with your practice the same way.

A practitioner: Along with other *kriyas*, a new development has happened. I hear sounds like; clapping, snapping of fingers and whistling. At times while I am sleeping, I wake up hearing these sounds, and at other times, I just hear them when I am awake. I also smell strange perfumes at times, and sometimes a little unpleasant smell is also experienced. I am in discussion with *Ma kundalini* most of the times and get answers to my questions through her.

My response: Very nice! I am glad to see your progress. There is nothing to worry about the sounds. They are *kriyas* only; audio-related! Please continue with your practice the same way.

Another practitioner: Yes, me too! Sounds are getting sharper and louder. But more like instruments playing! Also, get a smell of fragrance often!

My response: Very nice! Please continue with your practice the same way.

A practitioner: *Pranam* Guru *Ji!* Today I chanted the mantra and practiced on my 3rd day after receiving *shakthipāth deeksha*. Feeling divine and awakened! Positive feelings! A sensation at *muladhara* chakra!

My response: Okay! Very nice! Your mandatory three-day process is over now. Please continue with your practice the same way as per your convenience henceforth.

A practitioner: Guru *Ji!* One day when I was meditating at 11:00 PM in the night, I had a vision of many *Rishis* in the midst of huge trees and I was sitting with them and reciting the mantra *om*. The next day when I was doing *sādhana*, I happened to hear the sounds of bells ringing.

My response: Very nice! I am glad to see your progress. They all are *kriyas* only; audio-related *kriyas*! A few other practitioners have also reported similar kinds of *kriyas*. Please continue with your practice the same way.

A practitioner: Today, I felt the energy flow through the whole body. I saw flashes on the third eye without the colors. I experienced movement on the upper lip and lower lip like laughing Buddha. I felt the vibration of the stomach.

The inside of the stomach was dancing with rhythm. Behind the *manipura* chakra, I felt some movement. I had a dream in the early morning after doing meditation and heard drum music. Saw some family members and saw three big size papayas in Devi form.

My response: Okay! *Kriyas* are manifesting properly. I am glad to know about your experiences. Please continue with your practice the same way tomorrow also. Strange dreams are typical *kriyas* after *shakthipāth* initiation due to some kind of churning effect caused inside the subconscious mind by the awakened *kundalini* energy.

A practitioner: Had a peaceful and pleasant experience. Could feel the *prāṇ vāyu* move up to the throat, felt a slight burning sensation around the heart chakra.

My response: Okay. Very nice!

A practitioner: I was initiated by you today. It was a wonderful experience. A lot of images flashed and felt some subtle energies dissipating from around the body and also inside the body.

A practitioner: It was nice experience today. I could sense some intense energy that faded gradually. I still feel different and nice as an aftereffect even now.

Another practitioner: Update about my Practice: Last two weeks, I have been practicing but I was not on it 100% and the practice was kind of difficult due to personal circumstances. Today during my practice I went into peaceful silence for longest duration since my initiation. I saw a reflection of my face while I was breathing very smoothly. It was profoundly calm. The whole practice lasted for an hour.

My response: Okay. Very nice! Please continue your practice the same way.

A practitioner: Guru Ji! During meditation last night, I had this very subtle yet continuous vibration in my root chakra. Also, I had seen visions in meditation even before initiation. But yesterday I saw my dad in a saffron *naga baba* type clothes attacking me many times. It gave me

goosebumps all over. I didn't get distracted. I kept looking. But finally, I felt good and relieved.

My response: All these are due to past karmas only. As your subconscious mind is subjected to some sort of churning effect by the awakened *kundalini* energy, you will have all such strange visions and also dreams. It's good for you because the cleaning of the karmas is taking place. Vibration in the root chakra is a typical phenomenon only. Please continue to practice the same way.

A practitioner: Last night I had a wonderful meditation. I was sitting for over two hours. I could feel my body going through its normal *kriyas*. And then I went into a very deep meditation. It was wonderful. Then, later on, that night, I went to sleep. I really don't know if I was dreaming or awake but I was on my back looking up my room which was dark. I could see different animals and faces above. I closed my eyes at one stage to see if it would go away. But when I opened them again, it started happening again. My third eye was allowing me to see all of this. I don't know if it was *kriyas* or not.

My response: Nice. God bless you.

A practitioner: Guru Ji! Yesterday night when I was doing *sādhana* (meditation) while lying down, I felt someone was pulling my hair. I still continued *sādhana*. I was scared, and I opened my eyes after some time but there was no one around. After that, I couldn't sit for *sādhana* but still, the *kriyas* continued for 1-1/2 - 2 hours. It was as if someone was drilling from inside my mouth upwards till my head. There was a lot of pressure. I wanted to stop it but it was not in my hands. My hands were rubbing my legs.

My response: Okay. Very nice! I am happy to see your progress. Please continue with your practice the same way.

A practitioner: I am only experiencing deep meditation and peacefulness with vibration sometimes, otherwise only silence is what I feel during meditation.

My response: Very nice. Please continue with your

practice the same way.

A practitioner: Today's meditation: I had some minor developments in *kriyas*. Experienced a bit of shaking the head, more like a vibration but it is physical movement. Whole-body was slightly rocking back and forth and later tilted to the right slightly. Neck/head arching backward all the way and, after some time, came back up. Few pulses of energy going down from head/neck at various times and places. All of this lasted only for a little bit and I am still wondering if I really had proper *kriyas* or if I had influenced. Either case, I will keep doing *sādhana* regularly.

My response: Okay. Very nice! I am glad to see your progress. Please continue with your practice the same way.

A practitioner: I have been waking up to meditate every day since my initiation. I feel boundless energy within me. Last night I went for a movie preview screening and returned home post-midnight. Like clockwork, I woke up at 4 AM to the dot today. But today morning I was awakened from my sleep by a loud sound. It seemed like someone had blown a conch in my ears. The sound keeps coming on and off since this morning. Kindly advise!

My response: Okay. Let's observe more of it over the coming days.

A practitioner: Guru Ji! *Prāṇam!* Today, the energy made me walk for 10 minutes inside my house only. While walking, sometimes my hands were hanging on my sides and at other times, they were moving in various kinds of motions. Today, even when I was not paying attention to it, the *kriyas* kept on happening while I was doing my daily chores. All along, my body was pulsating and vibrating, I was also feeling weak today. I feel the *kriyas* are going on all the time in my body.

My response: Okay. Nice! Please continue with your practice the same way.

A practitioner: Guru Ji! I also saw specks of light floating around. They were like very tiny comets. I used to see the light earlier also when I mediated but got scared and left

meditation for a while. I have restarted now with your blessings. I am also seeing aura more clearly and easily now.

My response: Okay. Very nice! They are all *kriyas* only. There is nothing to bother about it at all. Just continue with your practice. There is no need to get scared, either.

A practitioner: Today, in my practice - I missed my regular early morning *sādhana* so I practiced at around 9.30 AM. The *kriyas* seemed to be stronger while the sun is up, not sure whether that is due to coincidence but something I have noticed; normally it is dark when I practice. The vibrations throughout my spine and body seem to be going to another level, now with noises coming out of my mouth. It is not language; it seems to be grunting noises associated with the breath as it is being expelled quickly out of the body. I could not make these noises even if I tried and it is quite remarkable that this is happening.

My response: Okay. Very nice! I am glad to see your progress. Please do the practice whenever you feel that it's conducive. Don't bother about any particular time. Don't worry about the noises coming out of your mouth, either. They are typical *kriyas*. Please continue with your practice the same way.

A practitioner: I was still having the breath related *kriyas*, where a very high force of energy entered through the root chakra and then it simultaneously goes to every chakra, afterwards it stopped at crown chakra where I felt breathlessness for few seconds. But it was quite comfortable as I was able to control that state for a longer time, and suddenly felt like I am doing *kriya* yoga.

My response: Excellent. I am very happy for you. Everything is happening perfectly. Just carry on with your practice the same way and with same speed.

A practitioner: Of late, I am noticing changes in breathing patterns while I sit for meditation. I felt initially I was breathing normally with my stomach rising and falling, suddenly I started breathing only till my heart area, this continued for a while and then I started breathing in spurts.

Still, the breath going on and coming out was very short, this also lasted for some time, after which I started breathing fast and then my breath stopped for a while. These similar things kept repeating for around 15 minutes. There was some sound also emanating during exhalation especially when the breath was deep and slow. There was a nice fragrance also that I could smell, don't know where it was coming from, there wasn't anything in the house with that smell. Also, I had back pain while sitting for meditation as something was trying to move inside. Then some pelvis movement happened and gradually, the pain subsided. Then I felt sensations on the upper back like tingling. Lastly, I felt a small fan-like thing rotating at my third eye exactly at the forehead region between the brows. Other *kriyas* are continuing like body movements, arm movements, facial twitching and twisting, hair standing on its roots (multiple times), eyebrow movements, eyes rolling and getting fixed at the third eye, neck movements, along with the new ones as mentioned above.

My response: Excellent! I am happy to see your progress. Please continue with your practice the same way. They are all *kriyas* only including the changes in breathing patterns.

A practitioner: Recent days when I am doing *sādhana*, I am going deeper into the sleep. Suddenly when I wake, I am chanting mantra only. Guru Ji, I am unable to understand this phenomenon. Please advise whether I am moving in the right direction or not.

My response: Chanting of mantra involuntarily during sleep is quite normal after *shaktipāth* initiation. Obviously, when you awake, suddenly, you will realize that your lips have been making movement chanting the mantra given to you. That means mantra chanting must have taken place thousands of times while you were asleep. You get the benefit of that chanting. Whereas during the meditation, obviously you tend to go deeper and deeper into thoughtless state! Obviously mantra chanting might also stop during such

moments. That's also perfectly normal. And yes, there's nothing wrong with your practice. It's happening exactly the way it is supposed to happen. Please carry on with your practice the same way.

A practitioner: Guru Ji! My movements started again while I was sitting with my eyes open and no chanting. My hands like I am playing *dbolak* and certain dancing *mudras*, mostly *dbolak*, continues for hours, still having experience. And for how long will it continue?

My response: Okay. That's fine. No problem at all. You should be happy, in fact. Just don't resist the *kriyas*. Allow them to go on. You mean in this session or overall? In this session, they might go on for some time and, thereafter, come to a halt depending upon your ability to sit for practice. Whereas we can't predict how long it will go on overall! You might start to experience a different category of *kriyas* in between also. Therefore, your present *kriyas* are not going to happen in a compartmentalized fashion. It will be very disorderly because karmas try to rush out all at once as your subconscious mind is subjected to a kind of churning effect by the awakened *kundalini* energy.

A practitioner: Ok, so for this particular *kriya*, it might take few more days, and the next *kriya* would start or in-between next would start, after that, it can finish with that particular karma. Do I understand correctly? And there would not be any specific duration? Or there is for one *kriya* specially the one physically.

My response: Your understanding is right. But not regarding the timelines! As I said earlier, when the awakened *kundalini* energy is causing a churning effect on your subconscious mind, the karmas try to rush out all at once. It is something akin to a group of mules that are going on a mountain track. Each animal tries to overtake the other without any reason. Irrational behavior! The same thing with karmas also! Now regarding the *kriyas* which are manifested they will be obviously associated with the kind of karmas that are rushing out. In your case right now, those karmas

pertaining to dancing are rushing out. You must have been a dancer probably in past lives. Not a normal dancer but someone who must have pursued the art seriously. Now it all depends upon the karmas that have been accumulated by you pertaining to dance art. If you had pursued it lifelong, then obviously *kriyas* will go on for several days or weeks or months. In the meantime, as you keep doing *sādhana* other categories of karmas might start rushing out. I hope you understand it now. It's totally disorderly. This is also the reason why sometimes higher chakras get activated first, followed by lower chakras because each chakra is also associated with certain types of karmas. Usually, practitioners keep getting worried, thinking that their spiritual growth is going down. The reason for that is what I explained above. Just remember the example of mules on the mountain track.

A practitioner: I have been experiencing too much energy flow in my body and I find it very uncomfortable to bear. I am also getting scared a little by this *kriya*. What to do in case I can't contact you during such moments?

My response: Please don't worry about it. In case of excessive energy flow, please stop doing the practice immediately for a few days temporarily. Divert your mind on to the materialistic things. Go out for shopping etc., Do anything other than the spiritually related things. Later you can start it once again. That's the way to control the *kriyas* when they happen to manifest aggressively or when you don't want them to manifest. It is only a temporary action. After some time, one can start practicing again. This thing happened with a few of our other practitioners. I made them stop doing the practice for nearly a week or ten days. This is advised when the flow of energy is not bearable and it becomes uncomfortable.

A practitioner: When I was meditating last night, *kriyas* were unbearable. I was feeling a little discomfort. What to do in such circumstances?

My response: When *kriyas* happen, and you are encountering discomfort, just endure it. It is happening for

your good only. It might become more unpleasant in the future. But you need to endure that too. That's how the cleaning of your karma is affected.

A practitioner: Head movement is going on continuously when I do my work; it stops and it restarts when I sit down again. Today my upper body and waist also moved about on its own, that too while I was sitting down. It seems to be an intelligent energy, it is allowing me time for my work. I am enjoying the process; don't want to come out of it. I am feeling blessed that my mother has finally blessed me after a long wait of more than 25 years. Now I sit with her for more than 4-5 hours.

My response: Yes, of course! *Kundalini* energy is all-knowing. I am glad to see your progress. Please don't worry about the *kriyas* happening in public places. If at all they happen you will be able to easily exercise control over them! Please carry on with your practice the same way. Increase the duration of your practice slowly. Mantra will come to a stop at some stage. Mantra is meant for kick-starting the *kriyas* when *shakthipāth* is done to a practitioner. It is just a medium. Your time has come now after a long wait. Just go ahead with your practice at full speed. Keep increasing the duration of your practice. Don't let the speed of practice slow down. This is the defining moment in your life.

A practitioner: Today is my 10th day since my initiation by you. I have been waking up at 3.45 - 4.00 AM to meditate. Meditation has become easier for me. I meditate thrice a day when time permits. I used to be very lazy and always procrastinate earlier, and now abundant energy reserves have opened up. I am alert and awake always. I like to spend time alone. The Guru mantra is playing on a loop in my being. My rebirth feels wonderful and the surreal bliss. I cannot explain.

My response: Nice! Please continue with your practice the same way.

A practitioner: I share my experience: During last night's meditation, for a couple of seconds inside my head felt

stiff. It is difficult to describe. It was like a phase shift or brain wave pattern shift and unlike any other, I am aware of thus far. I did experience a feeling of going into sleep like a state a few times and know-how that brain pattern feels like. But last night's experience was very different. It was a bit frightening being a new feeling. It felt like everything will lockdown, and a major event is about to occur, but as I was observing different parts of the body right after this "brain tightness," the feeling faded. Disappointed, yet secretly relieved as I must not be ready for whatever to take place. Realized it takes way more courage to go inwards! Also, I wanted to sit longer but could meditate for only one hour and forty minutes in total. Granted, it is not a single stream; but, getting there little by little. I will continue with my *sādhana* as usual.

My response: Okay. Nice! Please don't worry about it. Let things take their own time.

Practitioner: Today was my third day of meditation after being initiated. I have stopped hearing background noise and ambient sounds. The resonance of the Guru mantra filled my being. I am usually very active, so I was skeptical about sitting still. I was in my meditative state for more than one hour. I felt a cyclical feeling in the pit of my navel which got stronger and stronger. I got up to use the toilet and a lot of internal cleansing was experienced by me. Then I washed my hands and I felt light and energetic. I have forgiven myself for having done many wrong things in my life and forgiven those who I felt have wronged me. I felt a guiding light and a feeling of elation in my heart. A sensation of bliss and pure joy!

My response: Okay. Nice! Please carry on with your practice the same way. Your mandatory three day period is over now. You can practice as per your convenience henceforth.

A practitioner: I am sharing an unusual experience. I don't know whether it's a coincidence or a miracle. During my usual evening beach walk, I found a *Shri Phal* or coconut

floating in the ocean waters, which I picked up and took it home. Coincidentally, I finished my *Guru Gita parayanam* also. I offered that *Shri Phal* to our Guru *parampara* and in *Dhanteras puja*. All the while, I experienced heavy vibrations. After the *puja*, in my usual meditation practice, I experienced another download with very heavy vibrations from head to toe. My head was very heavy. Tears were rolling down from my eyes and various Temples of Goddesses surfacing from *Vaishno Devi*, *Kamakya*, *Kalighat*, *Mookambika*, *Kolhapur Mahalaksmi*, *Madurai Meenakshi* and Goddess *Kanyakumari*. All the while there was simultaneous chanting of “Jai Maa, Jai Maa.” In between my both hands pulled upwards, above my head. Heavy tears flowing and very high and powerful divine energies experienced at that time. Felt the Goddess in and around me. Never had I experienced that kind of extraordinary power in me. For the whole one hour, it was going on. Even now, I am experiencing heavy head and vibrations.

My response: Great! I am very happy to see your progress. It seems *kriyas* are happening aggressively, and rapid cleaning of your karmas must be going on. Please go ahead with your practice the same way. Please maintain the same pace of practice.

A practitioner: From the day I got initiated, I started experiencing *kriyas* in my body. Some energy seems to be circulating and I feel stinging sensations as if bitten by a snake. I am shivering with a burning sensation. Now, for a month, I have a sensation of ants creeping up from my soles. I get a sensation of being bitten by ants. I feel drowsy, my eyes get closed and I slip into meditation all 24 hours.

My response: Very nice. They all are *kriyas* only. There is nothing to worry about it at all. Glad to see your progress. Please continue to practice the same way.

A practitioner: Today, I felt burning sensation till *swadhisthan* chakra and some movement till *anahat* chakra. Sat still for an hour, had very few jerks.

My response: Very nice. Glad to see your progress!

Please continue with your practice the same way.

A practitioner: I have been having lots of visualization when sleeping; is that part of *kritya*?

My response: Yes please. This happens!

A practitioner: I feel full-body vibration when I am doing *sādhana*. Some unknown feeling of happiness fills me. I feel like doing *sādhana* for hours at length. I see fanciful lights during *sādhana* and I tend to forget myself.

My response: Very nice. I am happy to see your progress. Please continue with your practice the same way.

A practitioner: Today at one AM in the night I got up for meditation as I could not sleep due to a pleasant sensation in the head. I started doing one of the *kritya* yoga practices and when I reached the *anahat* chakra, an involuntary chanting of “*jam*” mantra started to happen for about 10 minutes. I could not hold my tears. The whole body was charged, all the hair follicles on the body were standing, the hair on the skull suddenly moved in a way as if someone touched me. This broke my concentration, and I had to open the eyes. I felt the presence of external beings or some spirits many times.

My response: I am glad to see your progress. There's nothing to fear. Whatever happened to you are all *krityas*. However, please try and not stop the *krityas* while they are happening. Regarding your question about the external spirits, etc., it is all your fear related karmas which were getting cleaned. Otherwise, there's nothing to worry about it at all. Please continue with your practice the same way.

Practitioner: I have felt the root chakra after initiation. It felt like it was low almost under my groin as if I am sitting on a wave. This new movement, which I said above, was at the top of the bum crease. It was higher than the coccyx spinning on the outer part of my body and not within. Is this still the root chakra you say?

My response: No, it's not root chakra then, going by your description. It is the second chakra from the bottom

called *svadhisthana* chakra. Whether it is in the front side or rear side, it doesn't matter because when it gets activated the effect is felt both in the front and rear of the body. But that doesn't mean there are two separate chakras. It is only one. You need to consider only its location.

The same practitioner: Ah! Yeah! I'm glad it is the second one. That one has been stuck for a long time! And may explain why my sexual energy is also getting stronger. I had a little look up the 12 chakra systems and have only seen the ones that are above the head and one below the ground. Not seen this one I've mentioned in the picture yet. I think you are right though it's sacral chakra.

The same practitioner: What if someone has some sensations in the sacral chakra region (position as mentioned in your above message) but no sensation in the root chakra? Is this related to *kundalini* awakening, or it's something else? I felt nothing at the root chakra (perineum region). Is it necessary to have such sensations in series from root to crown chakra? Only then it's related to *kundalini* awakening?

My response: It is nothing like that. Any chakra might become active in isolation and *kriyas* or reactions experienced in that region. Sometimes a practitioner might even experience the *kriyas* in the higher chakra first and then followed by a lower chakra. There's no sequence to the *kriyas* experienced in various chakra regions. That's how it happens during the actual practice. When *shakthipāth* initiation is done, the entire cerebra-spinal system gets active comprehensively. However, experiencing *kriyas* in various chakras is a different story.

As you know *kriyas* or reactions occur basically for cleaning of karmas. Various categories of karmas are associated with different chakras. After *shakthipāth* initiation,

the awakened *kundalini* energy starts cleaning off the karmas the way it wants to do. What you are saying that chakras need to get awakened in sequence starting from the root chakra and upwards is not applicable for practitioners on our path. I suppose sequential awakening is applicable for people who are practicing independent yoga systems like *Ashtanga* yoga or *Raja* yoga. It is mostly written in books that way. Kindly don't go by that literature. In our path, you are not trying to awaken it chakra by chakra in any sequence. That awakening is done directly by a Guru comprehensively with the help of the *shakthipāth* technique.

A practitioner: Just want to share my meditation experience I had last night. I sat for three hours. I have experienced very intense *kryias*. And then I went into a deep meditation. My mother, who passed away three years ago, came to me while I was meditating. I was so overjoyed to see her. I could not stop my tears. She said she was very proud of me. I sat and watched her slowly leave. Then my meditation went to the place I only know as peace. My body felt like it was floating. The energy was amazing.

My response: Glad to see your progress. Please continue to practice the same way. God bless you.

A practitioner: I am sharing my experience of the third day of meditation. My meditation lasted for about 45 minutes. I forced myself to come out of it. In the beginning, a slight sense of sensation was there in my back and root chakra, then a lot of vibration felt on the head and third eye chakra, which is still there. But I felt a sense of peace, and also I felt jerks two times. And also when I started, I felt like my mind is going into sleep state so I came back to my consciousness. And I also felt a smell of tea in the starting and freshly baked bread and after that, I felt like a body was there in front of my third eye. A person was sitting in a meditation posture with all colored chakras. I could only see a shadow of the person and not face. I could feel my breath

only, my body was still with no movement and mind was like another entity. A lot of vibration on my crown chakra and third eye chakra is still there.

My response: Okay. Very nice! They are all *kriyas* only. Now your mandatory three-day process is over. You can practice as per your convenience henceforth. Please continue with your practice the same way.

A practitioner: Sharing my experiences during meditation in the last couple of weeks. I am experiencing internal *kriyas* mostly. Occasionally, I am experiencing externally. Some days my mantra automatically changes too, “Aim Hreem Kleem Chamundai Vichay.” After that, I experience heavy vibrations and *kriyas* internally. On the *ashtami* day of *navarātris*, as *ashtami havan* was going on in the Temple, I experienced heavy vibrations and internal *kriyas* there itself. I felt the presence of Divine Mother around me. For the last couple of nights, I am getting weird dreams like me being homeless and my younger brother burning our home in India. It was pretty disturbing.

My response: Simply there's nothing to worry about it at all. Those dreams don't mean anything at all. They will not have any impact on your daily life. They do not signify any future events. Therefore, there's nothing to worry about. These kinds of strange dreams are due to *shakthipāth* initiation only. They are very typical. Strange dreams are experienced usually by many practitioners usually in the weeks or months after taking *shakthipāth deeksha*. Such kind of weird dreams will be experienced by you in the future too. That's, in fact, a proof that your karmas are getting cleaned. Obviously your subconscious mind is churned by the awakened *kundalini* energy. As a result, all your karmas start rushing out in a disorderly manner. That's the reason for experiencing such strange dreams. I am glad to see your progress. Please continue with your practice the same way.

A practitioner: I had a very deep *sādhana* today after many days. For a very long time, I felt I was blacked out. I had good vibrations and felt the heat all over the body. Felt a

layer covering the entire body like an aura. I was feeling the vibration in the body for a long time even after waking from *sādhana*. My forehead to the crown area is still vibrating as well. I could sit only 50 minutes after which I was woken up.

My response: Okay. Very nice! Glad to see your progress. Please continue to practice the same way.

A practitioner: I would like to share my experiences during *śakthipāth* initiation. The vibration was felt on the crown chakra and third eye. Various images kept on coming in my mind like the image of a priest in a white dress and church. I have also seen the image of Shankaracharya sitting with his disciples. And also a *naga baba* with a blue color body and snake. And I have also seen the image a girl of dark color wearing wired kind of clothes! A sense of peace and pleasure is what I felt during meditation, and I was able to sit for one hour.

My response: Very nice. Please continue with your practice the same way tomorrow also. God bless you.

A practitioner: “Guru Ji! In today’s meditation, after about half an hour, I started feeling tired and as such, decided to lie down on the bed and meditate. But to my surprise, different kriyas were happening in my body along with a strong sexual urge which I had to control with much effort. With much difficulty, I could continue with the *sādhana* for 70 minutes. Guru Ji, can you explain why this happened so?”

My response: It does happen that way. There's nothing surprising about it at all. It happens with almost everyone. It's for cleaning of your karmas only because sex related karmas must have been accumulated by all in large quantities from the previous births. That's why it happens to be one of the major categories of karmas that are required to get cleaned. Every human being must have accumulated these karmas in huge volumes. There is nothing to bother too much about it at all. Please continue with your practice the same way and kindly never try to resist the *kriyas* while they are happening. Please allow the sex-related thoughts to continue in the mind. Just keep observing them like a mute

spectator.

A practitioner: I have a question. Has anyone reported that they blacked out completely? I am trying to figure out if the throbbing inside the head and forehead is a medical condition or due to meditation. I completely blacked out today a little while back, sweating profusely and head throbbing.

My response: It is a common *kriya* which occurs in the cerebral region. A person feels he or she is about blackout at any time. For a few seconds, it happens indeed, sometimes! But it will not cause any adverse effects. That means it will not happen while you are driving etc. The all-knowing cosmic energy protects you all the time. We have no record of any adverse effects experienced by anyone in our *Shakthipath* Order.

A practitioner: I could sit for *sādhana* for 45 minutes or so. Felt energies in the forehead, eyebrows, etc., and body felt very light. Shrinking and drifting away. Felt small jerks and some visuals of colors, buzzing in ears after meditation. Wonderful experience!

My response: Very nice. Please continue with your practice the same way.

A practitioner: Last night, I sat for three hours. At first, my *kriyas* kicked in. I felt like I was actually floating. Then my body was spinning from side to side. Then all of a sudden it stopped. And then I went into a very deep meditation. I could feel my body's vibration. I could hear someone calling my name. Then I saw myself walking in a beautiful forest. When I came out of my meditation, my third eye was very heavy as well as my crown chakra. I have been meditating at night for the past few weeks. Otherwise, I usually meditate in the mornings. My night meditation is very deep. I am feeling absolutely wonderful. The mantra chanting becomes easy to me.

My response: Very nice. You can continue to meditate in the night only then. There is no problem with that. Please do it at your convenience. Glad to see your

progress.

A practitioner: Update on my practice: I'm practicing almost every morning and still getting snoozes where I feel I'm in a state of sleeping and awake with very vague thoughts. Today my head started to vibrate left and right literally like a wall clock. Later I got my whole body vibrating for a short time. Then *kriyas* started taking place, especially in my legs. Also, I'm noticing that *kriyas* get more active during the night and especially when there is something exciting like subliminal music, strong feelings like fears, or even love.

My response: Okay. Very nice! Glad to see your progress. Please continue to practice the same way. Please don't bother about the timings. You can practice at your convenience.

Regarding the intensity of *kriyas* please don't bother about it either. *Kriyas* occur for a purpose. For cleaning of your karmas! That means they are the means to an end. That's all about it. How they manifest depends on your accumulated karmas and not how you wish them to manifest. Therefore, why bother about them at all.

A practitioner: I would like to inform you that *kriyas* commenced on the very day I was given *shakthipath*. When I am doing *sādhana*, I feel like someone is pulling my hair in the middle of my head. I feel a frog-like movement from the middle of my head to my shoulders. I feel like ants are crawling on my face and some feel that they are biting me. When I lie down after meals, I feel a ball like a thing moving from my stomach up to my throat. I see a white color light between my eyebrows. I feel like I am floating which is very pleasant for me. I am leaving my home town, "Anantapur," to attend a marriage and am apprehensive as to whether I will be able to continue my *sādhana* for a week or so. I do not want to break my *sādhana*. Kindly bless me.

My response: Very nice. I am very happy to see your progress. Please don't worry about missing the practice for a week. However, you can try and do the repetition of mantra for some time before going off to sleep at night. Please

continue with your practice the same way. My blessings will always be there.

A practitioner: Dear Guru Ji! I just wanted to share my experiences of the last few days. While sometimes it is very peaceful, other days I feel a lot of pain on my head and forehead after my meditation. Like today, it's like someone is piercing my head from inside with a needle! It's not a headache for sure! Also, I had a strange experience, not sure what to attribute it to. I had a presentation to make to one of our top senior leaders. I generally practice very well and rehearse well so that I can put across all my points and even that day I did the same while presenting though I felt like I had no control of what I was speaking. I almost blanked out. I spoke things that I had not rehearsed. I felt that I totally messed it up. After the meeting, my big boss came and appreciated me for my presentation and what I spoke about! It was a very strange experience for me where I felt that I was totally not in control, blacked out, but others felt it was excellent!

My response: This is a typical *kriya*. Usually, it happens in different ways. It is a *kriya* that occurs in the sheath of intellect. But the most important thing to remember is, kindly don't wish and expect a similar type of intellectual *kriyas* every time. Whatever has happened for you is to clean your previously accumulated karmas. Both good and bad karmas will get wiped out and you must allow this process to happen.

A practitioner: Today, while I was sitting during the *shakthipāth* *deeksha* ceremony which you were giving to someone, I experienced profuse sweating (felt uneasy but continued my mental chanting) and something rotating at exactly the third eye point in my forehead.

My response: Very nice. I am glad to see your progress. It seems *kriyas* are now regulated more or less. They were a little uncontrollable for you on the first day. Please carry on with your practice as per your convenience henceforth. Your mandatory three day period is over now as

such.

A practitioner: *Prāṇam* Guru Ji! I want to share my experiences of the past few days and especially today. I have been doing *sādhana* mostly twice a day once in the morning and second one at night. During the day, most of the time, I used to be in a trance-like state with my head shaking. Sometimes shaking becomes heavy and then tears start to roll out from eyes. These kinds of *kriyas* happen especially when I am not busy. The morning *sādhana* usually lasts between 45 minutes to one and a half hours. Mostly I am in a deep state of meditation sometimes with the vision of faces of people and of Goddesses most of the time. The *sādhana* used to be very calm with high-intensity sensations and pain around the neck area and back of my chest. I get into a deep state and only woken up after a jerk or sudden flow of energy from base to up. When I am woken up, I find myself in a position mostly with my head/body about to touch the ground towards the right side of my head bent forward. For the past few days, I have been feeling the sensations around *mūlādhāra* chakra area while doing *sādhana* in the morning. The evening *sādhana* used to be a bit heavy with shivering, jerking and deep pain from forehead to the top of the head. The *sādhana* used to last between 30 minutes to a maximum of 45 minutes beyond which I was not able to hold due to deep pain and uncomfortable feeling. I want to share about today morning *sādhana* specifically. As usual, I got into the deep state but without much of the sensations. However, I was feeling a sensation in the *mūlādhāra* chakra area. After a while, the sensation has become strong and genital organ was also swollen. I tried to control and it came to normal. Again as I got back into the deep state, it was repeated. This process continued for 3 or 4 times. Then all of a sudden I felt heavy energy inside my body. I started shivering and then I wake up from my *sādhana* after 55 minutes.

My response: Very nice. Glad to see your progress. However, you are making a mistake by resisting some of the *kriyas*. Kindly don't obstruct the *kriyas* when they are in the

process of manifestation. Don't try to exercise your free will to stop the *kriyas* or control them. If you are in some public place, it is a different thing. Otherwise, don't try to stop or control or resist the reactions or *kriyas*. Even if they appear to be unpleasant to your mind or body still don't stop the *kriyas*. Even if some of the *kriyas* appear to be unethical to your mind still don't try to stop them. Please trust the Gurus of the *Shakthipāth* Order and trust the *Sidha Mahayoga* system.

A practitioner: Today is my 3rd day of meditation after *shakthipāth* initiation. I would like to share my experience with you. Today my mediation was short for about 30-35 minutes only but it was slightly deep in between. I had some weird visuals when I was concentrating on your photo. I could see you making funny faces. Then I kept getting my focus back on the image of your photo that I had memorized and suddenly, I felt a lot of heat in my stomach. I also felt that I was just about to fall and that's how I got a jolt and my eyes opened. After this, as usual, my head was feeling very heavy.

My response: Okay. Very nice! They are *kriyas* only. Please continue with your practice the same way as per your convenience henceforth. Your mandatory three day period is over now.

A practitioner: On 26th August 2019, *kriyas* have started manifesting for me. In the initial days, they were slow; now they are too rigorous. I am under the influence of cosmic power for the whole day. I am experiencing weeping, laughing, my body parts oscillating very rigorously etc. Yesterday I commenced *sādhana* at 4.00 AM. I was fully under the grip of the cosmic power. It lasted till 8.00 AM during which I started chanting loudly, I drank water, went to the washroom, after that, I started walking very fast which I couldn't control myself, walked for 15 minutes, then laid down. I was very tired. I was totally under the influence of the cosmic power; even today *kriyas* are continuing even as I am writing these experiences; it is very difficult to write.

My response: Very nice. There is nothing to worry

about it at all. It is all for your good. They are all “kriyas” only. I am glad to see your progress. Please continue to practice the same way. God bless you.

A practitioner: Dear Guru Ji! For the last couple of times, I could see a face like Goddess *Kaali* during my meditation. Today, it was like the goddess chopped my head with a sword, I am not able to figure it out.

My response: Don't worry about it at all. These kinds of visions are quite common for practitioners. However, it is an auspicious vision only. Please continue to practice the same way.

A practitioner: Dear Guru Ji! During my *sādhana*, my shoulder gets very stiff.

My response: Please ensure that you don't keep your body and shoulders stiff while practicing. This is very important, please.

A practitioner: Guru Ji! Last night I was meditating. Although I started feeling pain in my legs, I wanted to remain still a little longer, so I endured. Then I felt some kind of stiffness in my legs. I felt like something was coming up from my feet. It was filling my whole body, climbing up my legs, my arms, and the rest of my body, up to my head. Then I felt some sort of stream of energy entering my head. A waterfall of energy flowing through me; I felt it leaving the palms of my hands and my feet. Though I was trying to sit as long as I could! When the energy stopped flowing, I looked at the clock. Only half an hour had passed, but the experience was so intense.

My response: Okay. Very nice! Glad to see your progress. But don't stop your practice during such moments. Try and continue with your practice.

A practitioner: Today, 16th September 2019, I have received *shakthipāth* initiation from you at 7:00 AM. While *shakthipāth* initiation processes were going on, I heard a sound like someone is banging on my main door badly. I was irritated as my *shakthipāth* initiation was going on and I got up and went to open the door. I saw that no one was outside.

Again I came back and sat down for meditation. After 5 minutes again, I heard the sound of a door banging, but this time I did not get up and I continued my meditation and mantra recitation.

My response: This is *kriya* only. However, it is a *kriya* or a reaction occurring in the external world. In this case, the *kriya* or reaction occurred instantly while *shakthipāth* was being done. Sometimes it might happen later on after a few days. A similar kind of thing happened to another practitioner among you. In his case, he felt as if someone had tapped him on his back and he got scared and opened his eyes. These kinds of *kriyas* are basically obstacles being created by cosmic energy so as to prevent a practitioner from doing yoga practice. This happens because of the past karmas wherein the concerned person might have done something wrong in his or her past life concerning yoga practice or meditation or initiation ceremony or *deeksha* etc. Some kind of negative action or criticism of the yoga system, etc.! Therefore, these sorts of obstacles are created to the person now. No need to worry about it at all because they will not manifest always. Soon those negative karmas will get exhausted. You need to just carry on with your practice. That's all! Sometimes a person may not be inclined to practice meditation for several weeks or months or even a few years. Still, there is nothing to worry at all. Perseverance is the secret of yoga practice. In the future, many varieties of obstacles may be presented to you. But there is no need to despair. Just hang on to the path!

A practitioner: Dear Guru Ji! *Shakthipāth* initiation happened for me today at 7:00 AM. Though instantly, I could not feel anything, now I am experiencing some sort of heaviness in the head.

My response: Please don't worry about it at all. They are *kriyas* only. They will not harm you in any way. Heaviness in the head is a very common reaction. It occurs whenever the cosmic energy faces strong opposition inside the mind in the form of strong karmas or sensual impressions. As a result

of this internal battle which is raging inside, the reaction is experienced as heaviness in the head. You may experience this sensation intermittently once in a while but over a prolonged duration, maybe a few years in some cases. But it will not have any adverse effects on your health. You just need to endure it. This is for your good.

A practitioner: Past few weeks, I have been experiencing a divine life-changing phenomenon. All my chakras were already active for many years now, for more than a decade, but now recently, even the *ajñā* chakra is hyperactive. *Muladhara* chakra and *ajñā* chakra are perpetually active to the extent that at times I can't sleep until I sit upright and focus on them. I get overwhelmed with love and, at times unable to withhold my tears. Whatever anxiety, anger etc., was there inside my mind seems to have just melted away. I don't care about anything. Whenever my mind is free, I am just thinking about God and smiling, feel as if he's also smiling back. This feeling is very gripping. Sometimes I am experiencing the physical movement of hair follicles around my crown chakra. Several points on the face, temple, earlobes, nose tip, chin, both sides of the cheek are active and gradually after some time, the entire cerebral-spinal system feels as if muscle relaxant spray or pain relief balm has been applied from within.

My response: Okay. Very nice! I am very happy to see your progress. Please continue to practice the same way. A lot more of such a phenomenon will occur in your body in the time to come. It is all meant for cleaning of your karmas only. God bless you.

A practitioner: Dear Guru Ji! I start *sādhana* daily at 4:00 AM and continue it for 20 minutes. During this time, I get very hungry, and I get a very strong urge to eat.

My response: That's okay. Just ignore the urge and carry on with your practice. If you wish, you can even stop the meditation and eat food also.

A practitioner: I was given *shakthipāth deeksha* by you on 21st September 2019 from Kakianda. During the *deeksha*, I

started to feel the energy. My body started to sweat a lot. Throat went dry. I had a sip of water. Again I started to meditate, and at times, I slept for a second. There were lots of distractions and sounds but not a specific one that I could say. Again I would continue my meditation but as the time went by I was sweating and there was a heaviness in the head. A time came when I just could not keep myself awake. Finally, I slept. But during the process, I felt the energy entering my body and leaving. When I woke up, I felt light and nice. I don't know what was there inside me so heavy. I feel good.

My response: Okay. Very nice! I am very happy to see your progress. Please continue to practice the same way.

A practitioner: I don't think I'm in such a high state, but what you describe here I feel I have been experiencing. Energies have revealed their true nature. It is something that I can never make anybody truly understand. What I feel is within my body. I experience the movement of *kundalini* energy and the sensations even now turning and spinning inside my body. All energies are in motion, and this is also something that I can not mention to most people as they will never understand. Also, I can't share the feeling where I feel there is an energy blockage. Then with the cosmic illusions! I can see clear as day whenever I choose, energy beings with glowing centers and auras surrounding them. They vibrate and all have translucent but bright colors of shape attached to them. Whenever I have mentioned it to some people, they act as if they didn't hear me because it goes straight over their heads and they can't understand what I am trying to say. It's not that I'm going mad but I actually just see these very unique energy beings with my eyes.

A practitioner: I am sharing my experience in meditation tonight. Very heavy vibrations felt and currents experienced on the shoulder and fingers. *Krijas* happened around the spine very subtly. Internal circular movements felt at the *svadhistana* chakra. Then my body was leaning and lying on to the right side for a while. Felt very fresh and

lighter after I opened my eyes. Last few days, I was feeling heaviness in my head and eyes after meditation.

A practitioner: Last night, I was feeling a lot of pressure on my forehead.

My response: This is *kriya* only. Please endure the pressure on your forehead. There is nothing to worry about it at all.

A practitioner: I want to share some experience – I had an experience right out of Guru Ji's book. Infinite gratitude to you dear Guru Ji! By the grace of God and Gurus, I was untouched in a major car accident/crash just two days back. I was going straight ahead on the road after seeing a green traffic light. I had the right of way. But a young, reckless kid/driver who should have yielded took a quick reckless left turn out of nowhere before I could even see him coming and crashed right into my car. My car was totally damaged. But by the grace of God and Gurus, I did not have a single scratch on me in a major crash like this. I could have been killed or would have been severely disabled for life. It was a miracle in two ways! I am a very safe and cautious driver. I have not been served a single speeding ticket nor had any bad record on my driving. I am always very cautious. Firstly this accident should not have even happened given the small road I was driving on and secondly, I survived without a scratch. I feel this was my karma getting washed off with protection from God and Gurus as I remember the same kind of incident from your book. I wanted to say how infinitely grateful I am.

My response: Oh! Very sorry to hear the news! However, I am very glad to know that you are safe. It seems you have managed to escape from a major untoward incident in life. Perhaps a hundred sins must have been washed away. Thank God! Incidents of this kind are indeed *kriyas* only, which occur in external life as a result of your past karmas. Now they have been washed off! Please don't neglect your practice.

ON VARIOUS DOUBTS DURING PRACTICE

A practitioner: Do we have to chant the mantra given by you, or can we also chant mantras like “Om namah sivay and Om sri matray namah” once in a while?

My response: You are not supposed to do anything of that sort deliberately. If those mantras happen to flash in your mind involuntarily as *kriyas*, then let chanting take place. Otherwise, you are supposed to be a mute spectator or a silent witness. That's all! It seems you are getting confused with the literature available on independent yoga systems like *Ashtanga* yoga or *Raja* yoga or mantra *japa* yoga! Our path is different! Please be very clear on this. You see so many people developing so many *kriyas* after taking *shakthipath deeksha*. Therefore, why are you still not convinced about our path? If *kriyas* or reactions are occurring in people who are taking *shakthipath deeksha* sitting in faraway places, then don't you think the process is defying all rational explanation by modern science? What else more proof is required for you? It seems you are getting dragged back towards the literature available on the internet etc. Please give it a serious thought. I am surprised that you have asked me this question. Because it

shows that you have not understood the concept of *shakthipath*, I thought you would probably leave everything else after *shakthipāth* initiation. It's up to you if you wish to continue with your previous practices like chanting of various mantras etc. From my side, there is no restriction on that. But all those practices are no longer required after *shakthipath* initiation. Just like you don't go back to your high school after joining college!

A practitioner: Guru Ji! In everyday meditation, I see colors especially blue, I feel extreme peace and a different kind of energy like I told you. And when I come out of it after 50 minutes to one hour, I feel the hangover of it for about 10 minutes or so. Today I chanted but I was getting random thoughts of what I spoke to whom, what is there in breakfast etc. As if the mind was just chattering. I couldn't sense that bluish kind of energy too which I usually sense. As if I couldn't get into *sādhana* only. What might be the reason? No, I am not disturbed too.

My response: That's exactly *sādhana* what you are doing. After *shakthipāth deeksha* the subconscious mind is subjected to some sort of churning effect. That's why it is disturbed with so many thoughts. They are your karmas, which are surfacing from the depths of your subconscious mind. Allow them! Just remain as a mute spectator! You will not enjoy peaceful meditation as yet unless the karmas are cleaned. If you are looking for peaceful meditation, that means you are trying to jump ahead. Please don't worry about the thoughts arising. The more you experience them, the better for you. Please continue with your practice the same way.

The same practitioner: Ok, thanks Guru Ji! But I thought I couldn't connect in or something. It was something like usual mind chatter and no peace. But I understand it must be a process. But how do I know if I am going right in *sādhana* and it's not my mind creating an illusionary thing? Please forgive me if I bother you with all my probably silly stuff. But I see people writing about body

movements and smells and I get jerks near *muladhara* chakra or feel it spinning some times. How do I know I am going right?

My response: Different people experience different *kriyas*. Therefore, please don't even try to compare it with others. Many of our practitioners have developed *kriyas* which you must have seen. Therefore, there's no doubt about the working of *shakthipāth*. Now what's left is your element of doubt as to how you know whether it is working for you or not; obviously, as the time progresses and your *sādhana* progresses, you will start realizing it. Right now, it is too early for you to get the concrete realization. It is understandable. So please don't worry about it at all. You are as such experiencing a few *kriyas* in a mild form. Therefore, why worry about it?

Regarding the restless mind and several thoughts arising in your account, it will happen that way only. *Kriyas* in the form of thoughts will be like your usual thoughts only. They will not appear as special. The only indication which you might get is when the thoughts are a little strange like remembering long-forgotten things etc. Please continue with your practice the same way — no need to entertain any kind of doubts. There's nothing known as *shakthipāth deeksha* not working for you because it's a proven process.

A practitioner: I would like to share the experiences of my second day of *sādhana*, I was able to remain in meditation for a little over 2 hours. I had visions of three things. I felt but not very clear; a dormant snake from a distance but not moving, just lying on the ground, a single eye, countless flowers of orange at a distance and fire at a very large scale like a field on fire, but not very clear. Body movements, lot of *asanas* and hand *mudra* which changed from clasping to *gyan mudra* and then to other types, lot of “bandhaas, rechakas, poorakas, muladhara bandha, udiyan and jalandhar bandhas,” number of times, “chakri” like motion like *asana*, lying down “bandhas,” hard breathing etc. But I am not sure if this is my own doing or coming

involuntarily; since I knew and practiced 85% of it earlier which could come subconsciously as well. I did experience a few new body movements that I never did. I need your guidance as to how the *shakti* communicates and how to understand what it wants you to under *kriya*. I think, at times, I get confused about what next!

My response: Okay! Please don't worry about it too much. You will get the answer yourself as time progresses. There's a very thin line of differentiation between *kriya* and karma. For example, if you move your hand involuntarily, it is called *kriya*. Otherwise, if you move it voluntarily, it is obviously karma. In our path, you are not supposed to commit fresh karmas. Therefore, you are the best judge. However, the awakened *kundalini* energy will grant you the required understanding. Therefore, please continue with your practice the same way.

The same practitioner: I notice that none of my movements were voluntary as every action was triggered by some sort of internal or energetic pressure or pull of an organ like when *bandhas* were needed to be done I could feel my head completely coming down on its own when I felt leg pain or back pain next two *asanas* happened to relieve me of pain when *mudra* had to change I could suddenly sense becoming conscious of my finger holding each other tightly and giving a feeling to release it. I think the whole time I was being made to feel to relax and be in complete comfort wherever pain existed, a posture change helped to relieve it immediately. I am not sure if I am making sense! Every time I remained a mute spectator and wanted to be guided; while remaining in a state of self-surrender. And somehow all of these kept coming.

My response: Okay then! In that case, they are deemed to be *kriyas* only. In any case, *kriyas* have begun to show signs of manifestation for you since your first day. Please carry on with your practice the same way tomorrow also.

A practitioner: While focusing on Guru, is it

required to visualize or being aware is enough?

My response: Anyway it is fine. Try and watch the videos sent to you. They will help you to focus your mind.

A practitioner: Guru Ji! Yesterday all through the day, I was able to smell a wonderful fragrance and I thought it was my imagination. But, when I sat for *sādhana* at 2'O clock then too, I was able to smell the fragrance of sandalwood. Does it happen like this?

My response: Yes. They are *kriyas* only related to smell!

A practitioner: Guru Ji! I have experienced a fast heartbeat suddenly during my meditation. Is it also a *kriya*?

My response: Yes! It could be. But it can also be due to some other reasons as well. Kindly watch out!

A practitioner: I have completed today's *sādhana*. It lasted for around 45 minutes. When I was chanting the mantra for 15 minutes, I experienced some internal processes like an engine starting. And secondly, while chanting the mantra, I saw Shiva face with *dhyan mudra*. I am doubting whether I have surrendered to divine *parashakthi* or Shiva.

My response: Very nice! I am glad to see your progress. It's one and the same to whom you have exercised self-surrender. Whether *shakthi*, mantra, Shiva, or Guru, all are the same. Please don't bother about it too much. Please continue with your practice the same way.

A practitioner: As I sat for my *sādhana* today when Guru Ji was praying for me, I could feel intense heat building up in my entire body. And then after 2 or 3 minutes, everything was normal again. And as I kept chanting my mantra, I felt the reverberations of the mantra in my entire body. To be specific, I saw the mantra appear in my third eye space, then it disintegrated and became a part of every cell and each cell was reverberating with the mantra. I don't know if that was my imagination but I saw it happening within me, although at the same time, I had other thoughts coming and going too.

My response: Very nice! Let's observe more of it

over the coming days. Please continue with your practice the same way tomorrow also.

A practitioner: Dear Guru Ji! Can I join the meditation during my periods?

My response: I suggest you, please avoid it during formal initiation ceremonies when you join me. Otherwise, there's no restriction on your practice separately during other times of the day.

A practitioner: When I eat, I feel tired; I lose energy, what should I do about it?

My response: But this doesn't appear to be related to any *kriyas*. I suggest you, please consult some doctor for any possible health issues.

A practitioner: Many times during meditation, my lips move as if I am saying something, but I am unable to make any sense of those movements. Kindly guide me.

My response: That must have been mantra chanting only. If it is not the same mantra given to you, then it could be one of the *kriyas*. Mantras, which you must have already practiced in your previous lives! Please try and identify it if possible.

A practitioner: When we meditate after surrendering to the divine energy, should we request what we want, for example, when you told me to ask that the *kundalini* stabilize. *Kriyas* manifest well, is this needed whenever thanking of each guru? Or would this be expecting something by putting an intention into the session?

My response: In this case, while seeking the blessings of Gurus for stabilization of the *kundalini* energy and manifestation of *kriyas*, it can't be deemed as seeking something. Technically it might amount to but you are not seeking any materialistic benefits, simply invoking the divine power for your spiritual growth! Technically once you surrender yourself to God, obviously you can't inject any condition thereafter by way of seeking materialistic benefits. Then it will be a conditional surrender. It amounts to telling God that I am surrendering to you but give me that and this.

Then there's no surrender there. But seeking Guru's blessings for a successful session of meditation amounts to simply invoking! It is not the same as seeking something.

The same practitioner: Ok, thanks. Yes, I usually just put a feeling of surrender with the intention of furthering my spiritual growth, whatever that may be. When I started, I desperately wanted and expected the *kundalini* to stabilize. But now it isn't my aim. I don't mind the movement anymore.

My response: Actually, invoking the divine for spiritual growth is self-surrender to God only. But stabilization doesn't mean freezing the movement either. It simply means the awakened *kundalini* energy will now start manifesting the *kriyas* in whichever way it wants to destroy the karmas. There's nothing to be done separately for that other than self surrendering. I am glad to know about your progress. Now please carry on with your practice without subjecting it to any conditions.

The same practitioner: Yes, ok. I don't have conditions but it helps me make the surrender etc. quicker as I feel sometimes I need to do more. And now that I know I won't worry about adding anything like having to mention the stabilization etc. I had assumed stabilization was making it still and in the right direction up the spine. I've never felt it up the spine only all over everywhere else.

My response: You may not have the experience of energy flowing up the spine necessarily because it is possible that you must have already undergone such kinds of *kriyas* in a previous life or there is a possibility that you might experience it as well in future. *Kriyas* can't be predicted exactly. Usually, practitioners make this mistake. They expect the *kundalini* energy awakening exactly as per books without realizing that they might have already done lots of practice in their previous lives as well. They try to focus only on the present life in isolation and expect to experience everything in this life itself. Rather the focus should be on self-surrender and their regular practice. That's it! I hope you understand what I am saying.

The same practitioner: Yes, I do. I imagine most people are expecting a sensation to clarify that it's 'happening.' I was partly expecting the movement to go up to my spine in the beginning but even the idea of that made me uneasy so I forgot about it. I no longer think about the movement I feel. I'm slowly caring less about the 'blockage' or 'tension' area I feel too. The night of initiation the movement came back fairly prominently but it's been fainter ever since that along with my mind at rest I barely notice it. It is still there but definitely not as abrupt. The only time now it's hard to ignore is when it is mixed with sexual energy or bumping into. I'm not sure what it does but that is something new for me as I never had those strong sensations before.

My response: That's okay. You might experience a variety of *kriyas* in the future too. It is simply not possible to predict at all. But my suggestion to you is don't focus your mind on the movement of energy at all or rather don't even bother about the idea of *kriyas*. Just remain seated with a calm mind, of course, focused on the mantra and Guru. That's it. Thereafter, just keep observing mentally like a mute spectator. Let whatever has to happen or even if nothing is happening. And slowly keep increasing the duration of your meditation session. That's it. It seems you were focused more on the movement of energy earlier. Henceforth, you just bother about it even if it is occurring in new chakras.

The same practitioner: Ok, thank you. I am doing fine with not bothering about the movement anymore. But since it has made my sexual energy flow, then it is hard not to notice it. Maybe just because for so long, that was not flowing at all; maybe it's just overwhelming for me now I don't know. If it is too much, I can't concentrate on meditating. But generally, most of the time, this isn't the case; it is not always intense.

My response: It seems you have not understood my message clearly. It is understandable that it will not be possible to focus on meditation when *kriyas* are happening there. But you are supposed to keep observing it or

undergoing the experience like a mute spectator. Please don't resist the emotion in the mind. Don't try to stop the *kriyas*. That's what you are supposed to do. That's what is called the practice. Meditation is a loose term we are using here. You are not supposed to meditate in our path in the classical sense. When the *kundalini* energy is active in the second chakra of course practitioner gets overwhelmed by the sexual energy. It's normal. Just go through the emotion like a mute spectator.

The same practitioner: Ok thank you I will do next time it is like that. And is this the same even if you are not 'meditating' can it be *kriyas* just any time of day?

My response: Yes. That's right. Just don't try to stop the *kriyas* even if it appears to be unethical or unpleasant, etc., It is not meditation in our path. It is the cleaning of karmas which take place here. Therefore, keep your mind open and remain calm while undergoing the *kriyas*. Don't get bogged down by any principles or personal beliefs or ethics or religion or right conduct etc., just dump everything and focus on your practice.

The same practitioner: Ok, I will try again just to observe when this happens again in case it is *kriya*. Thanks.

Another practitioner: If you would, please provide a bit more clarification on this ongoing topic. You wrote, "When *kundalini* energy is active in the second chakra of course, the practitioner gets overwhelmed by the sexual energy. It's normal. Just go through the emotion like a mute spectator." When you say go through it like a mute spectator, do you mean that one should just "observe" the various thoughts, feelings and emotions as well as the physical body's reactions such as arousal? Or, does this mean that one should (if desired) continue forward to engage in the activity, whether it is with a partner or self, and observe the act itself along with its originating, subsequent and current emotions/thoughts during that time? I think I understood what you mean by observing emotions. But the second part is a bit vague.

My response: There's a thin line of differentiation between *kriya* and karma. I will put it in the same words as my Guru Ji. His Holiness Swami Sahajananda Tirtha explained this to me once long ago. Suppose if your hand moves under the influence of the cosmic energy involuntarily so as to clean the karmas committed by that hand, then it is deemed to be a *kriya*. If you move it voluntarily, then obviously it is fresh karma. In both cases, there's actual and physical movement of the hand involved. The difference lies in whether it happened voluntarily or committed deliberately. You are the best judge. An observer can't make out the difference. It seems you are trying to visualize and imagine all sorts of scenarios when you asked me the above question. All kinds of scenarios may or may not materialize. Perhaps next, you might ask me whether there's a possibility of someone killing a person as part of the *kriya* manifestation. There's no end to these things. The bottom line is *kriyas* must not be resisted or stopped whether they appear to be unpleasant or sinful or unethical or any other thing. This is the thumb rule for you to remember. Next, please don't expect or hope or seek for pleasurable *kriyas* only and try to avoid unpleasant *kriyas*. This is also important. For example, you cannot get angry with one of your bitter enemies and kill that person under the pretext of a *kriya*. Since it will be deemed as karma, you will have to face the consequences. It may never happen as a *kriya* because the all-knowing cosmic energy will ensure that no harm is brought to the practitioner or the society. Please keep it in mind that the awakened energy is all-knowing. Therefore, instead of stretching this train of logic to all kinds of imaginary scenarios, it will suffice if you remember the thumb rule. *Kriyas* must not be stopped unless it is absolutely necessary to avoid getting embarrassed in public places etc. Some of the practitioners have already sought a similar kind of clarification which you are seeking.

Therefore, first of all, please keep the thumb rule in mind. Secondly, be truthful to yourself. Thirdly and most importantly, please be brave. Have trust in your Gurus and

the yoga system. Usually, this is the most difficult part and not what you asked me above. Your main problem will be to reconcile with ethics, religion, and greed, etc., and Here a practitioner needs to be brave. Your above question pertaining to the topic concerning sexual behavior patterns will be least of your problems. At least there's no harm to society here unless someone feels the urge to commit a rape etc. Please don't bother about all imaginary situations. Just focus your mind only on the *sādhana* or practice. The all-knowing cosmic energy knows best how to sort out a practitioner. Lastly, by now, you would have realized why this *Shakthipāth* Order was mostly secretive and *shakthipāth* initiation is not given to everyone. Therefore, discretion, dispassion and courage are the keywords to remember during the situations which you mentioned above.

A practitioner: *Prāṇam* Guru Ji! These days I'm experiencing little fewer *kriyas* in the beginning, then later at times, my mouth opens, and neck strays in the backward direction. First, I thought I dozed off but then I realized that I go into deep meditation. I become thoughtless even when I perform *pūja* while chanting with *mala* suddenly I go into a trance like a state. It's blissful. But one question why the mouth opens and neck stray back?

My response: Mouth opening and neck stretching backward happens during meditation sessions. There is no reason exactly. But it just happens. I have experienced many times. They are quite normal. However, please try to keep your neck loose. No stiff body! This is very important to note. Please carry on with your practice the same way.

A practitioner: I do not expect anything from my *kundalini*. I am only an observer of it all. Even to my *kriyas*, I just let it all happen. I give myself over to the divine. That is my only goal.

Another practitioner: Is eating also ego activity? And bringing in new karma?

My response: Yes please. It is a proper type of karma accumulating activity. All ancient texts also say the same

thing.

A practitioner: Guru Ji! I sat in *sādhana* today in 3 sessions. 40, 35, and 85 minutes! I experienced nothing much other than vibrations in my whole body for a few minutes. And thoughts were very few today. My eyelids vibrate very much. Due to this, I have to forcefully close my eyes often. That's it. I have nothing much to say.

My response: Okay. Very nice! Please continue with your practice the same way.

A practitioner: I just wanted to talk to you about my meditation this evening. I started with my normal *kriyas* and then I saw myself on a beach with the sun beaming down on me. Then I started speaking out loud but it was in an unknown language. It went on for a long time. Then it stopped and I went into my blissful state. I wanted to know whether speaking in an unknown language can happen as part of *kriya*.

My response: Yes, it is a typical *kriya* of *kundalini* energy awakening. People start uttering sounds that, too in an unknown language. Similarly, singing also can take place in unknown languages. Further, practitioners utter mantras which were never learned. Sometimes strange animal sounds also come out of the mouth. Therefore, they are *kriyas* only which manifest defying modern science. Glad to see your progress. Please continue to practice the same way.

A practitioner: Long ago, I used to visualize text with Sanskrit *slokas* written.

My response: Okay. Nice! Must be past karmas!

A practitioner: Guru Ji! When I try to meditate, I am unable to focus my mind on visualizing you. It is so difficult what do you suggest.

My response: You can watch my videos a few times. Then it will become easier. That's why I sent you the video links.

A practitioner: I have been practicing as per your advice to chant the mantra silently, which was not easy at the beginning. Now I feel it's getting better and I hear voices of

chanting the mantra coming into my ears the way you've described it last time. Today I had another experience where I felt like vibrating and elevating so my heart rate went super high, I was scared, but the feeling was wonderful and tranquil. Lastly, Guru Ji I am unable to focus on chanting the mantra and simultaneously visualize your image in my mind. So I keep opening and closing my eyes to look at your picture while chanting the mantra. I wish I can do both with my eyes closed. I remember your face Guru Ji, the issue is that I am unable to focus on both things at the same time.

My response: Okay. Nice! There's nothing wrong technically what you are doing. However, focusing on the Gurus and mantra internally inside your mind will have a more powerful impact. I have sent you some of my video links for this purpose only. I suggest you please watch the videos a few times, then it will be easier to focus your mind. Please watch the videos a few times then automatically, the image will start streaming. It will become easier. It's a common problem for anyone. Although you remember the face well after focusing for some time, it starts to get blurred. It will happen even with well-known people to you like your family members. Therefore, you need to put in little practice. That's it.

A practitioner: Guru Ji I don't experience anything of the experiences that are being reported here by others. I am experiencing just deep meditation only. What does it imply?

My response: *Kriyas* will be experienced by different people in different ways depending on their respective accumulated karmas. Therefore, comparison can't be made. If you are experiencing deep meditation, then that's also *kriya* only. Usually, that kind of *kriya* happens because of the meditation practices done by you in the past lives. At that time, even those meditation sessions also must have etched on your subconscious mind as karmas because you must have done those meditation practices colored with egoism. Therefore, there is nothing to worry about it at all. In fact you

should be happy for experiencing peaceful deep meditation sessions. That's what everyone is aspiring to, whereas our karmas don't allow us to reach those in-depth meditation sessions! Some of our practitioners have been complaining to me also regarding this. They are experiencing so many violent *kriyas* but not deep meditation. That means they are jumping the gun whereas you should be happy! Please continue with your practice the same way.

A practitioner: I am completing a month of meditation practice. I had just experienced overall body ache and restlessness and nothing more of any weird experiences or movements of the *kundalini* energy as I had been reading as feedback by the other practitioners. I have been sitting for about 40 minutes and continue to do so till date twice a day and sometimes at odd hours whenever I feel like and have the time at hand. So far, it has been uneventful for me. Most of the doubts that arose in my mind were getting answered by the questions being asked by other practitioners and as such, I have not raised any questions of my own. I shall patiently wait for things to take their course as per the design of the divine powers that be. However, being a fragile human at that, I have this irking feeling to know and be assured that I am carrying on the practice of chanting the mantra correctly. I do not want to find out after a long time has elapsed that I had it all wrong and that I had been just wasting my time because of that. Hence, I request your goodness to kindly let me know the step by step process of practicing the meditation so that not only me but other practitioners become confident that they are doing it correctly and make corrections if they find that they had got it all wrong in the first place.

My response: As you are aware, I have been giving the same kind of *shakthipāth* initiation to all. Some start experiencing the *kriyas* immediately. Some have started experiencing after a few months. That goes on to prove the point that *shakthipāth* works indeed. The manifestation of the *kriyas* depends upon two factors. The kind of accumulated

karmas in the subconscious mind and the kind of prevailing mental conditions at the time of taking *shakthipāth* initiation! Suppose even if someone has not been able to exercise adequate self-surrender at the time of taking initiation it doesn't matter. Later on, as a person starts to exercise the self-surrender, they start developing *kriyas*, as you would have noticed in some cases.

Regarding the accumulated karmas, it all depends on how cosmic energy wants to begin the cleaning process. Otherwise, you can be rest assured that you wouldn't be making any mistake as such. I am very sure that you would have understood the given mantra correctly. Secondly, *shakthipāth* is performed by exercising free will by the Guru. A mantra is given only as an additional thing. Otherwise, there's no need for me to give mantra to anyone as such. *Shakthipāth* can be performed simply by exercising free will. Therefore, there would not be anything wrong with your practice. If at all there is anything, it got to do with your frame of mind. Kindly don't wait or expect for *kriyas* to unfold. Please follow the instructions given to you. Just surrender yourself completely to God or Guru and focus your mind accordingly. That's it! Please don't worry!

Every practitioner has a unique stock of accumulated karmas. Therefore, *kriyas* will also manifest accordingly. In a nutshell, you need to understand that *shakthipāth* becomes successful by the grace of Guru and not by the effort put in by a practitioner. Although a practitioner is told to sit and chant the mantra, it is to make a practitioner not to do anything else. Please also understand that *kriyas* are only a means for cleaning of the mind and not an end by themselves. It is called yoga practice on which we are on. Obviously a practitioner is going to get tested out for everything. The very fact that you have started to wonder thinking that all your effort might go waste if you are practicing it wrongly goes on to prove that you are missing the essence of the practice. Perhaps you are unable to exercise the self-surrender to the required degree. It amounts

to doing business with God. Something like saying first show me some results, then I will surrender. Then it will not be classified as self-surrender. It becomes conditional in nature. That means your devotion to God becomes conditional. Kindly give it a thought because you are your best judge.

What I have written here applies to all the practitioners in general please. Please don't worry about it at all. Just sit for meditation regularly with full faith and trust and surrender yourself as much as possible. It is completely understandable that every practitioner receives *shakthipath*, not with a pure mind. Just hold on to the path. Let me humbly put it across to all of you that you are on the best possible yoga path. There's nothing left for you to do anything else other than to surrender yourself to God. When you play with God, the rules of the game are different from those on the physical plane. On a physical plane, everything is tinged with egoism. Whereas with God, it has to be the other way round. "I verily surrender myself to my devotees," says God. That means when a practitioner surrenders to the divine, the divinity surrenders to the practitioner and of course, fake surrender doesn't work since the cosmic energy is all conscious. If you all had been practicing any independent yoga system, then I would have tried to figure out the mistakes if any. But on a path like this, all practice is done by the cosmic energy in auto mode. There's nothing left for a practitioner to do anything. That's why exercising self-surrender to the divinity is the only thing you got to do. In a nutshell, to do nothing!

A practitioner: Guru Ji! Whenever I try to meditate, a lot of thoughts arise in my mind. As a result, I am not able to enjoy a deep meditation, which I used to sometimes.

My response: Please understand that what you are supposed to do is not exactly "meditation" in the classical sense. You are supposed to simply focus your mind on your Guru and start doing the repetition of the mantra till *kriyas* begin. Once *kriyas* begin, then automatically, the mantra chanting will come to an end because you will not be able to

focus your mind on your Guru and the mantra due to the effect of *kriyas* or reactions. Then you are supposed to simply remain seated in a state of a witness or as a mute spectator. When we say *kriyas*, it can be anything, including random thoughts, emotions etc. Obviously, if your mind is not calm, thoughts and emotions will keep disturbing the peace of mind. That's exactly what is meant by *sādhana*, a kind of "practice with struggle." That's what you are supposed to do so that all karmas or the sensual impressions accumulated in your mind are cleaned up. It is only at later stages when the karmas are cleaned, your mind starts settling down in the state of *samādhi* or thoughtless state. Therefore, you need to understand this process thoroughly. You will not enjoy blissful meditation as yet. Only once in a while, it might happen that too as a *kriya*. For example, in your previous birth, if you have done a lot of meditation, then those impressions pertaining to your meditation practice must have also been imprinted on your subconscious mind. Even those impressions also need to be cleaned now after *shakthipāth*. Therefore, once in a while, you tend to experience deep meditation. But kindly don't misunderstand that state. It doesn't mean that your mind has reached the state of *samādhi* or thoughtless state. It simply means that the previously recorded sensual impressions pertaining to the practice of meditation are now getting cleaned. Obviously, because of this, you will not experience sessions of deep meditation every time. You need to understand that after *shakthipāth* is done the cosmic energy starts churning your subconscious mind. As a result, all sorts of thoughts start flooding out. How can you enjoy a blissful meditation at this stage? That's why I have said what you are supposed to do now is called *sādhana* and not meditation as such. I hope you have understood the concept now. Was this the question you wanted to ask me? Please continue to practice the same way. Everything is happening for your good. Cleaning of karmas or the sensual impressions is going on right now. Please don't bother about you not being able to enjoy blissful meditation

now. Lastly, please also remember that all thoughts and emotions arising in your mind at this stage will not be pleasant every time. You need to endure unpleasant experiences also.

A practitioner: Guru Ji! For some reason for the past three days, I am flooded with numerous thoughts, no rest for even a second, and because of this, I am unable to meditate.

My response: It is common among some people. They have *kundalini* energy already awakened. It is due to the fact that they must have either been initiated already in their past lives or accidental awakening occurred due to practices done without any supervision. If you wish, you can focus your mind on the area of blockage which you have mentioned. You don't have to focus your mind on the mantra and Guru for the time being. However, please do it only if your mind is getting diverted towards the area of blockage. Otherwise, *kundalini* energy is so subtle. It is not like any other physical energy. It is, in fact, conscious. That means even your thinking that there is some blockage itself is a form of that energy. That means *kundalini* energy is conscious of your thinking and it is not under your control. It doesn't listen to you. Rather it aims to humble you down for your good. Therefore, the best approach is to surrender completely to the divinity or *kundalini* energy. Let the things take their course rather than you trying to exercise your mind and doing something. Anyway, if you feel that you should try and focus your mind on the so-called area of blockage then please do it. God bless you.

A practitioner: I get lost most times because I don't sit to meditate every day. I still haven't found a regular pattern or time of day to sit, and I've been practicing for 6 months. I also completely missed the 2nd day of initiation as I didn't wake up! It makes no difference, though. I think you just have to get through the frustration of feeling it hasn't 'worked' and continue. It took 2 years since you were initiated? How long have you been having *kriyas*, for now, Guru Ji?

My response: Not two years. It has been 12 years since I was initiated. But *kriyas* started manifesting two years after my initiation in the year 2007.

A practitioner: And are you still having them now? So when you had the movement prior to initiation, this was not considered a *kriya*?

My response: A variety of *kriyas* manifested from time to time. Yes, of course, even now. Before the initiation, it can't be considered as *kriya*, although energy must have been active already. It is only after *shakthipāth* initiation that it got stabilized and *kriyas* started burning down the karmas formally. That's why it is mandatory to take *shakthipāth* initiation in every lifetime.

A practitioner: You mentioned before that where it is activated in this lifetime must be where it ended in the last. Is that correct? So I would have died young at this age? Do I not understand that correctly? How did you mean it? Mine was active from age 33 by itself. Have you ever taken magic mushrooms, Guru Ji? Hallucinogens!

My response: No. It is not that way. It is the level where you reached from a spiritual growth point of view in your last life before you died! In this lifetime, it will start exactly from that level. Age is not relevant here. I hope you understand it now. With respect to consuming Hallucinogenic magic mushroom, no, never even seen it also!

A practitioner: Guru Ji! Is it possible to have an experience of some divine soul into the body, as I have it today, and also felt like someone touches my hands? Then after some time, I felt like some divine soul has entered into my body, and I was taking a breath only from my heart. The peacefulness and an urge to sit in that state were there, had been sitting for an hour and a half, no feeling of the body was there, nobody movement, just woke up in shock when my doorbell rang.

My response: This is not due to any divine entity being present in your body! It is the awakened *kundalini* energy only. Sometimes people experience that kind of *kriyas*

as if someone had touched the body. It is a common *kriya*. But kindly, don't stop your practice and open your eyes during that time. Just silently keep observing the phenomenon like a mute spectator. There's no need to worry about it at all. In fact you should be happy about experiencing the *kriyas*. I am glad to see your rapid progress. Please continue with your practice the same way.

A practitioner: Guru Ji! I sat for another round of meditation, as per your guidance, I opened my eyes when I started feeling that my fingers were moving. It was really scary kind of thing to happen, I felt frightened, I was unaware of what was happening with my body, am still in that mode. First, my fingers move, then my hands move from their position and then come down as if it is lifeless, and the same thing happened with the wrist. Then after repetition of 10-15 times, it started on the right side, right finger, wrist, I was not sure what was happening and also could not stop that, then my shoulders started to roll like I was exercising, it happened till 15-20 minutes, and I was not able to stop it. After that, my hands which were not in their place have gone to their place, and I started feeling a sensation on my root chakra, and then my left legs move from its place and then came back and the same thing happens with right leg. After that, I forced myself to stop, a lot of heat was generated, and also ear pressure was there.

My response: Okay! But what's the problem exactly? Other than the fear in your mind, is there any physical discomfort? If not, please carry on with your practice. There's nothing to worry about it at all. Just be brave! Please continue to practice the same way. They are all *kriyas* only happening for your good. Please don't stop the *kriyas* while they are manifesting.

A practitioner: Guru Ji! Should we stop the *kriyas* when they manifest themselves, or watch them happen as a spectator?

My response: Please don't stop the *kriyas* when they manifest. Just keep observing them as a mute spectator. Only

in public places when *kriyas* manifest as any kind of body movement, you can exercise control over them. Wherever you feel the *kriyas* might cause embarrassment in front of other people, then only you exercise control. This includes *kriyas* like any singing activity etc. besides the body movements. If the *kriyas* are happening internally like the flow of energy inside your body or various thoughts arising in your mind etc., please allow the *kriyas* to continue even in a public place or while driving or travelling, etc., that's it.

A practitioner: Felt some depression so way deep for days now (may be born with it): got the insight yesterday to just accept it, and yes, I think that's the message/solution!

My response: Please don't worry about it at all. The cosmic energy will sort out all your psychological issues as well. After all, everything is related to your past karmas only. As soon as those karmas are cleaned automatically, your mind will undergo the transformation filling it up with internal bliss. Just continue to practice the same way. That's all you need to do.

A practitioner: Whenever I sit for meditation, I focus my mind on your picture. Is it okay if your image moves from the back to the front of my head (Third eye space) as radiant and in meditation posture? It started indeed in the back of my head, and there was an empty dark space first in the front. I just let it happen but now it is in the front that I see your image in a lotus position and radiant in white color.

My response: It is supposed to be visualized in front of the forehead only. Were you visualizing at the rear side earlier?

A practitioner: I just saw it there first, but it changed indeed to the front.

My response: Okay. Now it appears correctly. Please carry on with your practice the same way.

A practitioner: Updates on my practice: I am starting to enjoy my *sādhana* or practice and feeling more or less resistance. I feel improvement every day. Today I saw a big black colored man with curly hair eating watermelon and

telling me how to practice more. Then I saw a headless guy walking wearing a T-shirt. Afterward, I went into a blissful vibration that felt like I'm rising in the air. I felt the vibration around my entire body, especially on my arms. Then I saw a cat and a beautiful home. I stayed a bit longer after the mantra audio recording stopped. I enjoyed the silence and a little noise outside. I could hear things from a distance. Only one thing I'd like to ask Guru Ji! Every time I feel my heartbeat increases in the middle of practice and I feel my breath becoming shorter so I try to relax.

My response: Okay. I am glad to see your progress. Please don't bother about the breathing part. Let it be as it occurs. However, please try and do the chanting of mantra silently inside your mind without using any external aid like the recorder. Its impact will be more potent if you internalize the mantra. You should not even try to do the repetition with even your tongue and vocal cords, if possible. Just focus your mind only on the sound. Imagine the sound of mantra as if emanating from the sky above or as if it is being chanted loudly by a group of people, and you were listening to it from a distance. Basically, you need to focus on the mantra sound.

A practitioner: Ok, thank you! Also, can *kriyas* manifest prior to *shakthipāth* if you have had an accidental awakening as in my case? The energy movement (serpent-like and pulsing, bolting)! Is this a *kriya*? They are not as strong anymore and do not have the same effect on me, but I wondered if they are also *kriya* or not.

My response: In case of accidental awakening, the reactions or *kriyas* do occur. In fact it is due to the reactions or *kriyas* that you say that awakening has taken place. Otherwise, you wouldn't come to know about it. But after *shakthipāth* initiation, it is stabilized at safe levels. That's the reason why *shakthipāth* initiation is mandatory in such cases of either accidental awakening or “carry forward” which has occurred from the previous birth — a formal *shakthipāth* initiation or *deeksha* under a formal Guru results in the gradual transformation of the mind. Please don't bother if *kriyas* or

reactions are not that strong after *shakthipāth* initiation. Whatever is supposed to happen is happening precisely now at safe levels. Also, please understand that reactions don't always occur in the same manner and with the same intensity. *Kriyas* or the reactions are only a medium for the transformation of the mind. Therefore, they are not an end by themselves. You should not expect the same *kriyas* or reactions to occur always. Then you will be committing fresh karmas by your thoughts. I hope it is clear now.

The same practitioner: Yes, it makes sense. Thank you. I guess it is a bit more subtle as it is stabilizing now. It is also not worrying anymore. So I don't take as much notice either. Thanks.

My response: Very nice. It will get more and more stabilized as you keep practicing. Simultaneously it will also bring about a lot of transformation in your mind. Of course, making your mind calm and blissful! Slowly and slowly, you will start experiencing a state of thoughtlessness. That's the aim of *shakthipāth* or the aim of all yoga systems.

Another practitioner: Oh. Now, I understand why mine is so subtler for the past 15 days and finally unnoticeable now. Moreover, my reactions to any kind of outside behaviors, situations, influences, etc., are almost not there now. Glad to know that I am sailing in the same boat.

A practitioner: Does this mean we can meditate even while we are not at home? I didn't sit today because I was out.

My response: Obviously you can't do meditation in the real sense when you are not at home unless you have a suitable environment like a hotel, peaceful surroundings, inside a car etc. However, you can practice the chanting of mantra or listening to it while traveling etc. The important thing to understand is you should not practice in a public place. If you are not experiencing any physical *kriyas*, then you may do it. In my case, I have done it several times while flying in an aircraft also.

A practitioner: Guru Ji! The blackout was for a few

seconds. My head keeps throbbing most of the time. Today I just fell off in the house. After meditation, it is a very disturbed and irritated feeling most of the time. I drive to the office daily and that scares me. Something like this has never happened before Guru Ji!

My response: Please don't worry about it at all. Awakened *kundalini* energy will always protect you. It knows about you and the external circumstances. Therefore, please don't worry about it at all. However, a few guidelines for you; kindly avoid chanting of mantra while driving for the time being. That's it. The throbbing sensation inside your cerebral region is a *kriya* only.

A practitioner: As per my limited knowledge, it would take several births to attain salvation, to get rid of accumulated karmas. Guru gives his energy/ blessings as *shakthipāth*, which acts as a catalyst to the process of burning karmas.

Another practitioner: What are your thoughts on using "noise cancellation" headphones during meditation? They are very effective at minimizing or eliminating continuous noises like a fan or AC/heating system blowers etc. I've been using them and wondering if it is good to continue. While the noise cancellation technology in itself is harmless, most headphones, including mine, integrate Bluetooth radio to connect to a phone. Apparently, as of now, there is no way to turn off that radio and still use the noise cancellation feature. So, having Bluetooth so close for extended periods is creating a doubt. Please share your thoughts on this. Today's meditation was good. I had a few "shifts" like feeling or clearing in mind. Also, some pinprick feelings on forearms, and little hot localized feelings near wrists and inside palms. Overall good meditation!

My response: Please feel free to use it. I also take a lot of precautions for maintaining silence in the room whenever I sit for meditation. Those who can manage it please do so. As for your meditation, very nice, please continue to practice the same way.

A practitioner: Self-surrender is the highest and easiest method for enlightenment. One who has surrendered himself is always protected by divine power. One who possesses nothing and has no one to protect him belongs to God and is constantly under the protection of the Divine.”

Another practitioner in reply to the above: But it is not that easy way. Every second our *Āham* will rise before our action. Guru *Jī*! Please give your valuable opinion.

Another practitioner's response to the above: Surrender is good! However, surrender with an expectation of getting protected becomes an expectation. Surrender is then a deal. Surrender without expectation is *sādhana*!

My response: Don't have to worry about it at all. The cosmic energy is skillful enough to sort it out. *Kriyas* happen in the "Sheath of intellect" where the "egoism" is also co-located. The awakened *kundalini* energy will start to erase this egoism systematically. There's no special effort required to be put in by the practitioner other than the regular practice of meditation. However, please remember that this is the most unpleasant experience which needs to be endured by the practitioner. Only the trust and faith in your Guru and the yoga system will keep the practitioner going on the path. But I can say something positive about it which should make you a little relaxed. When this process of erosion of egoism starts the experience encountered will be somewhat playful in nature. For example, let's assume that your boss has publicly humiliated you on some minor pretext. Obviously it's a *kriya* occurring in the sheath of intellect. Basically it is happening for your good. For cleaning of your karmas! However, due to the unpleasant experience, a practitioner doesn't like it. But soon, something else will also happen to boost your egoism. For example, the same boss who humiliated you might start praising you publicly very soon. As a result, some sort of balance is restored in the mind of the practitioner. But both these experiences of undergoing humiliation and praise will invariably impact the practitioner. As a result, fresh karmas do get accumulated. But these fresh karmas will not be strong

enough. Very soon, they get cleaned once again. Therefore, this is the consolation for a practitioner. You all are aware of how difficult it is to erase the egoism of a person. But there is nothing to worry about as long as you are practicing regularly.

A practitioner: Guru Ji I am experiencing lots of anger. I remember experiencing this when I used to do *Surya tratak*.

My response: Usually, in the initial stages, when a large chunk of karmas is cleaned, the mind becomes a little hypersensitive. It will be like a freshly wounded flesh. It takes some time before it becomes immune to everything permanently. This phenomenon is a temporary one. A practitioner needs to be sensitive to this phenomenon. Please don't worry too much about it either. Kindly be aware of this phenomenon. That's all you need to do. It will not have too much adverse impact on your daily life.

A practitioner: Guru Ji Today during my meditation, I got a message that all that I fear like dark energies, negativity etc is all a part of me just like the good is a part of me. The fear of the unknown seemed to dissolve after that. I embraced all that is good and bad, mentally hugged each form which I was seeing in my mind's eye as negative and positive. I felt so much at peace and continued my meditation without any interruptions and doubts.

My response: Very nice. I am happy to see the transformation of your mind.

A practitioner: My *sādhana* is not as deep as earlier this week. I am not able to concentrate, especially in the morning. There are less *kriyas* during *sādhana* as well as during the day. Earlier it was not the case. The evening *sādhana* is somewhat deep, and I get deep vibrations, but I can sit max 30 minutes then.

My response: Please don't worry about it at all. This is a very normal thing. *Kriyas* don't happen in the same way always. Just continue to practice the same way as far as you are concerned. That's all as far as your duty is concerned. Leave the rest to the supreme cosmic power and surrender

yourself completely.

A practitioner: When I sit or lie down for meditation, I'm not sure why I always have this feeling of fear to a point where I have heart palpitations, or my heart beats fast for few seconds, even though I feel good after meditation! Just curious to know! Is it fear of the unknown?

My response: Please don't worry about it at all. It may or may not be linked to any fear of the unknown etc. However, it is just part of your *kriyas* only. Just continue with your practice with full trust and faith and, of course, with self-surrender to the divinity.

A practitioner: Any views on the following Guru Ji? I am able to change my dreams (lucid dreaming) since childhood. What's the meaning and significance of this?

My response: I am really sorry about this. I have no knowledge of the dream interpretation at all. However, please remember one thing. During dream state karmas, neither get eliminated nor get accumulated. But definitely, after *shakthipāth* initiation is given, the cosmic energy churns the subconscious mind. As a result, all sorts of strange dreams surface.

A practitioner: I experience the same difficulty (mantra-breath link) and now trying to go deeper in each session. Still, the mind wanders away. There has to be some hope for this soul. Bright side, as you said in the past, continuous attention to mantra during all times seems to help.

My response: Slowly, you will overcome this problem. It may not happen fast. Therefore, the lesson is to persevere and keep practicing. Have you ever wondered what you may not even have to go so deeper into mastering the mantra repetition? *Kriyas* might stop your mantra repetition itself somewhere down the line. What I have written above regarding mantra repetition is a comprehensive concept. That's applicable more for practitioners following various other types of yoga systems. Ours is the path of *shakthipāth*. Mantra has been given to you only as a kind of stop-gap

measure. It is used as an instrument for performing successful *shakthipath*. Therefore, please don't worry about it too much either. There lies the hope for you; that you may not have to master the mantra repetition in the first place. Focus on self-surrender instead. Even mantra too fructifies for those who surrender to it.

A practitioner: Three days ago, during *sādhana*, a very sharp, milky white small ball-like object passed before my left eye to the right eye and became invisible within a millisecond. Since that day, nothing happened.

Another practitioner: I'm still having trouble with the mantra. It seems to be a simple thing but for some reason, I can't do it without feeling my breath with it. If I breathe in while I'm doing the mantra, it seems to distort it, or my mind can't seem to focus smoothly on the mantra very well. Not sure why. It's like my breath seems to have more control than my mind. I'm trying to not focus on my breath, but it's hard when it wants to be involved every time I repeat the mantra. Is this normal?

My response: It's all right. There's nothing wrong with the way you are doing the repetition of the mantra as such. If you wish, you can even do the repetition loudly moving your vocal organs. However, its impact will be much more powerful when it is internalized. It is a step by step approach when you go from the louder repetition to subtle repetition. First, a practitioner tries out doing the repetition loudly. This is followed by a lower level of noise. Thereafter mantra repetition is done with movement of lips but without any sound. This is what's called silent repetition. Thereafter as you go deeper and deeper or subtler repetition is done without the movement of lips, you will still be forced to move the tongue and vocal cords. As you go deeper and try to do the repetition of the mantra without the movement of lips and vocal organs, at this stage, it becomes very difficult to do the repetition. The remedy is to try and focus your mind on the mantra sound. That means to try and listen to the mantra internally with your mind as if another person is

chanting the mantra. To make it easier you can even imagine the mantra sound very loudly reverberating in your mind or as if it is being chanted by a hundred priests inside a temple and you were hearing it from outside. Next, go a step further and try to imagine as if a subtle sound of the mantra is emanating from the space or sky above or as if it is being chanted by a small group of priests. Thereafter, further, go deeper or subtler. Imagine just the mantra sound only; nothing but its essence or the audio form of the sound body. Somewhere along this path as you go deeper and deeper, your mind automatically gets disconnected from your breathing. You will no longer have the problem of being disturbed by the breath. But all this skill gets developed gradually. You might try and do some innovation with your techniques as well, like trying to use headphones initially, etc. There is no end to these things. Since the mantra has been charged with *shakthipāth*, the cosmic energy starts impacting your mind. Further, since the cosmic energy comes from the body of Guru at the time of *shakthipāth* initiation, visualization of Guru's picture simultaneously, along with chanting of the mantra, enhances its impact. That's it.

A practitioner: It's funny as I have tried imagining it to be me and a crowd of people chanting it; that helped a bit. I tried outward repetition, but that didn't feel right. I may try the silent repetition without sound as it's the length of each syllable that gets distorted, so maybe lip movement will stabilize it a bit in my mind. How many mantras do we have in *shakthipāth*? Are these mantras given in stages? Are they given based on your level of spirituality?

My response: There are many mantras. There's no fixed limit as such. As for the question of whether these mantras are given in stages, no, nothing like that! Please read my above answer on this subject. Mantra repetition is done by people either for materialistic benefits or activation of chakras for the awakening of *kundalini* energy. That has already been achieved by *shakthipāth* initiation. The mantra given at the time of *shakthipāth* initiation is only as an

additional measure. Because it is also a way by which *shakthipāth* initiation can be given. For example, there was no need to give any mantra to anyone by me when I have given you *shakthipāth* initiation. I could have directly exercised free will power. Mantra has been charged with *shakthipāth* and given to you to ensure that *shakthipāth* is successful. This means I have utilized a mantra as an instrument. That's it. No more mantras are required to be given to you.

Another thing is, this mantra itself will come to a stop after *kriyas* or reactions start manifesting. Please remember just one thing that *shakthipāth* is the highest available yoga technique for an awakening of *kundalini* energy. You can Google around if you wish. The only reason why it is not that popular is; it is not given to everyone. Only those people who have already reached certain stage spiritually are given *shakthipāth*. The all-knowing and super intelligent cosmic energy or God will ensure it. I hope it is clear to you now.

A practitioner: Just finished meditation. I sat for one hour, 20 minutes. I have been gradually increasing the duration of meditation over the past few sessions. That itching sensation I mentioned previously is on and off some days and, at times, more on one leg vs. other shifting back and forth. Also, since last night, my right index finger starts twitching like I am tapping to some music and stops on its own accord. Not sure what that's all about.

My response: Okay. We will observe more of it over the coming days. Please continue with your practice the same way.

A practitioner: I have completed the three days of the *shakthipāth* initiation ceremony today. I need your guidance on the way forward. Do I sit in meditation similarly at any time of the day (empty stomach) daily? Kindly guide!

My response: Now there are no more restrictions for you. You can practice at your convenience — no need to do it on an empty stomach either. But usually, after a full meal, try and give a gap of three hours — further, no restrictions for ladies during the menstruation cycle as well

for doing the mantra repetition. Further, no restriction on posture also. You can even practice while sitting in a chair or even lying down on the bed. No restrictions regarding bathing either prior to practice.

A practitioner: Isn't the spine supposed to be straight for energy to move in the right direction whenever we meditate, even if we are doing it lying down on a bed or sitting on a chair? One more query, answer at your convenience. Whenever you are sitting in meditation and we intend to benefit from it too, then do we follow the rules of cleanliness and posture, etc., before sitting down to meditate with you (in our respective locations)?

My response: Yes, of course, it should be kept straight but the body should not be stiff. Kindly note this. This is very important and as to the second part of your query, those rules are not applicable to you. But you can sit for meditation. As I said there are no more rules to be observed as such. The rest of the procedure is the same, always.

A practitioner: When I lie down in bed to meditate, this is my experience: visualization of faces or dark clouds that pass by from left to right, also I experience itching on my extremities of legs and arms, neck area and sometimes face which causes my arms and legs to jerk or twitch followed by heaviness in chest which feels like something is sitting on my chest. My breathing becomes fast, and I have to take a couple of deep breaths to slow down. What worries me is the itching sensation as it happens each time I meditate lying in bed. What could be the reason? But I have meditated earlier in my car, and that time also had the same experience of itching sensation. What does that mean?

My response: Itching sensation is the most commonly observed experience of the *kundalini* energy movement. It is basically cleaning of your subtle nerves or *nadis* as they are called in Sanskrit. By cleaning your nerves, your cleaning of karmas or the sensual impressions in your subconscious mind is also affected, or it is also vice versa. It

is all happening for your good — no need to worry about it at all. One good outcome of this experience is you will get freed from a lot of skin infections. However, please remember that this experience of itching sensation is likely to last over a prolonged period of several months or even a few years.

Further, it will happen in every nook and corner of the body. You will get used to it. Nothing adverse will happen. You need to endure it, please.

ON HEALTH ISSUES DURING PRACTICE

A practitioner: Shaking a lot Guru Ji! With pains here and there in the body! Need your blessings to give me the courage to handle all of it; *kriyas* are increasing in intensity now.

My response: Please don't worry about it. They are *kriyas* only. In case it becomes unbearable, then please stop the practice for a day or two. Divert your mind to materialistic things; go out for walking, shopping, watch TV, etc.! Shaking of the body is a very normal *kriya*! But I am worried about the pains. Where are you experiencing the pain? It could be normal health issue also.

The same practitioner: Pains keep coming and going; they aren't in any specific location. Yesterday it was right shoulder, today left shoulder, pins, and needles like pain sometimes in the stomach region, sometimes at the back. It doesn't last for more than a few hours!

My response: Okay! It seems they are *kriyas* only. Please don't worry too much about it. When the energy is flowing through the body, the reaction is either vibration like or needle prick kind of sensation. You need to endure this little!

Another practitioner: I am also experiencing pains

at different parts of the body, sometimes it's on legs, knees etc. sometimes shoulder, stomach chest, hands, etc. Sometimes on forehead, like piercing!

My response: Pain on the forehead like piercing is understandable. It's *kriya* only! You need to endure this! It could be more painful as if getting cut by a piece of glass! Pain in the legs could be possibly due to sitting for long periods. But the pain in other body parts is not understandable. Let's observe more! Please don't hesitate to go to a doctor if required. We should not associate everything with *kriyas*. Kindly watch out for the health-related symptoms also!

A practitioner: Today is the third day after my *shakthipath deeksha*. I felt a lot of pain on day one, but it dissipated on its own. Yesterday I became very hungry and today my mind dwelt on various subjects. But after the *sādhana*, I felt at peace.

My response: Okay! Very nice! They are *kriyas* only. Body pains and feeling hungry have been reported earlier by a few other people also. Numerous thoughts rushing into mind are typical *kriyas*. Your mandatory three-day process is over now. You can practice as per your convenience henceforth. Please continue with your practice the same way.

The same practitioner: One last bit! I also feel a slight burning sensation on the forehead; can I ignore it or need to action anything?

My response: That could be possibly *kriya* only; especially in this region, it also pains, sometimes as if cut by a piece of glass. You need to endure this. This sort of *kriya* happens only in this region specially.

A Practitioner: Gurudev! I was feeling pain in my hip region during *sādhana*. It became alright after a few days. Later the pain started at the waist level but on the spine. Subsequently, it has become alright there also. But now the pain is in the centre of my spine. What should I do with this problem?

My response: I have also experienced that kind of a

pain sometimes. But it will last temporarily for a day or two or maybe a few days. That's all. I don't think it will cause any serious problems. Therefore, please don't worry about it much. In case it persists then please take normal medical precautions like physiotherapy or back massage, preferably with *ayurvedic* drugs like *Mahanarayan Tailam*, etc.

A practitioner: Guru Ji! I am having pain in both my legs, not very severe but not mild either.

My response: Okay! Usually, *kriyas* don't happen that way. Therefore, it could be due to some other reason as well. Anyway, we will observe more of it over the coming days. Today is your first day of *shakthipāth* initiation as such. Kindly keep informing me about your pain in the legs.

A practitioner: Guru Ji! I was reading about the various signs of *kundalini* awakening on the internet. It seems my leg pain is also one of the symptoms.

My response: Yes, agreed. But all those things may not happen for everyone. Definitely your leg pain could also be due to manifestation of *kriyas* only. That's why I said let's observe more of it over the coming days.

Another practitioner: What's with the leg pain phenomenon? I am also having pain in outer thigh muscles. I attributed this to holding *padmasana* too long. Could these be *kriyas* too?

My response: She took *shakthipāth deeksha* yesterday only. She was having a certain kind of pain in her legs which was not normal. Hence, there was a doubt as to whether *kriyas* have started for her or not. But later on by evening, she had developed *kriyas* full-blown. Her body was shaking violently accompanied by heavy sweating. So finally, it was confirmed that they were *kriyas* only. But in your case, we need to see other things as well. We must not attribute a health problem to a *kriya*. That's the issue to understand.

A practitioner: I am also inclined to think that it has to do with my *padmasana* practice. I kept feeling the muscles stretch and tried to see how long I could hold. Call it a battle of will against my body! Anyway, they are much better today

than yesterday, and now I know the current limit.

My response: Please understand that you don't have to force yourself while sitting for meditation in a certain posture only. It can be a simple cross-legged posture. I have also mentioned earlier that one can even sit in a chair or even lie down on the bed and do the repetition of the mantra.

A practitioner: My whole body is shaking, sweating, and I am feeling weak also.

My response: Please don't worry about it at all. It's all for your good. Cleaning of your karmas has just begun today. You have taken *shakthipāth deeksha* today morning only.

A practitioner: I am feeling pressure and mild pain in my backbone at *mūlādhāra* chakra, like a needle piercing at *svadhisthan* chakra and *kriyas* only in the backbone.

My response: Nice. I am glad to see your progress. Please don't worry about it at all. It is the typical *kriya* which occurs commonly. But let me tell you something. It might last for some years, although you will not have any adverse reactions. But there is nothing to worry about. It might happen intermittently. Sometimes the pain could be a little sharp too. Just endure it.

A practitioner: I meditated this morning. I experienced pain on the solar plexus chakra for about 15 minutes. Then pain on the temples and head! The pain continued for a while. It has subsided now. I have also started sweating. This happens every time I meditate!

My response: Very nice. Your *kriyas* are happening regularly. Please continue to practice the same way.

A practitioner: I sat in *sādhana* for around 50 minutes. Like yesterday, my head started vibrating and rotating. I was comfortable today compared to yesterday. But a flood of thoughts was rising in the background. Constant mild and moderate pain felt in the third eye region. I have also experienced a headache and some sort of pull behind the third eye.

My response: Very nice. Kindly don't try to stop the thoughts. Let them flash in your mind as much as possible.

But you must not try to think from your side. Just sit passively as the thoughts arise and subside. Even if the thoughts are unpleasant in nature just don't bother. Just allow them to rise and die down.

Similarly, if they are too pleasant in nature then also exercise dispassion. Don't get too emotional. Please carry on with your practice the same way.

A practitioner: I was in *sādhana* for around 45 minutes. All the things that occurred were the same as yesterday, but I experienced a new thing. That is from the neck to the third eye and top of the head, a strange pull was coming continuously. My head was moving in all directions and my shoulders too. The strange pull was damn clear as I could feel it perfectly in all my head. As usual, thoughts kept disturbing me. But I was unmoved by the uncomfortable feeling. After practicing meditation for some time, things became so disturbing that I had to stop because of the pull in my head.

My response: Okay! No problem. All these kind of things keep happening. Please endure and continue with your practice.

A practitioner: Mild but strange things happening. Experiencing a lot of bloating since yesterday, felt itching in my ears, get headache off and on. The head feels dizzy at times.

My response: Okay! Please don't bother about it too much. This kind of cerebral discomfort does occur as *kriya* or reaction. But it will not have any adverse effect on your health. At the same time, if the problem persists genuinely due to medical reasons, you must visit the doctor too. Please continue with your practice the same way.

A practitioner: My face has developed some boils (never had them before), a feeling of lethargy and weakness is also there. Feel hungry, but don't feel like eating anything.

My response: Please don't worry about it. Let's observe more of it over the coming days. It could be due to normal health reasons as well.

A practitioner: My eyes are blurring, watering, red, and difficult to focus. When I look at someone, I see sparkles. I can't see them clearly! Is this all a *kriya*?

My response: Usually, *kriyas* don't happen that way. They could be normal health-related issues as well. I suggest you please consult a doctor.

The same practitioner: I have seen the doctor. All perfect. No health issues.

My response: Okay! Let's observe more of it over the coming days. Temporarily please stop doing the practice till things improve. Please keep me informed about your condition.

A practitioner: Since yesterday afternoon, I am having this headache that is manageable but not going away. I will see if it will go away. I still sat for *sādhana* last night. This morning, I woke up, still having it. I do remember having a deep meditation and some light *kriyas* a couple of days ago. So, I am assuming this is part of that.

My response: It could be a normal health issue as well. Please take medicine if required. *Kriya* doesn't manifest as any chronic health problem usually. Kindly keep it in mind.

A practitioner: Guru Ji! On two occasions during meditation, I felt vomiting sensations despite me not eating any heavy food. Can you please throw some light on this? Also, I don't have any health issues as such. I am a healthy person with no problem health-wise usually.

My response: Okay! Then, in that case, it could be one of the *kriyas* only. We will observe more of it over the coming days too. However, please watch out if it is any normal health-related issue. Please continue with your practice. Definitely, your food habits, gastric related issues, etc. do undergo changes. Of course all for your good only! Therefore, there is no need to worry about it at all.

My response: I request all the practitioners to exercise their discretion and first check if the symptoms are normal health-related. There's no point in jumping to conclusions that they are all *kriyas* and avoiding going to a

doctor. All of the above-mentioned *kriyas* can't be taken for granted as *kriyas* just because they are mentioned somewhere on the internet. However, there's no need to worry. The awakened cosmic energy itself will guide you and force you to undertake necessary action as well, provided you are practicing regularly. Only a word of caution from my side so that you all don't get carried away and avoid going to a doctor.

ON VARIOUS DREAMS OF PRACTITIONERS

A practitioner: Good morning, Guru Ji! I had a very strange dream. Someone was trying to code me with a stamp on my hand. It did not work. So I decided to stamp code on my big toe! When they touched my big toe, it was swollen. So they cut through it. Inside they took out sand. Like a lump of clay. Then they removed a gold statue of a snake. Cobra head! Then a blue Cobra head statue! For the past few days, I was also experiencing *kriyas*. Continues activity on my crown Chakra! I feel very light and blissful. Also, I feel everything is being controlled by the universe. Lots of changes have been happening. Far too many to write down here. I chant and think of Guru Ji all day. Whatever I am doing, I hope this is OK. I have completely surrendered, and I am going with the flow.

My response: Very nice! Strange dreams are a typical sign of *kundalini* energy awakening in the body. Please continue with your practice the same way. There's nothing wrong with your practice. In fact you should be happy for the rapid progress you are making. Please write all your experiences in a detailed manner as possible so that it

becomes public knowledge as to what all can happen after *kundalini* energy awakening because practical experiences are more authentic than the literature available on the internet regarding the subject!

A practitioner: I would like to share a dream that I had in the early hours of this morning regarding my practice. I was sitting at a table, and you were sitting opposite me, a small table like the one that people play cards on. On your left side sat a woman who looked like Anandamayi Ma (For those of you that don't know her she is/was an Indian saint). She was giving me cards one at a time and you were looking over her, making sure everything was in order. On each card she gave me was a picture of "The monks of *Shakthipāth* Order," starting with Sri Swami Gangadhar Tirtha and progressing through all the monks. Each time she put the card down on the table, she pointed to the monk with the intent to focus on them, stressing this. You were looking over the whole proceedings making sure there were no mistakes in what she was showing me. Dream Ends.

My response: Nice! Guru's vision in a dream and also that of other saints is auspicious.

A practitioner: Yesterday, after reading the book *Guru Gita*, I felt very peaceful. Later, in the early morning hours after 4 AM in deep sleep state, I had your *darshan*, Guru Ji!

My response: Very nice. Having Guru *darshan* during the dream state is very auspicious. Please continue to read *Guru Gita* as often as possible! It is a very powerful text. It will have a profound impact on your practice.

A practitioner: Last night, I had a dream about you again. I feel indeed very blessed. I was upset with you for not paying much attention to me. Then I saw you distributing lavender bunch. I was hoping you would give me one. But I had to go because someone stole my cell phone and I was trying to get it back.

Another practitioner: Are you regularly reading *Guru*

Gita? Someone else, who's reading it, has also mentioned dreaming about Guru *Ji*.

My response: Very nice! Interesting dream! But why would I do that? I bless you all equally. Of course, it's only a dream. Anyway, it's supposed to be very auspicious to see your Guru in your dreams.

ON A VARIETY OF ISSUES DURING PRACTICE

A practitioner: Generally, the North is often considered the realm of thought, coolness, and clarity, while the South is the area of passion, growth, heat, and light. The East is the place of the rising sun, and therefore the area of possibility and promise, often associated with enlightenment, wisdom, and the contemplative life. The West is the area of the setting sun, of quiet and resolution, of activity and materialism, and of old age. In some cultures, the axis from North to South represents potential, and the East to the West is the axis of manifestation. Upon further reading, it seems East is the best direction for our purposes. The Northeast is also good. Typically, people in India place altars and Gods pictures in this location of their house according to *Vaastu* and pray facing this direction. In the northeastern part of the USA, an azimuth of sunrise changes from winter to summer due to the earth's tilt so, the compass is not an accurate indicator of sunrise location.

My response: It's a tradition in India. I am not sure about the other parts of the world. Maybe it got to do with the sunrise. We also have the tradition of facing north as an

alternative direction. I think it is due to the location of the Himalayan ranges. My knowledge of these issues is zero.

A practitioner: In Hindu scriptures, it is clearly mentioned that all worship to be done in the direction of the East because the Sun is the *karaka* (originator) for all directions. Also, the Mother Earth self revolves towards the Sun direction. For those living above the Tropic of Cancer line and below the line of Tropic of Capricorn, they can fix the direction of the Sun on Equinox days (September 23 & March 21).

Another practitioner: I am just not able to think positive. I am not able to solve the issues or do anything in life. It has become complex, or I am feeling so. I have lots of questions but cannot look for directions. Can you help me with it?

My response: Please understand that there's no solution to anything in the external world. That's the wrong theme that people follow. Just like the infection of a disease or its cause is within the body and not on the skin. Therefore, any person needs to change from within by burning down the karmas. That's as simple as that! Then automatically, your external world also changes. Other than this, there's no other power anywhere in the cosmos which can do anything to remove your suffering because the root cause is within your subconscious mind! A Guru can help you by performing *shakthipath*. That's the highest thing which anyone can give you. After *shakthipath*, you are now under the spell of the cosmic energy.

What else do you need? You are already a blessed lady now. It is just a matter of time before your mind is freed from all kinds of suffering. Kindly trust the ancient yoga system. Trust the lineage of Gurus, which happens to be more than a hundred years old. Please don't bother about the negative thoughts. It is good that they are arising in your conscious mind. The associated karmas are getting cleaned. That's the reason why it is happening that way. After *shakthipath* is done, your mind is subjected to some sort of

churning phenomenon. Obviously, all sorts of thoughts arise. But it is only a temporary phenomenon. All that dust will soon get erased from your mind permanently. Kindly endure it for a while. From your side, just continue with your practice! Kindly have patience and perseverance. God bless you.

A practitioner: Dear Guru Ji! I want to introduce you to my new state. I feel very tired and heaviness in body and soul. When I have an attraction to abandonment or renunciation, my mind becomes calm. I only perceive unity in a high state. But at the same time, I can't stop and abandon myself. It's like there's a fight, and I can only be the battlefield.

My response: It seems it is the beginning of detachment to worldly things. This means the cosmic energy which was in outbound creative mode, is now fast retracting its direction of flow inwardly. That's towards the internal world of the spirit. Hence, the feeling of detachment to worldly things! This is typically expected after *shakthipāth* initiation. But this state of mind needs to get more matured. This will happen over time, anyway. More and more of your karmas need to get destroyed. Till such time comes, obviously you are dragged back into the normal worldly existence. Hence the contradiction! Very nice! I am happy to see your progress. Please continue with your practice the same way.

A practitioner: Your goal is not to battle with the mind but to witness the mind! I cannot speak about others. This is what I am considering as the core of the essence. To me, it is easier said than to put into practice. The branching of a thought into several other thoughts is also something that deserves some attention here. For example, if the thought of an airplane arises, very soon it branches into other topics like an airport, taxi to the airport, luggage, what to pack, airport security, seating, destination and things to be done there, and myriad other thoughts that keep rolling in! Yes, in the end, they are all thoughts, but one results in too many tangents and, that's where I get lost in thoughts. Once

the chain of thoughts is broken, I question myself thinking why I wandered like that in my chain of thoughts; because I was not a witness but a participant.

Another practitioner: Simultaneously, if you consciously try to analyze your role as an observer or a participant, then there's a conscious effort from your side. That conscious effort will make you a participant. However, if there's no conscious effort to analyze or evaluate your role during the thought process, then you are an observer. Most of the time it is only after some time of thought flow or after completion of the meditation, one realizes it or when you try to analyze it. And that is because, during the thought flow, you were not conscious but were just flowing; you were not even present as a conscious observer. I hope I have not confused much. In short, there should not be any conscious effort to be an observer or to analyze anything. Just go with the flow with complete surrender and faith. Guru Ji can guide us better.

Another practitioner: I seek your gracious permission Guru Ji to quote my experience here. One day our Guru Ji Swami Sahajanand Tirth Ji Maharaj came to my home at Pune. I was showing my collection of books to him to discuss. Guru Ji smiled, and with lots of love and in his typical soft voice he said in Hindi *Books padhna achha hai, books se tho knowledge badhaga, par experience tho sadhan se boga*. Translation: "It is good to read books. Books improve knowledge. But experience will come only through practice." It says everything. As Guru Ji rightly said, books will give academic knowledge.

Further, we might sometimes find a difference of opinion and get confused. This may be due to different languages or expressions. Reading is okay, but the aim is to gain experience through *sadhan*. All the knowledge is within and will unveil inside ourselves as we progress on the path of *sadhan*.

My response: Nice! Very well said!

A practitioner: Master! I need help with my current

state of experience. I have been experiencing a random movement of a ball-like object in-between my anus and the genital organ. When this occurs, a constant stroke of fire gets stirred in the body, and the effect is high awareness, lightheadedness, a high level of sexual activity, eating a lot, and a particular kind of food. Recently I am engaged in alcohol consumption and smoking of marijuana. I want to resist but am unable to stop this. Please, I need help. I can't go on like this.

My response: What for you need help? You should be happy with your progress. Everything is happening for your good; for cleaning of karmas. Please continue with your practice the same way. However, please be careful with the consumption of alcohol and marijuana. Please remember one thing always. I will give an example to illustrate the point. Suppose your body swings involuntarily from side to side or in a circular motion; it is called *kriya*. If you do it deliberately, it is called karma. It will be a fresh karma, which you will have to clear later on. It is the same with your actions, like the consumption of alcohol and marijuana. Please be careful so that they don't become fresh karmas for you. You need to exercise your discretion here very strictly. There is a tendency on the part of the mind to create an excuse for itself for the fulfillment of sensual cravings. Just be careful about this. Otherwise, have faith and trust in your Guru and surrender yourself completely.

A practitioner: Guru Ji I have a few questions. So, from the last few days, I have been reading books on our lineage. Like that of respected Swami Shivom Tirth Maharaj and Swami Vishnu Tirth Maharaj. They mentioned once you close eyes, and you don't have to do anything, meditation just happens. For me, I try to visualize you, like you asked me to. But the image does not last for more than one second. They keep moving and all. I can't really see it steadily. Is it fine? Also, I have to put effort to meditate. It doesn't happen easily. Though the meditative state is very deeper than before, as in I feel a different sense of energies and something like an

expansion of aura for sometime after that, does it take time to be fully taken over by *kundalini* energy? It is very confusing for me.

Whenever I invoke the blessings of Guru *parampara*, before commencing meditation, I actually feel the different sensations for every name I take. I don't know if it is in my head, or it actually happens. (But it feels great like if masters are watching over me) I was reading a book by Swami Shivom Tirth Ji. He mentions in the book that sometimes *kriyas* also don't start because of problems like constipation. Now, just to be a better vessel for your grace to descend upon me on the day of initiation, I fasted for two days prior to it. And that made me constipated for the day and a day after that because of abrupt eating. Is it somehow related or just normal?

My response: Please don't worry about it too much. What His Holiness mentioned is true. But how does it matter to you if *kriyas* don't start immediately due to constipation, etc.? In our *shakthipāth* Order, we don't do meditation in the classical sense. It is called *sādhana* or a kind of practice with struggle. That's why you are told to remain seated with a calm mind and let the thoughts rush in. Obviously, you don't enjoy deep meditation as yet unless karmas are cleaned. However, sometimes such deep meditation is experienced once in a while due to some other reasons; like you must have done a lot of meditation practice etc. Those impressions are also required to be cleaned up. That's why one experiences a spell of deep meditation once in a while. But please don't misunderstand that you have already reached higher levels. That's it! All that you need to do is to sit and practice as explained at the time of *shakthipāth* initiation. Just focus your mind on your Guru and start chanting the mantra. When *kriyas* manifest, chanting of mantra will come to a halt. Then just focus on the *kriyas* which are taking place. Please don't bother about the deep meditation, etc., at all. At least not at these initial stages!

A practitioner: Guru Ji! I am sharing my experience.

Two months back, I had stayed at our Devas *ashram* for 5-6 days. There I first met Shivani *didi* (sister). During my stay at this ashram, I received a lot of love and affection from the ashram's main Swami *Ji* and Shivani *didi*. I will write about that some other time. Today I want to share my unforgettable experience during my stay in the *ashram*. There I used to get up at 3 A.M along with Swami *Ji* and used to sit for *sādhana* (meditation) in the cave. One night while meditating in the cave, I felt like Sheel Nath Baba is present there, and I started chanting loudly Sheel Nath Baba ki jay! Sheel Nath Baba ki jay! I wanted to get up but I was unable to do so. I repeatedly called out loudly to you to help me get up. Then I saw you transformed into Sheel Nath Baba and I suddenly started chanting your name. Right now, I am reading 3rd part of the book “Churning of the heart” (Hrudaymanthan, Swami Shivom Tirtha *Ji*'s book). There I read that Sheel Nath Baba was the main Naga *sadhu* (sage, yogi) in Goddess *Chamunda*'s mountainous cave and he used to give *shakthipāth deeksha*. And I saw the same Sheel Nath Baba being transformed into your form. If you see the picture of Sheel Nath Baba, you will feel as if he and you look the same and as if you have just grown beards and a moustache. When I came to this *ashram*, I felt that I have not come here for the first time, and I have seen this *ashram* before. In reality, I have visited this *ashram* for the first time in this lifetime. I have told you many times that maybe I have taken *shakthipāth deeksha* in my previous life also and there's definitely some connection between Sheel Nath Baba and me.

A practitioner: Need your blessings, Guru *Ji*! I wish whatever is happening is for my best. I just feel good in meditation. I can't really focus on your image for a long time. But I become aware of you. And it feels good then. I see lights; white and bluish. I feel extreme peace and kind of remain in a hangover of it after *sādhana* for like 20 minutes or more. So overall it's beautiful but no *keriyas* or so. But in material life, sudden changes are frightening me. I surrender to you and divinity totally. Just bless me so that I get the

strength to have it all.

My response: Very nice. Please don't bother much if you are not able to focus on your Guru's picture continuously. Once *kriyas* begin, it comes to an end as such including the mantra. Just carry on with your practice the same way as you are doing now. But there's nothing to get frightened by changes in your daily life. Who knows? They might be for your good only, and you might like the changes. So don't worry about it too much. Be brave. Please remember that success lies only in courage. This applies everywhere.

The same practitioner: Thank you so much, Guru Ji! What happened is, I am no more with the company I actually worked for and founded. I am also going through a lot of problems with my parents. I am clueless about my career. On the other hand, what I feel like is going to exile with some *ashram* or so. But that would be too cowardly considering I am the only son. Also, I wonder why my *kriyas* are not manifesting. May be that will just satisfy my wandering mind that my *kundalini* energy has been awakened and has taken over me. But for now, I am just going with the flow wherever this transformation is taking me materially or spiritually. Also, during *sādhana*, I feel like I am sitting in the wrong direction or if I have moved my head in another direction (not the way I actually sat). But when I open my eyes, I see that I am sitting as I sat. It is just that I feel in *sādhana*. And I feel the feet of my right leg hot very often. What does this mean?

My response: Please don't worry at all about your life. It happens with most of the men of your age. It's a typical story. You have your full life ahead. Please surrender yourself to the divinity. Whatever has to happen will happen anyway! But you will definitely get the required strength to face any kind of circumstances. Even if you happen to get a good job and income, it doesn't necessarily mean that your life will go on smoothly. Life might throw up some other challenges. The trick is to strengthen your mind. Then those called challenges may not materialize for you because there's

no necessity now. Everything happens in our life as a result of our past karmas only. The trick is to burn down those karmas, so there's no more necessity to face those challenges. That's what I mean. Regarding manifestation of *kriyas*, don't bother about them too much either! They will manifest as per the divine will. Maybe the necessary conditions may not have yet been fulfilled in your mind. But the fact that *shakthipāth* initiation has been given to you means that you have received the divine blessings already. Otherwise, this thing would not have taken place. It's still too early for you. Hardly a few days have passed since your initiation. Please keep in mind that it will take its own time. In the meanwhile, your life will go on. There's nothing which you will achieve by running away to any *ashram*. Your karmas will still remain with you, and you will also commit fresh karmas if you do anything voluntary like running away to an *ashram*, etc. Be brave! Be bold! But trust the divine and have faith in the divine. Regarding feeling hot in legs, we need to observe more before jumping into a conclusion. Please carry on with your practice the same way as told.

A practitioner: Guru Ji! When I got up after my *sādhana*, I experienced fast breathing, and my hands were moving in different ways involuntarily.

My response: Okay! These are breathing related *kriyas* only. Please don't worry about it. Please continue with your practice the same way.

A practitioner: I just completed my *sādhana*. Today during the meditation, I saw mostly Shivaji's face. Apart from that, I had only materialistic experiences. And sometimes energy flows into the body.

My response: Okay! Very nice! Please continue with your practice the same way.

A practitioner: Guru Ji! Today while I was in meditation, I have suddenly started composing a poem on you in Hindi. Later during the day while I was doing another session of meditation, my mind has started composing a Sanskrit verse on you. I am sending you both.

My response: *Kundalini* energy awakening does cause enhancement of poetic skills sometimes. But either it may simply be during meditation, or sometimes the skill might be retained permanently also! But this aspect needs to get verified in the future!

Another practitioner: Guru Ji! I have started hearing some Sanskrit mantras during my meditation today.

My response: While in meditation, sometimes certain audio-related *kriyas* do take place like hearing some Sanskrit verses or in some other languages which the practitioner has never learned. Sometimes practitioners themselves start singing in those unknown languages. It's a phenomenon which defies all rational explanation by modern science. Another practitioner has undergone such *kriyas* today in the morning. A Hindi poem got composed in the mind, although the practitioner doesn't know how to compose poems. Later in the day during another session of meditation, a Sanskrit verse got composed in the mind of the same practitioner.

A practitioner: As I started chanting the mantra, my lower back, and legs, hands from the shoulder were numb. Legs were paining. Hands were frozen. Felt the vibration and energy on the third eye. The palms were warm. Saw some bright colors. One more thing, I saw *kailash parvat* and felt as if a mantra is coming from there. Meanwhile, thoughts were coming and going.

My response: Very nice! Body parts becoming cold or numb are normal. Let's observe more of it over the coming days. It seems *kriyas* are showing signs of manifestation. Please don't worry about the pain in the legs. You are free to change the position of legs. Stretch them out and take rest for a few minutes with your eyes closed. Please continue with your practice the same way tomorrow also.

A practitioner: As I started my *sadhan* today, I felt warm energy around my body. Felt warm energy on crown chakra too. The palms were warm. Someone was sitting in front of me the whole time today and energy was coming

from them. It means I felt your divine presence, Guru Ji! Felt the warmth in my spine till heart chakra from the backside.

My response: Okay! Very nice! I am very happy to see your progress. Please continue with your practice the same way tomorrow also.

A practitioner: I opened my eyes, Guru Ji, just a few minutes back from my meditation. I had an incredible experience. First, I saw a monastery in Tibet. Maybe it was an image from my past life. Then I saw a lion then *Ma Durga* and then *Virat Kali*. I worshipped them in my mind, and while I was worshipping, I had a mild but sharp pain in my abdomen between *manipura* and *svadishthana* chakra. Then after taking the Goddesses' blessings, my mind started chanting mantra again. This time I was trying to invoke Shiva. I saw Shiva's meditative posture come from *Kaislash* Mountain down to my 3rd eye. But I couldn't stay in meditation any longer and opened my eyes.

My response: Very nice! I am happy to see your progress. Please continue with your practice the same way tomorrow also.

A practitioner: Today, when you were in the process of giving me *shakthipāth* initiation, I felt as if you were right in front of me and blessing me. I also could see a violet color.

My response: Very nice! Please continue with your practice the same way tomorrow also.

A practitioner: *Pranam* Guru Ji! I am Sham Gwalani sharing my first experience. You initiated me by *shakthipāth deeksha* today. It was unique. Breathing stopped as soon as mantra *japa* started. I could not do the mantra *japa*. Throat got choked. Heavy at the heart side! Then the head was heavy; still, it is! I could see a round ring around my forehead. Then suddenly, back erupted for a moment or two! I tried *japa* but again, breath was stopping. So most of the time I was letting it happen! But something intense activity was going on in my body. Just for a moment, something, like a hot ring, also felt below the stomach line. After that, all is silence! Experiencing the *shanthi*!

My response: Okay! Very nice! We will observe more of it over the next two days. Please continue with your practice the same way tomorrow also.

A practitioner: Every day, my meditation lasts around 40-45 minutes. Today I decided to complete a one-hour session. I have completed this in 3 parts as my legs were paining. In the first session, I hardly concentrated. The second part is looking funny as I was chanting mantra-like film actor Chiranjeevi; his face was surfacing as Shiva as he acted in one movie as *Manjunatha*. When the third session was about to complete, I concentrated on my 3rd eye, then I felt more force on it and then some movement.

My response: Okay! Very nice! Please continue with your practice the same way. However, please don't focus your mind on anything like third eye etc. Please focus on your Guru and the mantra. Let the *kriyas* or reactions occur on their own. Then only karmas will start getting cleaned. Otherwise, you are committing fresh karmas by deliberately trying to focus on a particular chakra etc. That's not our path! In our path, you are not supposed to do anything.

A practitioner: I would like to share my initiation experience that happened today morning. The process of the initiation was brusque with crisp instructions and since you were beside me, I really didn't have to worry. During the *sādhana*, after 10 minutes, I started to feel minor heat near the *muladhara* chakra with heaviness kind of feeling throughout the lower back. There was also light feeling around the lower neck and crown area. I also felt minor pulsation around *ājñā* chakra. Considering I was practicing on chakra cleansing and energizing for the last 9 months, I did not expect too much of abrupt energy burst; hence entire session of 90 minutes was peaceful and pleasant.

My response: Okay! Very nice! Let's observe more of it over the coming days. Please continue with your practice the same way tomorrow also. However, kindly don't try to focus on any chakra, etc. due to your previous habit. Just focus only on the mantra and Guru. It seems *kriyas* are

showing signs of manifestation. But we need to observe more. I am happy to see that you could meditate for 90 minutes.

A practitioner: In my meditation today, after repeating my mantra, *kriya* took place. It was different this time, no visualization, no body movements, no thoughts. It was total quite. Felt vibration through my body, but felt at peace.

My response: Okay! Very nice! I am glad to see your progress. Please continue with your practice the same way.

Disciple: Today is day three after my *shakthipāth* initiation. Not too many thoughts today. For a longer time chanting went on! Then *shiva murti*, his feet! Surrender to him was the order! Then after some time, smiling face for a longer time! Then for the last few minutes, my legs were getting irritated from my toe to hip joints. Legs were kind of aroused, and then my right hand started opening. Palms opened and then back to normal. Eyes opened!

My response: Okay! Very nice! Your mandatory three-day process is over now. You can practice as per your convenience henceforth. Please continue with your practice the same way.

GLOSSARY

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

Ajñā 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.’

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

Anāhata 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.

Apan: 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 deeksha: 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.

Bhakthi 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.

Guñās: 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.

Jñāna 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.

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.

Mahalaksmi: 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.

Māya 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.

Navrātri: 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!

Parāshakti: 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.

Prañām: 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.

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

Prañāyama: 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.

Sādhan: 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.

Sādhak: A practitioner of any yoga or tantric system!

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

Samsāra: 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.

Samādhi: 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!

Sākshi bhāvam: 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!

Sātvic: 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 *shakthipāth* *ḍeeksha* or initiation. Here, the cosmic energy or the *shakthi* is used as the tool.

Shambhavi ḍeeksha: *Shambhavi ḍeeksha* or initiation is a state reached by a person. There's no more initiation or *ḍeeksha* 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 ḍeeksha* or initiation.

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

Shanthi: Absolute peace!

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

Shakthipāth: ‘The descent of energy’ It is a technique used by the Order of *Shakthipath* monks to initiate a practitioner into the *Sidha Mahā* yoga system.

Shakthi: The primordial cosmic energy!

Shakthi peeta: The primordial cosmic energy centre!

Shiva murti: Form of Lord Shiva!

Shri Phal: Coconut!

Siddha mahā 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 *Shakthipāth*.

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!

Svādhīsthāna chakra: It is the energy centre located near the root of the genital region in the cerebrospinal system.

Tāmas: 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.

Tāntric: 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.

Vaishṇodēvi: The Goddess located on the *Trikūta Mountain* in *Himālyās* 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.

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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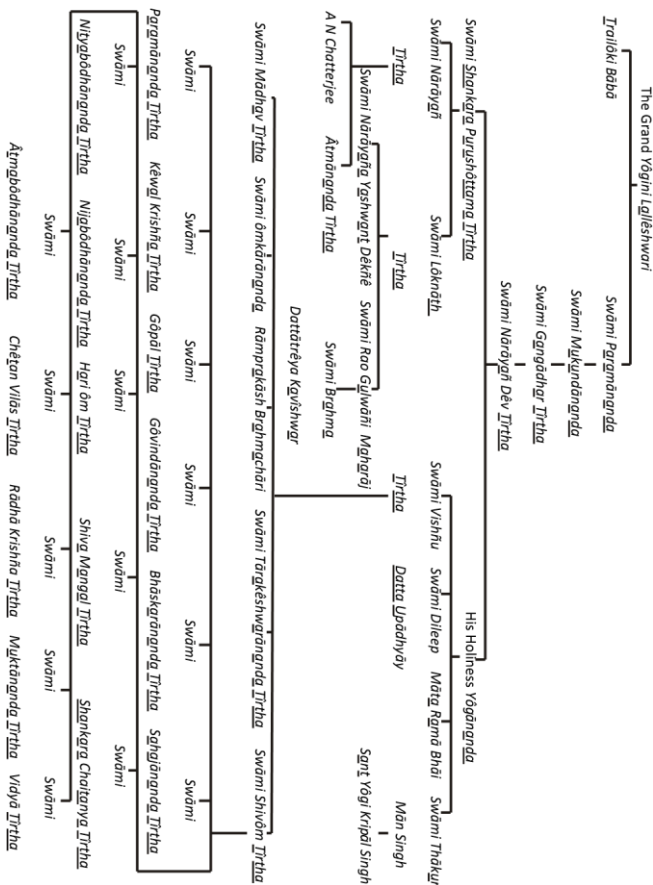
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Monks of the Shakthipāth Order (Traceable History)



ABOUT THE AUTHOR

The author is an alumnus of some of the prestigious institutions of India like Sainik School Korukonda, National Defense Academy, and Indian Military Academy. 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 kilometers 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! The author is presently serving in the Indian Army and also happens to be a *Shakthipāth* Guru incidentally.