

**Secrets of *Shakthipāth* and
Kundalini Yoga**

(Volume - 2)

Colonel T Sreenivasulu

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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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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 karma's 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

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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 karma’s 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 karmās 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 karmās 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 karmās only. I do not wish to comment upon a large number

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of Gurus in recent times who may be offering to give *Shakthipāth* initiation for fees. Their authenticity cannot be taken for granted.

The author of this book happens to be one of my disciples. I gave him a *Shakthipāth* initiation about 12 years ago. He has even written a book “The Power Unknown to God” on his personal experiences during the awakening of *kundalini* energy previously. I have also given him the *dbeekshadbikara* 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

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this book will also be of great help for all *Shakthipāth* Gurus 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 *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

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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 forever from the cycle of birth and death!

God bless you all.

- Author

ON THE MANIFESTATION OF THE *KRIYAS*

A practitioner: My meditation lasted for 2. 5 hours with few body movements like, neck movements left, right, back, and front, waist movement in all 4 directions, eye movement 360 degrees, couple of band has, complete exaltation, complete inhalation, strong heat in Muladhara, intense vibration sort of feeling in the Swadisthana, full arousal, followed by Vajroli, energy movement around Manipur and Anāhata, strong movement and flashes or a light sort of a thing on the Āgya Chakrā. Now I have a slight headache and pulsating feeling near the Ājnā Chakrā. Today I also ensured that I am in Sākshi bhāv (state of witness). All I did was pray to all my Gurus and the Shakti.

My response: Okay, very nice! I am happy to see your progress. Please continue with your practice the same way. Your mandatory three-day process is over now. You can practice as per your convenience henceforth.

A practitioner: Started the fifth day with a lot of chatter in the mind. Then I suddenly started feeling the flow of energy from the lower back till the heart area, for some time at the backside of the head around the neck area. I am still feeling the movements in the region of my back.

My response: Very nice. Glad to know about your

progress. Please continue with your practice the same way.

A practitioner: Today's experience, I have movement in my forehead. My body is heavy. At the end of the Sādhana, I experienced as if our entire Parāshakti family is congregated at one place along with our Guru Paramparā. We are listening to the teachings from puja Swāmi Ji and we are sharing our own experiences.

My response: May it become a reality! (Smiling) Hopefully one day we will establish an ashram somewhere. Then we all can gather together and your vision becomes a reality. Okay, very nice! I am glad to see your progress. Please continue with your practice the same way.

A practitioner: Just to share my experience; I chant the mantra mentally throughout the day. Thinking how my body will respond! I find myself chanting the mantra or my lips moving when I wake up. That means I am chanting the mantra subconsciously while sleeping. Chanting the mantra before going to bed also helps me to have sound sleep! I do chant the mantra mentally always. I found Kriyās occurring throughout the day. Not strong kriyas like some experienced by the other practitioners, but I feel pleasant movements all over my body, head, crown, etc. Also, I find everything in my life is now unfolding at a rapid pace. Easily and effortlessly! Without stress! I feel more content and experience miraculous things happening. So many to mention! And I know it's all divine guidance and grace. Chanting the mantra and receiving the Shakthipāth has made a major difference in my life. I constantly smile feeling blessed and knowing a higher power is at work. I also listen to Guru Gitā whilst traveling and find my journey peaceful and pleasant.

My response: Very nice. I am very happy to see your progress. Please don't bother about the aggressive Kriyās. My own Guru Ji sought and received blessings from his own Guru Ji i. e, Swāmi Shivom Tīrtha that whosoever takes Shakthipāth initiation from him should experience Kriyās softly and not aggressively. As a result, I have also never

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experienced Kriyās very aggressively. Of course, you please don't ask me what blessings I sought from my Guru. Please continue with your practice the same way.

A practitioner: Kindly bless my Sādhana as a manifestation of Kriyās has slowed down considerably.

My response: Please don't worry about the manifestation of the Kriyās. The awakened Kundalini energy knows how to manifest the Kriyās. They don't manifest every day as we wish. You are not supposed to wish for their manifestation. Otherwise, those wishful thoughts will become fresh karmās. Please continue with your practice the same way. That's all your duty and leave the manifestation of Kriyās to the supreme cosmic power. Just surrender yourself.

A practitioner: I completed the mandatory three day period of sādhan after Shakthipāth initiation. But I did not feel anything. Please bless me and guide me for Kriyās to start.

My response: Okay, very nice. Please don't bother about the Kriyās. They are not under our control. Leave it to the supreme cosmic power. The all-knowing power will do the needful provided you surrender yourself. Please continue with your practice the same way.

A practitioner: I have one doubt, is this crawling kind of a feeling a Kriyā? I am feeling it throughout the day since my deekshā.

My response: Yes. It happens throughout the day. Please don't bother about it. It will go on for a long time to come. Please continue with your practice the same way.

A practitioner: Just now after sādhan I had gone to the washroom to have a bath. When I returned, I found that my room smelled as if someone had just been smoking. This happened even though no one in my home smokes and there was no chance of anyone coming into the room, as it was locked.

My response: These smell related Kriyās only. You might experience more such kinds of Kriyās.

A practitioner: Good you reported this because I

experienced smoke smell too, didn't know from where it was coming. On another day during meditation, I experienced henna like smell.

My response: Yes, please. These are Kriyās.

A practitioner: During my morning meditation today I felt tightness, raising and rotating feeling between anal and testes area and felt a crawling feeling on my third eye area and from there down on the upper part of the nose. Feeling blessed! The crawling feeling is throughout the day. I am meditating morning and evening.

My response: Okay, very nice, glad to see your progress. Please continue with your practice the same way.

A practitioner: Today I started meditation at 10 am. Felt lots of jerks and bhastrika. For the first time, my body was shaking vigorously from left to right and vice versa. I could feel pran vayu lifting up. Later, my head started to shake forward and then backward. Felt opening of Nadis, something crawling up from throat onwards. I am feeling drowsy and happy.

My response: Very nice. I think this is the first time Kriyās have started off for you. I am happy to see your progress. You were unnecessarily getting worried that you have messed up on the day of initiation. Please continue with your practice the same way.

A practitioner: That was an amazing experience. There was too much energy as if I am being initiated again or so. Then, it settled down a bit in a chaotic web of thoughts and I started experiencing minor jerks (or something like contraction and relaxation kind of a thing) in the backside near the Anāhata Chakrā. Then too much of thoughts started coming in again and I came out of Sādhana. It was beautiful though!

My response: Very nice. It seems this is the first time Kriyās have started for you. I am glad to see your progress. Please continue with your practice the same way.

A practitioner: First half an hour deep meditation, after that Kriyās happened. Very good feelings! Before two days

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back I have seen you in my dream. It was also a very good sign for me.

My response: Excellent. I am very happy for you.

A practitioner: It was beautiful, although I felt peaceful and vibrations in all Chakrās, I was without any thoughts.

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

A practitioner: Every time it's a unique voice of my response that connects in meditation.

My response: Very nice.

A practitioner: Today I was sitting for meditation for an hour. First, I saw a white CHAKRĀ and suddenly it manifested into multiple CHAKRĀS. And after that, they converted into dazzling white light and I was having a shower of light for a longer time. I can't describe in words the essence of my happiness. I thank you for giving me deekshā.

My response: Okay, very nice! I am happy for you. I am glad to see that Kriyās are manifesting properly. Please continue with your practice the same way.

A practitioner: Today I got up for going to the washroom during the wee hours of the morning (around 3 AM) and heard the sounds of two people coming from my bathroom as if they were conversing with each other. As I entered the bathroom the voices stopped completely. Can you please throw some light on this?

My response: Could be audio related Kriyās. Can't be ruled out! I have experienced Kriyās like raining etc. I have written about them in my book also. But this is the first time I am hearing about this kind of Kriyā. Let's observe more of it over the coming days.

A practitioner: Yeah it could be audio related Kriyā. As I often feel it, many times during and after Sādhān I heard my name very clear and loud. Heard some songs in an unknown language! I guess those were some spiritual prayers. Sometimes I heard "Shakti Mantra"

My response: Ok Good.

A practitioner: I sat for two sessions yesterday of about 1

hour each. Whitish lights kept flickering and vibrations as well and strange stiffness in the neck was flowing from bottom to top.

My response: Okay, very nice! I am happy to see your progress. Kriyās are manifesting properly. Please continue to practice the same way.

A practitioner: I have a problem since last three times whenever I am recalling and paying obeisance to the Gurus before meditation, and also during the meditation extreme bad thoughts are coming and sometimes my image abusing them from inside me. I mean extremely bad thoughts. Every time I stopped meditation and prayed to them and apologized to them. How can I overcome these feelings? Please advice. I am sincerely trying to avoid it and again it comes up strongly.

My response: They are Kriyās only. Your past karmās are being cleaned. Just allow the thoughts to come in your mind. Just remain a mute spectator and observe the thoughts. Kriyās must not be stopped. However unethical or unpleasant or disgusting they may appear to you. Be brave. Trust the Gurus of Shakthipāth Order. Trust the Sidha Mahayoga system.

A practitioner: Today, after I sat in meditation I experienced Kriyās in the form of rocking back and forth, followed by a peaceful state and feeling of calmness.

My response: Yes, they are Kriyās only. I am happy to see your progress. Please continue with your practice the same way.

A practitioner: Today, I sat for meditation but no Kriyās or any other thoughts. Just emptiness!

My response: No problem. Please continue with your practice the same way tomorrow also.

A practitioner: Today, I even did not have to wait for the repetition of a mantra (mantra uchcharan). As soon as I took the seat or asan, Kriyās started, the feeling cannot be described.

My response: Very nice. I am very happy to know about

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your progress. Please continue with your practice the same way. You don't have to bother about the mantra and Guru if Kriyās are taking place.

A practitioner: In the morning while doing meditation, I felt lots of warm light around me and the energy level was very high, it was a beautiful experience.

My response: Very nice. I am happy for you. Please continue with your practice the same way regularly. Kriyās are manifesting properly as such for you.

A practitioner: Today I was able to join you at 8:30 AM. My Sādhana lasted for around 2 hours 15 minutes with activities starting where it had stopped last week. Lots of body, head and facial movements, bandhas, Vajroli asana, finally I could feel the movement of soft energy moving upward some slight flow sort of feeling in forehead and crown.

My response: Very nice. I am happy for you. Please continue with your practice the same way.

A practitioner: Can Kriyā happen without meditating, this morning I was doing some paperwork and my brain was just blank. I simply couldn't recall or remember my address. This went on for a few minutes. Again, at work, while sitting straight on my chair reading your book, I felt movement at the back of my head for a few seconds, and then it stopped.

My response: Of course, Kriyās will go on round the clock. The only thing is practitioners don't experience them sometimes when their minds are engaged somewhere else. However, some Kriyās are experienced even when the mind is preoccupied. Nothing strange about it! It means Kriyās are happening for you full-blown regularly. Just go with the flow. I am happy for you.

A practitioner: I have done 50 minutes of Sādhana today. Whitish lights kept flickering and felt vibrations as well as a strange stiffness in the neck flowing from bottom to top. My body was rotating as well.

My response: Okay, very nice! Kriyās are happening for you now regularly. Please keep increasing the duration of

your practice slowly.

A practitioner: Thank you for the guidance. I stopped practice for 3-4 days. Again, I started today and it happened again. The Head is very heavy.

My response: Please don't worry about it. That's for your good only.

A practitioner: What should I do to feel Kriyā? I didn't feel any vibration or sensation like other people share in the group.

My response: Everyone has different experiences. It is not the same for everyone. Similarly, everyone experiences Kriyās at different times, as they practice. Some develop Kriyās immediately, others develop late. I have given the same Shakthipāth deekshā to everyone. Therefore, there's nothing that you can do other than Sādhana. That means sitting for meditation and do the repetition of the mantra. Whatever has to happen will happen depending on your self-surrender to the God or Guru or the mantra. You can't make it happen by your efforts. This process is not like any other physical activity. The awakened Kundalini energy is all-knowing. If you don't surrender yourself sincerely from your heart it will know your ego-based intention immediately. Whatever you think is known to the cosmic energy instantly. Therefore, there's nothing you can do other than self-surrender. Lastly please remember that you can't fake your self-surrender. That means you can't cheat God. This is the main reason why people don't experience Kriyās immediately. First, you need to be humbled down by the supreme cosmic power. Please understand this trick of yoga practice. Some of the practitioners in the group developed Kriyās after several months also. Some of them have not yet developed so far. It is a lifelong journey. It is not like going to a gymnasium and you know how much time it takes to build up even your muscles in a gym. Please continue with your practice the same way.

A practitioner: From the past couple of days, my forehead keeps vibrating often. Even now I am feeling

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vibrations while messaging you.

My response: Okay, very nice! That means Kriyās are happening for you regularly. Please continue with your practice the same way.

A practitioner: Pranām Guru Ji, I sat in Sādhan for around 75 minutes. As usual, thoughts kept running. And minimum Kriyās took place. I was calm and unmoved by any kind of thought. I could sense vibrations on the nose and forehead and stiffness in the neck. It was a comfortable session. I felt a strange kind of a jerk on my forehead. A black hole kind of a thing appeared in front of me. For a few minutes, I felt like I have moved deeper into that hole of complete darkness. There was pure black darkness.

My response: Okay, very nice. Please continue with your practice the same way.

A practitioner: Today I experienced lots of Kriyās for almost one hour. Especially bhastrika and shoulder and neck movements! Felt pran vayu entering my head, felt numb in the head, and experienced change in facial expressions.

My response: Very nice, glad to see your progress, Kriyās is happening regularly now for you. Please try and increase the duration of your practice slowly.

A practitioner: Lots of Kriyās are happening, I felt crawling sensations at multiple places on my body, also under the eyes. It feels like something is opening up in the ears, I have heaviness in the head. When I go into deep meditation, I don't remember anything. It is like falling asleep. Once, during meditation, I saw two specs of white light.

My response: Okay, very nice, I am very happy to see your progress, Kriyās is happening full-blown. Please maintain the pace of your practice the same way. Go ahead with full speed.

A practitioner: Guru Ji, today during the eclipse and a couple of times on previous occasions, during my Sakshi stithy I witnessed myself hacking somebody with machete or sword or some sharp weapon. At the same time, as a spectator or witness, I felt as if it was an act of self-defense by

somebody. I can feel the energy at the Sahasrāra as if it's bursting out like a fountain with some wind blowing out of the top of my skull. Before this, I could feel the energy at the Mulādhāra, heart, and the Ājanā with intense prānāyāma. After the meditation there were bouts of laughter for no reason and experienced feelings of absolute bliss. Kriyās such as shaking, circular moments, and various mudras such as khechari preceded this activity. I also see various visions like Saint Dyaneshwar, Nivrutinath. Can you please guide me further?

My response: Very nice. Kriyās are happening for you perfectly well. Just allow the Kriyās. Don't try to stop your thoughts. Although they appear very criminal or so! Let the thoughts get released from your mind. Just remain seated as a mute spectator. They are all your past karmās only getting cleaned up. That's how exactly your accumulated karmās get cleaned! The more you practice the faster will be the cleaning process, I am happy to see your progress. Please keep increasing the duration of your practice slowly.

A practitioner: Guru Ji some time back in the evening today. I was resting as I suffer from an allergy which causes sneezing and running nose. Suddenly, I closed my eyes and saw glittering lights going round and round and felt vibrations. I felt a bit of fear and so it stopped on its own. Was this a Kriyā? I wasn't meditating. What is the purpose of the vibrations? I mean, what do they mean?

My response: Yes of course, why did you stop it? So what if you got scared? If you are in a public place then it is okay. Otherwise please don't try to resist the Kriyās. The cosmic energy is all-knowing. That's why when a practitioner is not exercising a calm mind the Kriyā will stop immediately. Never mind, but please remember this for the future. Never try to resist the Kriyās including thoughts. However, they appear to be unethical or unpleasant or disgusting or anything else. They are happening for your good, for cleaning your karmās. Vibrations are a part of the Kriyās. The flow of energy inside the body is experienced usually as vibrations or

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as pin pricking sensation or sometimes even more painful. But you will not have any adverse effects. Anyway, please don't worry about this incident. Happens with many practitioners!

A practitioner: Guru Ji! I have been doing meditation for a while now. In the beginning, nothing was happening. I was chanting my mantra in mind and focusing on your picture. I would get distracted with thoughts. And then would again bring me to focus on my meditation.

After a few minutes, my neck started turning towards my left. I tried to bring it back but it kept moving left so I let it be. I stayed in this position for some time and then my neck started moving backward towards my back. It was like something inside my chest was being pulled out. I had to open my mouth to breathe and my neck was almost touching my back. Then, I had to lie down backward as I was unable to control my neck movement. Then, my face and hands I think had some twitching like movements. I was breathing heavily and then I opened my eyes. What does this mean Guru Ji?

My response: Okay, very nice, it seems Kriyās is happening full-blown. They are all Kriyās only. There's nothing to worry about it at all. Some of our practitioners also had similar kinds of Kriyās; that's why I told you to read my second book. I am very happy to see your progress. Your time has come now finally! Just go ahead with your practice at full speed. Slowly keep increasing the duration of your practice. You might experience a variety of Kriyās in the future.

A practitioner: What do you mean by your time has come, Guru Ji?

My response: The time for your spiritual ascension! Because these kinds of Kriyās will start cleaning up your past karmās rapidly! That means you are now under the full grace of the divine power, the Kundalini energy. What else you want? Isn't this what you wanted?

A practitioner: Guru Ji, I observed one thing that

whenever I am chatting with Guru Ji. The next Sādhana after chatting is full of Kriyās and high concentration. After reading Guru Ji's reply today evening I sat for meditation for around 50 minutes. It was full of Kriyās like energy flow on the head and upper part of the body. It was special from other days and feeling blessed. Thank you, Guru Ji.

My response: Okay nice, then please do it that way only.

A practitioner: Guru Ji, Charan Vandana, as advised I was able to sit for Sādhana during the eclipse from 12:50 to 2:10 am. During the Sādhana I had body movements especially in my neck which kept moving back and front number of times. I also felt energy movement around naval point, heart area, had a burning sensation on the forehead. And the same felt heavy for some time. And then I had a very good sleep. The morning session also had neck, waist movements, and energy feels at heart and the forehead. I am still feeling heavy on the forehead. I have a slight burning sensation and lightness in the rear of the head just above the neck area.

My response: Okay very nice, Kriyās are happening properly; as such it is lunar eclipse time. So the energies will be powerful. Please continue with your practice the same way.

A practitioner: Yesterday, the evening session was the longest, of around 40 minutes. Tickling like feeling was there in the lower back which was crawling towards the upper region. For the first time, the crawling feeling stayed for a longer time in the chest area. There was numbness in my left hand. The crawling feeling at the lower back region can be felt throughout the day. Is it Kriyā or is it because of cold weather?

My response: Let's observe more of it over the coming days. Why jump onto conclusions about it. But I am happy to see your progress. Please continue with your practice the same way. Try and sit for that much duration every time you practice.

A practitioner: Guru Ji, now that I am doing Sādhana.

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Kriyās have reduced to a great extent. Is this due to disturbance in Sādhana or do I have to do something?

My response: There's no reason as such, it just happens. No need to worry about it at all. In any case, Kriyās are only a medium. They are not an end by themselves. As you progress on your path. Kriyās will become subtler and subtler. Ultimately Kriyās too will end. Or it's also possible that sometimes Kriyās don't happen for some time and again start. They don't manifest in an orderly way. Just continue with your practice the same way.

A practitioner: Guru Ji, wanted to share my experience for the last couple of weeks. Wanted to take your advice for correction if any! I meditate on an average 3-4 hours each day, with the first session at 3:30 AM. I see a general decline in Kriyās. Overall body movements have almost stopped. The only movement that I experience now is that the head moving towards the front. Chin pressed to the chest and head going full back where, the rear of the head is almost touching my back. I feel slight pain, pins pricking kind of feeling when my neck is fully back. Rest of the Sādhana is generally very quiet and deep. I feel the energy movement moving upward from the base up to chest level. I get a very nice, light feeling in the upper chest and a buzzing head with a slight headache. I also feel some fluid accumulation on the forehead internally that stays for a few hours but does not cause any pain, or anything. Question is, does this reduction in Kriyā mean anything? I think it is better but is not sure.

My response: Excellent, very happy to see your progress. Please be careful with your head movement. Please don't get injured in the neck. Kriyās don't happen in an orderly manner. You might again experience the body movements or may not. However, all Kriyās will slowly come to an end. They are only a means to an end. They are manifested for the cleaning of your karmās only. However, you will continue to have various other types of Kriyās. No need to bother about them at all. Please don't even think about them. Just carry on with your practice the same way. I am very happy to see

you practicing for such a long time.

A practitioner: Guru Ji Pranām, currently loads of Kriyās are manifesting. There are ankle movements in the clockwise and anti-clockwise direction. Bhastrika breathing happens almost the entire duration of Sādhana. Neck and shoulder movement, all possible angles, up down back and forth, diagonal, clockwise anticlockwise. The shoulder goes back and the spine goes straight. I speak in different voices, make grunting sounds, and speak gibberish.

My response: Excellent, very happy to see your progress. Kriyās are happening regularly for you now, just continue with your practice the same way. Please maintain the same pace and slowly keep increasing the duration of your practice. There's no hurry, increase it gradually.

A practitioner: Today, I sat in Sādhana in the morning and after I finished, in the evening, there was a sensation in the complete forehead area. It is there since 3 hours and is still there. Even if, I close my eyes or whatever I do, this feeling is there. I don't know how to explain it. I feel some weight on the forehead.

My response: Excellent, it's Kriyā only. There's nothing to worry about it at all. I am glad to see your progress, just continue with your practice the same way.

A practitioner: Today, while meditating I had a very strange sensation in my body, it felt like my body was about to levitate or my astral body was about to come out.

My response: Okay, very nice, you will keep experiencing all such kinds of Kriyās, glad to know that, please continues with your practice the same way.

A practitioner: Guru Ji, I meditate daily in the morning. At times, I encounter a deep flow of vibrations, numbness of the tongue, and a lot of weariness going out of the body.

My response: Excellent, I am very happy to see your progress, please continue with your practice the same way.

A practitioner: Guru Ji, now when I'm writing to you, I am feeling a cyclic motion at my navel (nābhi) and heart region. But, the whole day it was active at the heart and throat

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region. It is like some kind of rotation on the heart and neck.

My response: Excellent, I am happy to see your progress that means Kriyās are showing signs of manifestation. Please continue with your practice the same way. Please try and increase the duration of your practice slowly.

A practitioner: Guru Ji, do you have some advice for faster manifestation in everyday life?

My response: If I understand your message properly, you seem to be referring to the faster manifestation of Kriyās. If so, then, it's like this, the more you practice Sādhana or meditation, the faster will be the manifestation of Kriyās. However, you also come under the control of the awakened Kundalini energy. As a result, the speed of Kriyā manifestation also gets controlled. Only on a few occasions the speed becomes too fast and may become uncomfortable for the practitioners. On such a few occasions, I have made some of our practitioners stop practicing for a week or ten days. Therefore, it's all subjected to the duration and frequency of your practice; I hope you understand the essence of it. Another important issue is regarding exercising self-surrender. If, a practitioner can exercise this state of self-surrender to the divinity then, and each moment of his / her life itself becomes a Kriyā. That means your life is totally under the divine control in an optimum manner. You can only slow down the speed of Kriyās when they get tinged with egoism. This is the crucial difference otherwise, for all practical purposes each moment of your life is under the divine control always. The crux of the matter is whether the manifesting life is tinged with egoism or not, that's it.

A practitioner: Please tell us, what these lights coming to indicate? What do the different sounds coming for the whole day indicate? What does it mean if, we see a very big eye-opener in between both our eyes? What do different fragrances and smells coming signify? What is meant by automatically waking up at 4:00 AM in Bramha Mahurat? Lastly, if our beloved God is seen in Dhyana what does it mean? Why sometimes, we feel like shouting, dancing, and

singing? This all has happened with me that is why I am asking you what these all indicate. Sorry, I could not get an answer anywhere else so, I asked.

My response: They are all Kriyās only; they are happening for cleaning of your past accumulated karmās otherwise, they don't mean anything at all. You will experience a wide range of Kriyās in the future; the aim is to clean up your past karmās. As a result, your mind starts entering into the state of samādhi or thoughtless state. That's the terminal objective of all Shakthipāth systems. I thought you have already understood the concept otherwise, please read my first book again. I am happy to see your progress, please continue with your practice same way tomorrow also.

My response: You should be happy that Kriyās have started for you from the first day itself. There's no need to worry about it at all, it's happening exactly the way it is supposed to happen.

A practitioner: Guru Ji, can any person with higher Kundalini energy or t̄antric power block the Kundalini from rising or getting active in another person? I also read somewhere that, some persons can sap the energy of others if the Chakrās are left open and unprotected? I am not experiencing the Kriyās as described here. I had lots of dreams earlier but, I am finding a big change in me. I am having unending energy nowadays; I can work longer with less sleep and food. My mind can be calm at least 50 percent of the time. I am surprised; I feel a huge load has been removed. There is not much change in the materialistic aspects. Is this, the effect of the initiation or some pujā or any other thing? These changes started in October end or so.

My response: In our path, a Guru who has given Shakthipāth Deekshā to someone can delay the manifestation of Kriyās in the practitioner. Similarly, it should be possible in other independent Shakthipāth systems also but, only a Guru can do it for his practitioners and not a third person. However, in our Paramparā, the practitioners are immune to all such external interference from others. Please don't

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believe everything you read on the media. Chakrās are either activated or remain inactivated, it's not like any physical phenomenon, there may be some Tāntric methods by which Chakrās are tampered with, but all this applies to independent yoga or Tāntric systems, Shakthipāth is superior to everything else. Hence, Shakthipāth practitioner is immune to all such things provided he or she has been practicing regularly. Please don't bother about other's experiences with Kriyās, they are different for everyone, you will have your own experiences. Please have patience and perseverance it's a lifelong journey. Please don't be in hurry, even if, you experience the Kriyās aggressively you are not going to get Moksha overnight. The more expectations you have the more will be the delay because you are supposed to exercise your self-surrender to the divinity. If, you keep expecting something magical to happen then, where's your self-surrender? Please understand that you can't show conditional self-surrender to God then, it becomes more of a business-like approach. The awakened Kundalini energy is conscious and all-knowing, you can't show fake self-surrender to it, it will instantly know your intentions. Lastly, it takes time for everything in this world, even for normal physical events it takes time. If, you have some disease and you are taking medicines you know how much time it will take. Similarly, if you eat some heavy food it takes several hours for it to get digested. If a woman has to conceive a child we all know that it takes several months therefore, no one can accelerate this kind of natural phenomenon. Even if, it is done, the practitioner will not be able to bear it. For some of our practitioners I had to make them stop practicing for a week or so sometimes because they were not able to bear the flow of energy. It's a way how the Kundalini energy humbles down a practitioner, please understand this. Many times practitioners think that they can bear the aggressive Kriyās or flow of energy, that's why they resort to all sorts of methods, later they all get humbled down. Many such practitioners have approached me for Shakthipāth Deekshā, I have given

Deekshā to some of them, but I had to refuse to the others because things have already gone beyond control. Therefore, please understand that we all are dealing with the supreme cosmic power here. It's our humility and self-surrenders which will protect us. As long as a practitioner exhibits unconditional self-surrender to God, he or she has nothing to worry about. No one can sap their energy or block their spiritual growth or do anything else, that's the crux of the matter. Please don't get carried away or overwhelmed by the vast amount of literature you find on the subject it will only confuse your mind and slow down your progress. That means only YOU can block or stop or lose YOUR spiritual gain, there's no other external power which can impact you because YOU are the only existence, YOU are that very GOD, there's no GOD other than YOU, let alone someone trying to block you or stop you or doing anything else.

A practitioner: Sorry one more thing, while doing kunjika jāp, I used to see lions with open eyes in my house. This means it was visible only to me but, every time I used to myself understand, but it was uncontrollable and felt such strong vibrations in my whole body, as if, it will blast.

My response: Okay, can't say anything about this because my knowledge of such practices is zero. Anyway, it seems to be quite auspicious experience only, now that you have taken Shakthipāth Deekshā all your past karmās including the above type of karmās, whether auspicious or inauspicious, everything will start getting destroyed from your subconscious mind. This will slowly elevate your mind to higher platforms. But, please don't worry about it, because karma needs to get cleaned. Please continue with your practice the same way.

A practitioner: Guru Ji, today I woke up at 3:30 am suddenly. I was not able to sleep after that again. There was an energy kind of movement and pressure inside my forehead since I woke up. Around 6:00 am in near Ājnā Chakrā the pressure became more intense and suddenly the entire body was vibrating like I'm getting an electric shock. It happened 3

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times for 3 to 4 seconds and it felt unbearable. I was not able to move any part of my body. The pressure in the forehead is still there, even when I'm at work.

My response: Okay, if it is uncomfortable to you then please focus your mind on materialistic things, don't focus your mind on the spiritual subject.

A practitioner: I am okay, very busy with work but, I chant and remember your form throughout the day. From the time I wake up to when I sleep. Even when I wake up during the night, you are the first thought on my mind. However, I have not been able to sit and meditate but the Kriyās are very strong throughout the day. Especially during this week's movement on my back, pinching and poking on my shoulder has been going on all day. I am also feeling light-headed at times, as if in a void, not knowing anything, but then I quickly get centered. I am blissful and peaceful too. I know your busy wish I was there! You don't have to respond now, have a great day!

My response: Excellent, I am very happy to see your progress, please don't worry about not being able to sit for meditation formally. Whatever you are doing is indeed Sādhana only, focusing on Guru and being in a state of witness is Sādhana only. Obviously, Kriyās will go on throughout the day, as I said earlier a few months ago to someone, sitting in Sādhana or meditation posture is more of a formality which, everyone needs to follow. Otherwise, every moment of life is Sādhana only for Shakthipāth practitioners, provided the practitioner remains in a state of witness. Since all practitioners can't exercise this state of mind in the initial stages it is suggested to sit for meditation formally regularly. Otherwise, practitioners tend to develop laziness and their minds too, tend to get mingled with the worldly activities. Therefore, please don't worry about it, please continue with your practice the same way.

A practitioner: Namaste Guru Ji. In the book it's written there are 3 types of Kriyās. Do they manifest one after another in an order? Like, only after the physical Kriyās get

completed the event-based Kriyās will arise?

My response: There's no particular order for manifestation of Kriyās, they manifest in a very disorderly manner.

A practitioner: From yesterday feeling energy surging all over my body, like ants waking all across from feet till head along with jerks and bhastrikā.

My response: That's okay, they are Kriyās only. Very happy to see your progress, please continue with your practice the same way. Please try and increase the duration of your practice also slowly.

A practitioner: Yesterday, I sat in a session for over 90 minutes. Thoughts and thoughts kept coming as if the water in a river is flowing. Despite all the odds I am peaceful. That's it. However, I have full dreamy sleep for a long time, resulting in tiredness. No changes in my sleeping pattern.

My response: Okay, no problem, what you are experiencing is normal only; the more thoughts flood into your mind during Sādhana the more the better for you. It's cleaning of karmās only which is going on similarly, sleeping cycles are also disturbed after Shakthipāth, it's a known phenomenon because it happens as Kriyā only. Sleep is obviously controlled by the awakened Kundalini energy, please don't worry about it, it is a temporary phenomenon only; please continue with your practice the same way.

A practitioner: Pranām Guru Ji, I sat in Sādhana for around 70 minutes. The deep dark environment has started forming clouds; I am penetrating deep into them. All the time my head is in some strange pressure as if it will pop out. Some stiffness is there from low too high in my back. My head's upper portion is like bulging from inside as if it will break my head itself. This results in the early disruption of my Sādhana. My Sādhana is also full of thoughts but, the intensity was very low.

My response: Okay then, excellent. There is no need to worry about the pressure inside your head, they are all Kriyās only, nothing will happen, please continue your practice the

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same way.

A practitioner: Guru Ji I think my Kundalini is not aroused yet. What I feel is Prānotthāna. I am not experiencing any Kriyās like what people share. I just feel it on my back, will it take more time or do I lack anything?

My response: Shakthipāth initiation means Kundalini awakening only, as you would have learned from others many people have started experiencing Kriyās. More importantly, I have not designed this technique; it's an ancient technique that is passed from one Guru to the next. Now, please link my above statements, what more proof you want for the validity of Shakthipāth concept? Now coming on to your doubt regarding "Prānotthāna" that word does not apply to our path, please. It may be about independent yoga systems like Ashtānga yoga, the word Kundalini energy is used in Ashtānga yoga. However, it's a complex process of awakening the Kundalini energy. There are severe yoga practices like; Prānāyām and Mudrās, etc involved in that yoga system. As per my little knowledge of that system, they mix the Prān Shakti with Apān Shakti at the base of the spine. Thereafter, by performing Yoni Mudrā it is raised upward along the Sushumnā Nādi. It seems painful; processes like the piercing of Chakrās, etc also take place in that. In our path, Kundalini energy is awakened directly by the Guru doing away with all such complex processes. The reason is Shakthipāth Deekshā is given to only such people who have already evolved to some level. Therefore, please don't compare the literature available on Kundalini energy awakening in Ashtānga yoga with that of ours. That could be the reason for your doubt. Notwithstanding the above, the very fact that, so many of our practitioners have developed a wide variety of Kriyās in our group should rule out any kind of doubt for you on the validity of Shakthipāth concept. Whatever you have said about your experience is Kriyā only, why do you bother about how Kundalini energy awakening should take place? It's akin to asking as to how aspirin works inside the body to relieve your headache, that knowledge is

not required. Every person doesn't experience the same type of Kriyās. Some of our practitioners have still not experienced any Kriyās either. That process depends upon various factors including your state of self-surrender. In my case; it has taken two years for the Kriyās to begin as I have mentioned in my book. Lastly, please understand that Kundalini awakening may not result in Kriyā manifestation immediately. Kriyās happen for the burning down of karmās, not for proving that some kind of strange phenomenon has begun. Whereas, in the independent yoga systems like Ashtānga yoga that process might be preceded by things like what you mentioned. That process, however, may not result in the burning down of karmās, as I understand this must be your doubt.

A practitioner: Pranām Guru Ji. I had a very pleasant experience today. It started with a gentle side to side pendulum-like oscillation which I could not stop. Then a contracting and relaxing of the thigh muscles with the movements felt at the back. I was fully aware and in complete senses. At one point I stopped focusing on you and Param Guru Ji. It just happened without any deliberate thought. In between, I just don't remember what was going on in my mind.

My response: Very nice, happy to see your progress, please continue with your practice the same way.

A practitioner: It was a beautiful experience today Guru Ji. I am so grateful. Felt the presence and energy around me. I meditate in the pooja room where I usually put incense sticks and nobody enters the room when I meditate. But since, three days, I smell something foul during Sādhan. This smell comes and goes after some time.

My response: Yes please, smell related Kriyās can be either way. I am very happy to see your progress, please continue with your practice the same way wherever it suits you.

A practitioner: Gurudev, lately my Kriyās have changed. Earlier it used to be jerks, bhastrikā, and movement of legs,

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head, and shoulder. Now, I feel the contraction in the mulādhara area and sudden upsurge of energy from mulādhara to the neck area.

My response: Okay, excellent, Obviously Kriyās will keep on changing, but I am very happy to see your rapid progress. Just go ahead with your practice with full speed, please keep increasing the duration of your practice slowly; you might undergo the full spectrum of Kriyās in future. It's a long journey ahead, Kriyās will also start becoming finer and finer as you progress, please continue with your practice the same way.

A practitioner: I know we recently had talked about how some people don't receive the physical sensations. I guess I feel left out seeing that everyone else does and honestly, I would love to feel the divine energy in me. It makes me sad that I don't get it.

My response: Please do not have that kind of expectation however, heavenly and pleasant such Kriyās might be, it's against the principles of Shakthipāth practice. Similarly, don't resist the unpleasant Kriyās either however sinful or unethical they appear, this is also against the principles of Shakthipāth practice. You are supposed to remain calm and surrendered to the divinity while practicing meditation therefore, please don't bother about it.

A practitioner: Pranām Guru Ji. Yester night at 2:30am suddenly, I smelt a very strong pleasant smell. It was so strong that I woke up. My brother experienced the same thing. After some time, I felt a jerk in my right leg, is everything ok?

My response: They are Kriyās only, smell related, I am very happy to see your progress, please continue with your practice the same way.

A practitioner: Pranām Guru Ji. I have a question regarding unpleasant thoughts that rise outside of Sādhana in our daily lives. Do we apply the same principle to witness them if we catch them or can we focus on the Guru then?

My response: I hope you understood the concept now as

mentioned above, there's a danger of such thoughts becoming fresh karmās, that's the only issue. However, sometimes it may not be possible to exercise the dispassion and such unpleasant or even pleasant thoughts invariably become fresh karmās, but not much of a problem because it's relatively easier to clear them later during Sādhana. Please, understand that you shouldn't use this as an excuse to abuse someone deliberately hoping to clear those karmās later on, in that case, that very thought of trying to cheat the principles of Sādhana will become additional karmās, the entire concept needs to be understood properly and remain adequately conscious about such phenomenon. Be truthful from the depths of your heart. In a fit of anger if you happen to abuse someone without any premeditation, on the spur of moment then obviously, it will be a Kriyā. That insight also will come to you promptly, soon after abusing someone. Your heart instantly becomes aware that it was just a Kriyā. I hope you got a general idea now.

A practitioner: Due to the fast-paced lifestyle one is not able to witness them that is also a problem?

My response: Yes, that's the problem.

A practitioner: Thank you, Guru Ji. Yesterday evening something unusual happened to me. While I was casually walking on my terrace my mind went to complete zero. I was facing difficulty in breathing as well and something in my mind said to sit in Sādhana now. But my bad luck was that it was 8:00 PM and I was damn sure someone will come to the terrace and disturb me in between. So, I didn't sit, I was in doubt. This never happened before but, I kept walking casually for around 30 minutes. After this incident, my terrace is not scary, especially at the night. I am confused till now about this incident. Moreover, even without sitting in Sādhana, I was feeling damn peaceful and blissful. My bad luck I missed a good chance.

My response: That must have been breath related Kriyās, usually practitioners start doing various Prāṇayāma related breathing exercises. They happen naturally as Kriyās without

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much effort, it would have been great if you had done Sādhan at that time, next time please keep it in mind.

A practitioner: Today, for the first time I experienced body movements. It was not like what I thought, initially my legs were shaking. I thought that this wasn't Kriyā. Maybe, I am weak or something but then, gradually my body started shaking. Not that it was extreme, and also, there were few jerks near mulādhār which I usually experience. The weirdest part of today was that every now and then, a word from Siddha Kunjika Stotra and some other Stotra was being remembered. For example, the word 'Attatchitte' will be coming into thoughts from nowhere and this pattern was repeating.

My response: Excellent, I am very happy to see your progress, let's observe more of them in the coming days.

A practitioner: Pranām Guru Ji, I Sat in Sādhan in 3 separate sessions of 55/55/90 minutes. I am feeling blissful. Something is hitting me in the whole head from back to front. Vibrations are very violent as if, the whole head will blast. I could feel my heartbeat easily.

My response: Please don't worry about it at all, they are all Kriyās only. I am very happy to see your progress, please continue with your practice the same way. However, in case you feel Kriyās uncomfortable then you can slow down a little and divert your mind on to routine materialistic things.

A practitioner: I am Parameshwari from Jangaon, Telangana. Many wonderful things are happening with me since I took Shakthipāth from our Guru Ji. I have been sharing my experiences with Guru Ji. I have been experiencing something unique happening with me every day. The experiences have been both internal and external. I have been asked to share my experience of yesterday to everyone in the group hence this message.

Yesterday, I happened to sit in my balcony holding the book, Antarvedi, which I proposed to read. For the last three days, I have been experiencing a flow of energy on the left side of my head which has been moving up and down. While

seated I happened to look into the photo of our Guru Ji and noticed a flow of energy from his eyes into my eyes. This cool energy started descending my backbone. Suddenly, I noticed that there was an energy flow of bright golden yellow color outwards, from the mid-region of my eyebrows (the region of Āgnā Chakrā) on to the opposite wall. On the wall, I could see a different world where there were many people and a garden full of flowers. The people looked like they were from the days when Kings ruled our country. Everything was very 'out of the world'. This continued for around 45 minutes. All the time I was not at all disturbed by the dog which was sitting beside me, nor did any of my children call out to me. I was just staring blankly at the wall where all this was getting pictured. I noticed that the people from this world were speaking to me but I was unable to hear anything, though I could very well see them. I could see all the Shakthipāth Gurus and Madame Blavatsky. I felt very close to them. I have been experiencing and viewing the flow of energy like a golden yellow color or sometimes in rainbow colors.

We generally happen to see these colors during our Sādhan but, I can see them with my eyes open since last week. Everyone is afraid but I am not at all affected by it. I feel very happy about it. I happen to sit in Sādhan for 3 hours without experiencing the passage of time. I can sit like this for hours on end. I have not experienced such things ever before in my life. This happens to be the first time. I am at a loss, as to how I can repay my debts to my beloved Guru Ji, who initiated me into Shakthipāth. It is my previous karma because of which I have now got in touch with Guru Ji. I feel very blessed and thank God for everything. I humbly bow to you, Guru Ji. Kindly excuse me as I may not have been able to express myself accurately.

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

A practitioner: Today I had a lot of flashes and I felt

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some kind of anxiety and fear within me. In between the mantra stopped and I was talking so much to myself. When a child can have so much faith in his / her parents that come what may, they will take care of him/her. Likewise, if we rest everything upon Divinity, she will take care of us. I had darshan of Mā Shārada today during my Sādhana and she offered me a Veenā. What this means, Guru Ji?

My response: Very nice, they are all Kriyās only, talking within or internal debate, etc are all Kriyās only. This process will go on for a long time; this process is basically cleaning of your mind. Seeing if Gods and Goddesses are also a normal Kriyā only, you must have worshipped those Gods and Goddesses in your previous lives. Those sensual impressions or karmās also need to get cleaned, that's how a yogi goes beyond the concept of religion. Very happy to see your progress; please continue with your practice the same way.

A practitioner: Kriyās started for me, I felt like someone was cutting my complete body into pieces. Similar to cutting mutton pieces, next by the body from top to bottom like evaporated when into a grinder, blood came into a vessel. After 5-10 minutes, my body became light and I went into a very deep state.

My response: Okay, very nice. Kriyās seem to be showing signs of manifestation. However, we will observe more of them over the coming days, please continue with your practice the same way tomorrow also.

A practitioner: Guru Ji, I always keep you in my mind. Even, during my āsana practice, you are in my mind, all the extensions of mine tend to reach you and I enjoy your blessings.

My response: Very nice, I am very happy to know that you are on the correct path. Please continue with your yoga practice the same way, always keep your mind focused on your Guru. The more you invoke your Guru the more blessings you receive, it is the actual secret of success in yoga. Always keep thinking about your Guru, as a result, the cosmic energy will work rapidly in your body to destroy your

accumulated karmās. My blessings will always be there on you, may you rapidly progress on the path of yoga.

A practitioner: Pranām Guru Ji, during meditation, there was continuous noise like that of honey bees in my head and there were tears in my eyes.

My response: That's Okay, noise is Anāhata sound only, tears in eyes is a typical Kriyā only, I am happy to see your progress, please continue with your practice the same way.

A practitioner: Guru Ji, I experienced the movement of energy from Swādishthāna to Vishudhi Chakrā again, yesterday night, for 20 minutes. While it was rising to Vishudhi Chakrā my heartbeat also increased. I could hear the sound of the heartbeat. Energy also went up from Vishudhi Chakrā to my head, inside my head it felt like a very heavyweight and its movement was felt all over inside my head. Also, experienced as if my head was moving towards the sky and I saw Lord Shiva's shadow. I experienced a lot of fear and kept chanting the mantra without stopping and I was asking you to protect me during my Sādhan.

My response: Excellent, I am very happy for you, Kriyās are happening for you full-blown, please don't get scared, please be bold, please don't try to resist the Kriyās by remembering your Guru for protection, etc. That will amount to resisting the awakened Kundalini energy. Just surrender completely and be brave.

A practitioner: Thank you Gurus for this blessing, I am having continued success. Experiencing Kriyās daily, I find that listening to a pure tone generator set at the frequency of the Chakrā I'm concentrating on, brings great success and perfect balance. Though some of you would like to try, use earphones, and tone generator app is a free download. Peace.

My response: Very nice, I am very happy to see your progress. Please continue with your practice the same way however, there's no need to depend on any external aids; otherwise, those actions will become fresh karmās once again.

A practitioner: Guru Ji, sometimes when I lie down to sleep, I will be saying my mantra. Once I go into sleep, my

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body goes into sleeping mode but I am still awake. Simply watching everything, I can hear myself snoring, or if my body moves. Sometimes, after a while, my body goes into a dreaming state, I even watch that. This happens once in a while and after waking up in the morning the next day, I am feeling fresh as usual. So, we can do Sādhana even if we go to sleep? Mantra is forgotten once my body into sleeping mode.

My response: Yes of course, as long as you are conscious, probably that must have been Tandrā state which you are referring to. Otherwise, please remember that during sleep state or dream state karmās is neither destroyed nor accumulated, please don't worry about forgetting the mantra when you get into the sleeping mode, the mantra is as such bound to come to a halt at some stage or the other, it's only meant for kick-starting the Kriyās, please continue with your practice the same way.

A practitioner: Pranām Guru Ji, recently after Sādhana I have been sitting in the Garden. I find I have a very heavy magnetism in my head and everything seems to stand still, like in some sort of a state. I can see the shadows and the light in the trees and the sky and clouds looked wonderful with heaviness about. I didn't want to talk just observe the remaining Kriyās move through.

My response: Okay, excellent. Very happy to see your progress; please continue with your practice the same way.

ON *SHAKTHIPĀTH*

A practitioner: Today I took deekshā. This is my first day. This was not only a special day but a new birth of my soul. During the Shakthipāth ceremony, I saw a bright light in front of me. It lasted for a few seconds.

My response: Very nice, please carry on with your practice same way tomorrow also. We will observe more of it over the coming days.

A practitioner: I had a very beautiful experience during the initiation process. I saw a saffron color light to my right and also could smell the muddy smell like the smell we experience during the first rains.

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

A practitioner: I am getting more intuitions to visit temples. Can I proceed with my intuitions or I need to surrender to the gurus without proceeding?

My response: Firstly, there's no need to visit any temple after Shakthipāth initiation. Simply it is not required at all. However, if you get inclined to visit very strongly then please don't resist. You can go and visit.

A practitioner: Today Guru Ji has given me Shakthipāth deekshā. I sought the blessings of all the gurus and started

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chanting the mantra. Very cool and pleasant energy was shooting from my Mulādhāra to Sahasrāra. I heard temple bells, seven layers of boxes were there. One very tiny person came and destroyed the 6 layers and then the 7th layer opened and energy went into the sky. I felt I was everywhere in-universe.

My response: Very nice, I am happy for you. Please continue with your practice the same way tomorrow also.

A practitioner: Sharing my experiences during Sādhana from yesterday's Initiation Ceremony. After I joined, I went very deep into meditation then, my head started bending forwards with my chin touching my heart. A couple of times it got repeated. Then, I started bending forwards and hanging there for a while. Then a couple of times, my head started bending backward and remained there for a while. After that, my head became straight and there was a flash of Divine Light on my Third Eye Chakrā which, gradually brightened my whole room and lasted for a while. It felt like somebody had put on floodlights in my room. It was a very deep and Divine experience, my head felt very heavy after the Sādhana.

My response: Excellent, very happy to see your progress, the appearance of light related Kriyās is very auspicious. Please continue with your practice the same way.

A practitioner: Thank You, Guru Ji. It is beginning to make sense. Will it be correct to assume that after Shakthipāth, the energy is working on the “sheath of intellect” or subconsciously?

My response: Nil

A practitioner: True surrender to your own Higher You alone?

My response: Yes please, but as long as a practitioner is in a state of dualism God continues to be a separate entity. Therefore, till such time it is better to take the external support of God or Guru, and later they both can be left behind. God or Guru is relevant to you till such time YOU start establishing in your SELF thereafter, they both become

irrelevant.

A practitioner: What changes are you feeling in your daily life after Shakthipāth and daily Sāadhan?

Response by another practitioner: Vibrations in different parts of the body. Sometimes I feel the vibration in legs, then in the back spine, then in the head. At the Crown, Chakrā vibrations are coming and going.

Response by yet another practitioner: Same with me. I can't regularly do meditation but when I sit for meditation vibration feels in my body; as if my body remembers that this is the time to sit the meditation. But I feel many more negative thoughts in my mind, I don't know why. I feel kriyas the whole day at any time.

Response by the first practitioner: I am not feeling anything. I don't have any experience to share. What to do now?

My response: Just no need to worry about it at all. Kriyās are only a medium. They will not be the same for everyone either, please does not compare your practice with others. Just focus on your practice only, surrenders yourself completely to God, you must practice, and that's it. It is a lifelong journey, you have received Shakthipāth Deekshā recently only, some of our members have developed Kriyās after several months. We can't predict the timing of Kriyās exactly because it depends upon your accumulated karmās of the past lives. However, there's no doubt regarding the Shakthipāth, some Kriyās must be already taking place internally, you may not be experiencing them. In any case, if you focus your mind on the Kriyās then, it will get further delayed. You are supposed to surrender yourself with a calm mind. If you keep on thinking about your Kriyās then where's the calm mind? Therefore, please don't worry. Trust your Guru and the Shakthipāth system. You do your duty, have patience and perseverance.

Comments by a different practitioner: I can sit for five hours in total bliss. I'm not getting much Kriyās now. I am just enjoying the surrendering of it. Guru Ji will Kriyās

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ever stop? Because mine has slowed down a lot, almost nothing happens sometimes when I sit. My whole world has changed. I no longer feel sad. I cope with different situations. I sleep better.

My response: Excellent, everything is happening for you the way it is supposed to happen. Please don't worry about the Kriyās subsiding. Obviously, they will stop at some stage. They are only a means, not the end. Please continue with your practice the same way.

Comments by yet another practitioner: Kriyā is not the goal and is not the measure of progress.

Comments by one more practitioner: As explained by his holiness Kriyā is not in your hand as it happens as per the wish of Ma Bhagwati. She will do what is required and what is best for you. You just have to surrender with faith to your Guru. Remember the 6S for success:

- Shakthipāth
- Sādhana
- Samarpan (surrender)
- Shraddhā (Faith)
- Sabra (Patience)
- Sakshatkar (Self Realization)

A practitioner: Guru Ji, I would want to know why you don't initiate a seeker via Video Call.

My response: How can I do that? I need to close my eyes and remain in meditation for doing Shakthipāth. Therefore, video call doesn't make much sense; I need to exercise my free will with a concentrated mind, that's what matters most. Although, I can use video call for normal chatting, but I can't respond to a video call immediately unless it is prearranged because, I might not be properly dressed etc. There are several such reasons, but it doesn't matter at all. Shakthipāth has been working perfectly even without video calls. However, I would like to speak with as many practitioners as possible on a video call.

A practitioner: Guru Ji, yesterday in my dream, I saw a flying snake coming towards me, circling me, and then it

vanished away.

My response: Very nice, auspicious dream.

A practitioner: I am not in doubt regarding the validity of Shakthipāth. Guru Ji! That would be a sin on my part. I said I don't feel the full manifestation of Kundalini; maybe it is preparing my nervous system for the burden of the power. I just don't feel any Kriyā so; I asked will it take more time. That's it. Many others too are facing the same so that's fine, I can wait.

My response: It's not like what you said please, it seems you are missing the crux of the story again. After Shakthipāth initiation Kundalini energy is either awakened or stabilized in those in whom it's already active from previous birth. Thereupon, it starts burning down the karmās which are experienced as Kriyās. Whereas, in the independent yoga systems many things like the piercing of Chakrās, etc. Happen as a prelude to the entire process. However, in our path those minor details are not experienced by the practitioner. Therefore, there's nothing like your body being prepared for the burden of the power, etc. That kind of literature is not applicable in our path; I hope it is clearer now. It's akin to a person trying to learn the higher techniques of a game when he goes to a coach, he doesn't learn from basics because they are already known to him. Similarly, people who are destined to take Shakthipāth Deekshā must have already been strengthened previously otherwise; they wouldn't have received Shakthipāth Deekshā only. The all-knowing cosmic energy which is conscious would have ensured that. Here the keywords are, burning down of karmās which are experienced as Kriyās, they can manifest in any number of ways. I understand that maybe you are thinking that it's Kriyās which matter, is that so? It seems you are linking Shakthipāth with the physical effects felt when Kundalini is awakened in independent yoga systems. Most of the literature available pertains to that; I hope this might be your doubt.

A practitioner: I remember on my initiation day I saw this serpent again in a vision but that one was very huge and

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terrifying. It's all making sense to me after your explanation. I was using some occultist Christian books which included the six and seven books of Moses and other ones which had the symbol of the serpent on the book.

My response: Okay then, please don't worry about it at all, after *Shakthipāth* all such sensual impressions accumulated in the past will get cleared, it's just a matter of time.

A practitioner: Ok. I'm just confused like my life has changed much since my initiation. I feel like they are Kriyās, may be wrong. But I don't physically feel anything. Well due to Kriyās, I can't describe what I have gone through. I'm not so good at describing things.

My response: Obviously, life is all about the karmās getting reflected in the external world by a human being, which means no one experiences anything in life other than his or her accumulated karmās of the past. Therefore, when the awakened Kundalini energy starts to burn down those karmās your life will undergo profound changes. There's nothing to get confused about it, it's a simple phenomenon, **WHATEVER YOU EXPERIENCE IS YOUR OWN INTERNAL KARMĀS**, always.

A practitioner: I do. I completely surrender. It doesn't bother me during meditation I'm grateful to surrender. It does bother me when I see everyone saying they get such feelings but, I will try to not let it bother still.

My response: Great. God bless you.

A practitioner: Yesterday, I was sitting on meditation for above 2 hours. But, after 2 hours. My breathing was very-very slow almost nothing. I felt like I was in a nutshell and my existence tends to disappear after that, I became very worried and came out of the situation.

My response: Very nice, but there's no need to be afraid, please don't try to resist the Kriyās while they are manifesting. Even if, they are scary in nature, please try and hold on as long as possible.

A practitioner: Pranām Guru Ji. I sat in Sāadhan for more

than 100 minutes. I felt stiffness from toes to the forehead; I experienced a wave of heat as well. Vibrations were in full swing from the first minute, I had to change my sitting position due to pain and discomfort. Felt like I am moving in a deep black tunnel.

My response: Okay, very nice, please doesn't get scared and resist the Kriyās during such times like; moving in a dark tunnel, etc. Please be brave, and continue with your practice the same way, I am very happy to see your progress, duration of Sādhana for 100 minutes is also okay, adequate if not more.

A practitioner: Dear Guru Ji, today, my Sādhana was the longest to date. It lasted for 2 -1/2 hours. Felt very peaceful and it was very deep indeed. Felt as if I am undergoing astral travel beyond our solar system. I visualized that my Light is waiting at the door of the Divine Mother for her instructions to be merged with the Divine Light. I experienced some Kriyās of fast body rotations for a while. I got some Divine insight. It was a wonderful experience.

My response: I am very happy to see your progress, please try and maintain the same duration of practice regularly.

A practitioner: Pranām Guruvugaru, usually I concentrate for 40-45 minutes in daily Sādhana. Last 3 days onwards doing 60 minutes and today it was a 70 minutes session for me. During the Sādhana, I felt movements on the forehead, a lot more flashes. Now I am feeling calm and fresh.

My response: I am very happy to see your progress, please try further to increase the duration of Sādhana.

A practitioner: Pranām Guru Ji, I had 2 sessions of 60 minutes and 120 minutes. What a rollercoaster ride it was. I went long back into the past but without any pressure or tensions. Sometimes up and sometimes down, back and forward sometimes. It was a good session. All the remaining things were the same as before. But today I sat more comfortably than I did yesterday.

My response: Very nice, glad to know about your practice, please continue with your practice the same way.

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A practitioner: Today, I got Shakthipāth Deekshā, it was a wonderful feeling. I felt the whole vibrance in the body. After some time, I started seeing colors first it was blue and sometime later I had seen yellow color. It was such a nice experience I wish I will share my experience in the coming days.

My response: Okay, very nice, I am very happy for you, it seems Kriyās have started. Let's observe more of them over the coming days, please continue with your practice the same way tomorrow also.

A practitioner: Namaskāram Guru Ji, I wanted to express my lingering doubt about the food restriction I asked before. While I understand what you said, there is still a doubt. After Shakthipāth, if there are no restrictions, wouldn't I accumulate the karmās of killing animals if I eat meat (not that I ever want to)? I guess the bigger question is that you indicate that everything thing that happens after Shakthipāth is to burn down karmās. I get it in theory but, on the other hand, it seems a bit like a self-fulfilling. Please understand this is not a reflection on your knowledge or understanding rather, it is solely about my understanding. I firmly believe that there is a deeper understanding of your teaching but I am unable to grasp it. In my mind, the message goes something like this:

After Shakthipāth, if I hurt someone due to past differences etc. , is it justified under the notion that it happened to burn down my karmās? What is the difference between a people who continue to act in this world according to ego versus one who has received Shakthipāth, in terms of karmās? I know you have mentioned that after Shakthipāth, karmās don't have a strong effect or that they will be resolved quickly or something to that effect. But, a bigger karmic event like killing someone or animals for the sake of food and enjoyment should carry a heavy burden, right?

Like the example of killing a person, I don't know about spiritual ramifications but, local law will be swift in judgment and punishment whether that person has received

Shakthipāth or not, right?

Maybe, I am not asking the right questions or confusing myself further but I hope you understand my doubt and request your help in understanding this. Also, there is the accepted principle of supply and demand. In that light, a butcher will not kill unless there is a demand for meat from people which is the situation in our societies. An exception is those who hunt etc., but that's not the majority. In a normal scenario, a person who buys meat, but doesn't kill, also contributed to the death of that animal. Wouldn't he/she take part in that karma as well apart from eating it? Please, help me understand Guru Ji.

My response: Let me answer your questions point-by-point in the same sequence. If, a person deliberately moves his body into a swing it is called karma. Whereas, after Shakthipāth if the swinging movement of the body occurs naturally during Sāadhan under the influence of the awakened Kundalini energy then, it is called Kriyā. Then, there's a third variety of people, those in whom Kundalini energy is already awakened before Shakthipāth initiation, it must have been a carry forward from the previous life or accidentally awakened in the current life. In such cases it will be deemed to be karma only since Shakthipāth initiation was not yet formally received by them. That's the reason it is said that everyone must receive the Shakthipāth initiation in every lifetime formally under a Guru. However, this issue about committing a fresh karma versus its manifestation as a Kriyā becomes subtler and subtler when it comes to subtle actions like; thoughts, etc. Then the thin line between a karma and Kriyā becomes more subtle, often people get confused, I have said on a few occasions earlier that you don't have to worry too much about it because even if it is a fresh karma it will be relatively easier to clear it in future as the karma will not be strong enough. Moreover, it will be ensured that the karma will not be too strongly imprinted to protect the practitioner. This is the reason why people are advised to be bold and not to stop their thoughts during Sāadhan however sinful they may appear

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to be. However, a bigger event like killing or hurting someone will obviously get imprinted as a strong fresh karma, but killing and hurting only, not what you eat, these are two different karmās. Although eating food is also karma it's considered a necessity to maintain your body. Therefore, committing karma is unavoidable in such cases. How many people wish to kill any animal or bird for meat? Many don't want to do that, however, they don't mind eating meat to satisfy their sensual pleasures. In that case, eating food will also become a fresh karma definitely, but about the action of eating food, killing becomes a fresh karma obviously but not under special circumstances like; it happens if you are stuck in a wild forest with no other food available to eat. What a person does for such kind of survival is not deemed to be a very strong karma although, it is fresh karma. Nevertheless, but if it is done for the sake of pleasure like in hunting expedition and thereafter if you happen to eat the meat passionately then obviously two kinds of karmās are committed here. That's how some people have this rule that they need to eat if they happen to kill.

Killing someone and taking shelter under the excuse of Kriyā etc will be a sure shot fresh karma only. However, it all depends upon various factors. For example, someone might happen to kill in self-defense, etc. Even the law of land factors in such aberrations. Therefore, you need to understand this entire concept in a comprehensive manner rather than in isolation. Moreover, you may be trying to understand this karma stuff from a mathematically precise point of view, but there's something known as the mental state of the person. When an action has been committed, it could be even in a dispassionate manner, for example, a soldier fighting a battle, he may not be having any personal grudge against the enemy soldier whom he is killing. He is just simply doing his duty dispassionately. Therefore, it can't be deemed to be a fresh karma in such circumstances, anyway please don't bother too much about it. The awakened Kundalini energy will give you the required understanding as

you progress. Eating is a different karma, killing is a different karma. You are trying to mix up the two by bringing in ethical issues here. There's no difference between eating vegetables and meat other than its impact on your mind. I mean meat makes the mind more restless and promotes cruel behavior as you see in carnivorous animals. Whereas, eating vegetarian food helps in making the mind a little peaceful like you find in herbivorous animals. Other than this, a person is not affected in any manner. However, killing is a different story altogether, whether you do it out of vengeance or for food purpose or inadvertently for amusement, the bottom line is there are no issues on ethics or sins for a yoga practitioner. There's no distinction between a saint and sinner for the Divine, that distinction is only within the realm of human existence, I hope you got some clarity on this issue because I find members asking this doubt repeatedly, please don't bother too much about the differentiation between a karma and Kriyā. Just surrender yourself to the divinity and go ahead with your practice, that's the bottom line.

A practitioner: Can these thoughts make me a sinner?

My response: Be brave. These thoughts are meant to free you from the illusion of your ethics. The differentiation between saint and sinner is a human construct. After having struggled for so long in your past births you are now on the path of your return journey finally. Please don't get scared and ruin your yoga practice. You must have accumulated all sorts of trash in your subconscious mind. That's it, the all-knowing supreme cosmic power is now freeing you from that trash. All that you need to do now is NOT TO DO ANYTHING! For that, you need to be brave. Have trust in your Guru and surrender yourself. Just dump all your ideas concerning your ethics, sins, compassion, etc.

A practitioner: Today I got initiation from our Guru Ji. I am sharing my experience during today's sādhan. As I started to chant the mantra, I felt energy flow enormously in my entire face and throat area and as I tried keeping focus on chanting and visualization, I felt a heat sensation throughout

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the body. Some parts of the body experienced sensations of movement and the top of the head portion felt energy showers. I could feel sensations in the lower back continuously.

My response: Very nice, it seems Kriyās have started for you from the first day itself, let's observe more of them in the coming days, and please continue with your practice same way tomorrow also.

A practitioner: Guru JiShubhoday, I have one doubt. What happens if a guy is taking Kundalini initiation from two Gurus in different methods and different times? Is there any problem? He is secretly maintaining the two Gurus for this experiment.

My response: Only a fool will keep going to two different doctors at the same time for the same problem and keep taking two different medications at the same time and for the same disease. That means that person has no trust in any of the doctors he will not get benefitted from any of them. Moreover, it could be dangerous also therefore, the same thing is applicable in the spiritual path also. It's a mere stupid idea to think that a human being can experiment with the Divine. It speaks of sheer foolishness, dull intellect, lack of trust, and self-surrenders. If someone is doing like that then, just ignore him like a fool. Please don't even interact with such people because your mind might get influenced by such disease known as lack of faith in the Divine, I hope your doubt is clear now.

ON BURNING DOWN OF KARMA

A practitioner: One thing I wanted to ask. Do my worries give me karma? If yes, then how do I deal with them?

My response: Yes, any word or thought or deed deliberately committed is karma only. But when they happen after Shakthipāth initiation then those very things start erasing your accumulated karmās. There's nothing to do from your side as long as you are practicing regularly. But this does not apply to people who don't practice regularly. That's the difference.

A practitioner: You mentioned that all such synchronicity ideas will draw fresh karma. Earlier to my query on dreams you said thinking of them will draw fresh karmās. In essence, does it mean our thoughts (and actions) draw fresh karmās? If yes how to still these thoughts? Is there any way to allow these thoughts to occur without fresh karmās drawn?

My response: Every thought or word or deed is indeed a fresh karma, hence it is tinged with egoism. There's no doubt about this. However, after Shakthipāth every thought or word or deed becomes a Kriyā, which manifests to destroy your karmās. Provided a practitioner exercises a state of mute witness with dispassion to such Kriyās. This may not be possible for all practitioners in the initial stages although Shakthipāth initiation has been done. The remedy is to

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practice regularly. Even if the Kriyās become fresh karmās it is relatively easier to clear them again during your practice. Therefore, your focus should always be on doing the practice rather than entertaining doubts or intellectual clarity. That's it. Be brave and continue with your practice. Sometimes doubts will arise. Like the ones you just mentioned. Or some other doubts about ethics or sins or moral and immoral actions or even any other type of doubts may arise. The remedy again is to practice without giving a damn about all such things. Please try and understand the essence of the concept. If you can spare some time to try and read my book again and also the second book PDF. I have clarified this on earlier occasions also in our group.

There are some techniques to still the mind. By those techniques, the mind is tricked deliberately into a state of stillness. But those techniques belong to independent yoga systems. People use techniques like meditation or devotional techniques or intellectual reasoning etc. In our path, you don't have to struggle with all those things because Kundalini energy has already been awakened. Now, what's required is to allow the karmās to burn down first. As the karmās are cleaned mind naturally starts settling into a state of stillness. It seems you are mixing up the independent yoga systems with our path.

A practitioner: I think these thoughts or actions should be without emotional attachment. Is my opinion correct? However emotional detachment is not easy.

My response: Yes, you are right. Emotional detachment will not be easy. But who told you to struggle to be emotionally detached? Then that very action or struggle will become fresh karma. Therefore, the trick is to surrender completely to God or Guru or the cosmic energy. The awakened Kundalini energy will grant you the required ability to remain emotionally detached or as a mute spectator, but you should be regularly practicing for this. A practitioner shouldn't expect the benefits of awakened Kundalini energy without practicing and also without exercising self-surrender.

Earlier also one of the practitioners asked me this kind of question. Why can't the awakened Kundalini energy clear all our karmās even if we don't practice or exercise self-surrender? The answer to this is; that this will amount to engaging your mind somewhere else; in worldly activities. That means you are not letting the awakened Kundalini energy to work. It is akin to taking antibiotics and not letting them work by consumption of alcohol every day. It is like trying to suppress the power of antibiotics; the same is the case here also! After Shakthipāth initiation a practitioner needs to surrender and practice or sit in a meditative posture regularly chanting the mantra. I hope you understand the concept now.

A practitioner: I would like to share my experience from last night. I had an emotional day yesterday. So I went to bed early around 9:30 pm, to rest and reset my being. I woke up sometime in the night. Or I thought I was awake and I could hear and see my body snoring and sleeping. I knew I was awake and I was not in a dream. I looked into my forehead and could see some sort of geometrical design in rainbow color. Like a Chakrā pattern or mandala that was moving. As I tried to focus on it, it started to disappear. The less I focused on it the more it appeared. I was aware of the discussions of the past days regarding dreams and the karmās that they can create. So I decided to let go and switched back to my Guru's image and the mantra and fell back to sleep. Guru Ji, are these geometric patterns significant in any way or they are Kriyās or some other component that is rising from the subconscious mind?

My response: All this could be the usual karmic stuff. What I mean is that they are only accumulated in your subconscious mind over many past lives. God knows which life in the past! Something related to that could have happened in your past life. We do have many tantric rituals in India involving numerous "yantras" in various geometric patterns. Even there are many mantras each associated with a particular geometric pattern. As you might realize yantras like

“Sri Yantra” are as such a complex geometric pattern. You can even Google it! It is quite possible that you must have done lots of such tantric worship sometime in the past. However, I can’t say for sure whether you were in a dream state or waking state while those images were flashed. You are the best judge if you were in the waking state at that time. Then at least some of that stuff would have got cleaned up. Otherwise, it might get repeated in the future, may be more than once even.

A practitioner: I have just Google the Sri Yantra. And that’s what it was or something very similar. I have never seen this before. This was the first time.

My response: Good.

A practitioner: Yes, I do want this. But in my life, will some changes show up in some way that I’m moving ahead in my spiritual journey? I’m asking just for my understanding of the process.

My response: There will be an internal transformation of your mind. You will start noticing it after some time. It will give you happiness and peace of mind. You will get the required understanding of your progress too.

A practitioner: Sir, why do we need to do Sādhan if Shakti works after initiation automatically? Won’t it create a feeling or sense of doership?

My response: In our path you are not supposed to do anything at all. Awakened cosmic energy works on its own. But you must not resist it. Otherwise, the cleaning process of karmās gets delayed. To this extent in our path, Sādhan is only more of a formality. However, you need to do it formally regularly. Otherwise, your mind would get engaged elsewhere in your daily routine. At least during meditation or Sādhan, you will deliberately put in some effort to keep it calm and quiet. And give it a chance to work. Secondly, all that you are doing is focusing on your Guru and chanting the mantra to kickstart the Kriyās. Initially, after Kriyās begin you are supposed to simply remain in a state of a witness without any thought or action from your side. That means

you are not supposed to do anything. Therefore, where is the question of Sādhan as such here? It is called inaction in action in a way. You are deliberately sitting in meditation or Sādhan daily, so as not to do anything. I hope you understand it now. These things have been explained earlier also. Please read the pdf of my book which I shared with everyone. Newly initiated people may not be aware that I have already covered these issues. That's why please read the book at the earliest. All such doubts will be answered.

A practitioner: Similarly, going to some other world and watching one roaming in another world and then, forgetting one's existence. That was in the deep recitation of Devi mantrās. For the whole day, I smell a fragrance all around me, as I told you the first day itself.

My response: Everything pertains to cleaning of your karmās only, otherwise there's no other truth or God or Goddess other than you in this cosmos. Whatever is the truth is your existence alone; cleaning of karmās takes place for this realization only. Yes, they are Kriyās only related to smell.

A practitioner: This means I looked here and there and even asked my friends in the office that were they feeling the same. It was only my feeling. Guru Ji so, if we would experience more Kriyās is it that these are more karma, or is it just divine grace?

My response: Kriyās are only a medium for cleaning of your karmās. As your karmās get cleaned Kriyās will come to stop but, you must remember that we all have a vast quantity of accumulated karmās, an unimaginable quantity of karmās, it takes a very long time. Sometimes several lifetimes are required for the complete cleaning of the karmās. Shakthipāth initiation is the divine grace, your karmās are getting cleaned without any effort, you need to just remain seated with a calm mind and surrender yourself to the divinity.

A practitioner: Suppose, one person on purpose, is making another's life hell and just enjoying his life by giving

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pain. Then, where will the sufferer go, and in his disturbed life, he can't even think of dhyān or anything because his life is more than a hell? On the other hand, the idiot, who has ruined his life and still ruining it will be accumulating bad karmās. We can just leave thinking about him but, if our life is connected to him then, what should one do? Then what will happen to the karma of the sufferer and the pain giver?

It is true that as per nature's law, we get what we give but, this getting back takes whole life or years and years to get punishment for that person? That is why life is nothing but a painful valley. Why is it said that if we get pain means, we would have done something wrong in the last birth which, we have not seen or not known?

This is the worst thing, can't imagine a lady or mother with poison in one hand and just crying and calling up to mother Kālī, to help her overcome the painful life given by her family, sometimes God also does not listen.

My response: Please understand that if you have committed some negative karma then you can't expect to be born in happy surroundings and undergo the kārmic effects. You have to be born under negative conditions so that you undergo the punishment for your past deeds. Therefore, people around you are the only medium for you to suffer the fruits of your kārmic deeds. In a way, they are doing you a favor and you don't bother about their karmās. They will get punished in due course, you may be seeking vengeance now, but you will be again accumulating fresh karmās by that. Please remember that whatever you are experiencing now is your karmās inside your subconscious mind. If, you can burn down those karmās then, people who have been creating hell for you will also disappear from your life. After Shakthipāth Deekshā that process has begun for you, you should be happy now, whereas, it has not begun for those who are troubling you. Therefore, please cheer up, you are a blessed woman now otherwise, destiny wouldn't have allowed you to receive Shakthipāth Deekshā, be thankful to the God for that, your troubles have started waning now, please carry on with

your practice intensely.

A practitioner: I have to thanks all the Gurus of the Shakthipāth order to have blessed me and enabled me to attend the Satsang today. My flight from Chennai which was scheduled for today got canceled and the airline gave a ticket for yesterday. This helped me, if I was to come to Hyderabad today, I could not have made it to the Satsang because I would have landed at 2:00 pm and then with the additional travel time from the airport to the hotel and other formalities like; check-in, etc. I would have lost this opportunity. The flight cancellation was a blessing in disguise.

A practitioner: I have also been to Vipassana meditation 2 years ago, in my country but, the meditation was different about reaching Nirvana. So, can you please tell me about the way to reach moksha because moksha is also in Bhagavad Gita, so sorry about this question Guru Ji. I am having some issues with two religions (Buddhism and Hinduism).

My response: Everything is the same; just the technique applied differs, as I said both the words are the same but, now you don't have to worry about reconciliation with different religions. You have received Shakthipāth initiation, all that is required for you is to do self-surrender to the Divinity whichever, religion it may be or surrender to the cosmic energy or Guru, all are same in essence, that's the idea.

A practitioner: As long as "I" think that "I" am doing Sādhan, "I" am separate from Sādhan. This "I" has to dissolve, disappear, and merge completely with Sādhan. This is surrendering (Samarpan). What is it that should replace the "I"?

My response: Nothing, when it gets disintegrated all that remains is YOU alone, this in turn means again that "I" only, but this time with the full knowledge of your nature. Earlier, "I" was in ignorance when you identified yourself with your body, mind, and intellect, later "I" is when you realize that you are the GOD indeed wherein, nothing else remains other than YOU, not even the cosmos, and this is as per the

teaching of all ancient Shakthipāth texts.

A practitioner: Life is being a little weird since I am in the recovery phase, just done with surgery on 24th Feb 2020 and still, yet to be fit, to be on my own. Things have been weird since 21st Feb 2020. Earlier, I was able to get up early and sleep early too and perform my Sāadhan not regularly but with one-or-two day's gap. Since, 21st Feb 2020, I was admitted to the hospital and after getting discharged also, I am not able to sleep till 3:00 am and get up by 9:00 am. No Sāadhan is being done since 20th Feb 2020 and now, I am kind of being lazy and late-night also either I am listening to music or watching TV.

My ex is trying to talk to me and is stalking me since then and his thoughts are like haunting me all the time. Things are being not so pleasant I am in pain and again thoughts about his betrayal have captured me. I wrote all this just to update you and now, I seek blessings to start my Sāadhan again with devotion and a healthy mind. Again, thoughts of revenge get surfaced in my mind and that is not allowing me to sleep or be in peace. I am not taking care of myself again.

My response: I can understand your mental state a little. Please don't worry! My blessings will always be there on you. You can start your practice once again, such breaks are quite normal for Shakthipāth practitioners; after all, it's a lifelong journey. You don't have to worry too much about your ex-husband either, if you practice regularly your mental condition will undergo drastic changes then, you will start feeling mental peace. Your external life too will undergo a change, it's just a matter of time, but you must keep practicing regularly. Otherwise, all thoughts arising out of vengeance, etc will become fresh karmās once again. Please don't bother about your ex-husband, his karmās will take care of him whereas, your negative thoughts might be harmful to you in a long time. Therefore, please surrender yourself completely to the Divinity and let destiny take care of everything. Soon you will start experiencing a peaceful mind. Whatever is happening to you is for your good, if this

incident had not happened to you then, you would have continued to get stuck with your materialistic life, what good is that in the long run? Therefore, it is God's grace on you in a way, please try and message me whenever you sit for meditation both before and after so, that my attention will be there on you during such moments. Even if I don't see your message still it doesn't matter, just try and follow this routine for some time at least please continue with your practice the same way as told to you!

A practitioner: Guru Ji I have a question, do the Guru Ji's give blessings to certain people more or even faster than others? I am only curious. Sorry I didn't mean to reply to your message with my question.

My response: Yes, of course! Because it's they who seek them! It's like this, if two people who are standing in cold, start walking towards the fire then the person walking faster will receive the warmth faster and obviously more than the other person who is walking slowly or halting sometimes. But, it doesn't mean that the fire is showing partiality to one. The warmth radiated by the fire is obviously even for both. The same is the case when the blessings of a Guru are invoked otherwise, Guru obviously will always be impartial. I hope you got the idea now. It's called "Sādhana" in our Shakthipāth practice, which means to "seek", that explains the entire concept.

ON GENERAL TOPICS

A practitioner: Are we supposed to write our personal experience in the group? I am unsure as it gets competitive. Please guide!

My response: Nothing like that will happen. You can write about your actual experiences either way. All experiences as well as questions raised by practitioners are being compiled.

A practitioner: Today was my second day after initiation. Today was normal. No Kriyā. But I could not concentrate much. Please suggest.

My response: Please don't worry about it. It's a long journey. It doesn't matter if you don't experience Kriyās now. Regarding concentration, you are not supposed to have any concentration in our path. The more thoughts come into your mind the better it is. Karmās are required to get cleaned first. Then your mind naturally settles down into a state of stillness. This stage of stillness of the mind is what is attained in our path. Not concentration. Please understand this and continue with your practice the same way.

A practitioner: Dear Guru Ji, yesterday was my first day of initiation. Can we do the process multiple times a day or only once?

My response: You can practice as many times as possible.

But in the first three days, all rules should be followed. That's the thumb rule.

A practitioner: Do we have to go through the same process with a head bath?

My response: Yes, please. Only for three days.

A lady practitioner: I need some guidance. I write on this platform because I am sure other participants will also benefit from it. Regarding rituals, I have not been much of a ritualistic person. Mainly I perform rituals as a mark of respect to my elders. Past years did nothing because of the death of my husband. I was quite comfortable with that. I wish to continue that way. Please advise what the essential things we need to do are. For example, lighting a lamp! Also, I am moving house. Previously I used to call Brahmins to perform havan. Is this necessary? Please guide us on what to do when moving house.

My response: Rituals that are performed traditionally in our life are for the materialistic benefits. Although they do not have any impact on your spiritual growth still, I suggest you please follow them. The only thing you need to remember is not to get too emotional while performing the rituals. Now, you have taken Shakthipāth initiation and progressing on a spiritual path. Technically there's nothing wrong for you if you don't perform any rituals because you will be adding on to your karmās again. Notwithstanding this, you still need to follow certain rituals in your daily life. For example, despite being on this yogic path you are still required to take bath every day, eat food; socialize in the society, taking medicine, etc. Without performing bare minimum karmās maintenance of your body is also not possible. You are still not in such a highly advanced state from a yogic point of view. Therefore, please follow the traditions and perform all your rituals including those concerning your husband and also those about house warming ceremony. If you have already missed out on certain things it doesn't matter. You can start following now. But the only thing to remember is not to get emotionally

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attached either way. Just go through the motion of performing your rituals like a mute actress.

A practitioner: Just one correction (suggestion). It's Sādhan and not Sādhana.

Being sadhak in Shakthipāth Paramparā, we must have clarity in the difference of meanings between the two words Sādhan and Sādhana.

My response: Good.

A practitioner: Guru Ji. Yes, I do remember reading about the powerful Kriyā you mentioned in your book. What can I say? My mind's monkey business never stops for a second; I was comparing what is happening in both postures and wondering why there is a variation. The key thing you mentioned here, “, may not manifest according to your desire”, is right on the point and makes perfect sense! Thank you very much, Guru Ji.

My response: Nil

A practitioner: I just wanted you to enlighten me on how to recite the Guru Gitā. Are there any requirements?

My response: Please read the English version of the book as many times as you can. Comprehend the essence of the text. It will help you in the transformation of your mind. Please don't bother about the ritual too much.

A practitioner: I did half an hour of meditation today. I felt my body got suddenly stable for a second. I have a doubt. Is this mantra chanting for a lifetime or I will have any change of the mantra in the middle?

My response: Mantra will remain the same always. It has been given to you as a carrier or container of the cosmic energy. Therefore, whenever you chant it, the cosmic energy and your Guru are invoked automatically. That's the essence! A mantra is usually given to people in other independent yoga systems for gaining some materialistic benefits. But in our path the purpose is different. It is acting as a carrier of the cosmic energy from Guru to the practitioner. That's why you must be getting confused.

A practitioner: I have one doubt, praying for good health

or coming out from illness; will these be considered as praying for materialistic benefits. Are we allowed to pray for good health, to overcome pains, sorrows, etc. in our path?

My response: It's like this. Any thought or word or deed is karma when colored with egoism. There's no exception to this. However, certain karmās like morning ablutions, eating food, taking medicine, sleeping, indulgence in sexual acts for those who are married, etc. are unavoidable. Even maintenance of the body or propagation of the species will not be possible if such karmās are not performed. Although a person is on the path of yoga after Shakthipāth initiation, still such karmās are unavoidable. From this perspective, you need to understand your question regarding praying. It is unavoidable but nevertheless, it will be deemed to be karma. Here exercising of discretion is the key or secret. When I say eating is an unavoidable karma it doesn't mean that you start over eating indiscriminately, under the pretext of performing an unavoidable karma. When you question yourself deep within your heart sincerely you will know whether you are performing an unavoidable karma or a fresh karma with full intensity. The same is the case with all other activities. Praying for good health or to recover from illness is no exception. We all aspire and pray for such things. But do it with dispassion. I hope you understand the essence of what I have said. There could be some doubts regarding performing altruistic activities or showing compassion to society, etc. You may perform such activities if you wish but do it with dispassion because GOD DOESN'T NEED YOUR HELP OR COMPASSION OR SOCIETY DOESN'T DEPEND ON YOU FOR ITS SUSTENANCE. This is the catch.

A practitioner: Verse 137-139 of the Guru Gitā talks about the surface you sit on to meditate or recite the Guru Gitā. Is this to be taken literally?

My response: Guru Gitā is meant for all practitioners of all kinds of yoga systems. Basically, it helps the practitioners in different ways as you must have read about it. Meditation seats made of different materials and colors bring about

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different results. But all that science is not applicable to Shakthipāth initiated practitioners. However, you must grasp the essence of Guru or Guru *tattva* as it is called from that text and that understanding is the actual secret of yoga.

A practitioner: I remember the conversation I had before Guru Ji blessed me with Deekshā. I told him that I do some pooja and mantra recital every day. He said that though I can continue with the same, I will give up every prayer and rituals. I was a little shocked at that time. Then on pondering I realized that he meant to say that the way of Shakthipāth was to make the receiver strive and merge with the cosmic - The super consciousness. That is what Moksha is. In this endeavor, we will reach a stage, where we will start realizing that we are all part of the cosmic and stop such rituals. Then, I understood that the best way to know who you are is, by knowing who you are not - You are not the body, the mind, or the ego. The process is actually by unlearning rather than learning.

A practitioner: Do I need any special meditation seat? Can I start anywhere I want?

My response: No need for any special meditation seat as such. You can meditate anywhere. But ideally, you should sit in the same seat at the same place and at the same time. This is the ideal requirement for practicing meditation so that you derive the maximum benefit out of the effort put in. However, you can modify it depending upon your circumstances. Technically there's nothing wrong.

A practitioner: Guru Ji, I have a question regarding Sri Yantra. Would it be wise to have that Yantra around in the house, or on your person? Or will this again cause new Karmās that need to be cleaned?

My response: From a spiritual point of view it has no significance for you now. Yes, it is very beneficial from the materialistic point of view. Yes, it will create new karmās for you if you try to do anything with it. Sri Yantra is the supreme cosmic power onlybut in its creative and sustenance mode. In our path, we are invoking the very same power to

go in the destructive or in the opposite mode. This process has already begun for you after Shakthipāth. Now if you try to cling on to the creation and sustenance mode of the cosmic energy. Then you will resist it from burning down your karmās. The more you start worshipping the power in its creative and sustenance modes. You will be slowing down its activities in the opposite way. In a nutshell, you end up trying to wash off your feet and going into the pool of mud again and again. Theoretically, you can do that, but it leads you nowhere. Lastly, let me tell you that pursuit of the Sri Vidya or the science of “Sri” essentially is materialistically practiced in India allegedly for spiritual growth. However, it is not deemed to be yoga practice. I hope you get the idea now. Therefore be brave! You don’t need any more support system now after Shakthipāth. Rest I leave it to you. Actually, after Shakthipāth all these things start coming to an end.

Even if someone decides to pursue Sri Yantra there’s no guarantee that it is going to yield immediate benefits. It is almost certain that it might take more than a lifetime before the practice gets fructified. However, in the meantime, that person will end up wasting yet another precious human birth and that too after having received Shakthipāth Deekshā.

A practitioner: Guru Ji, I have a question regarding the Guru Gitā. Should the whole text be read every day? Or is reading parts of it every day sufficient?

My response: Ideally, if you can read it fully a few times that will suffice. No need to read it on daily basis. The idea is to comprehend the essence of its message, not reading it daily as a ritual.

A practitioner: My query is regarding this picture of Guru Ji Swāmi Shivom Tirth Ji (performing prayers). When in our path there is no significance of prayers as such. What is the idea behind Him offering prayers to the Shivalinga? I am sorry for questioning this. But just curious to understand the deeper meaning, forgive my ignorance, please.

My response: It’s like this. Obviously, in our path,

there's no more relevance of performing any kind of worship of God, etc. There is not any ambiguity in that. However, in the above picture, His Holiness Swāmi Shivom Tirth Ji must have been invited by someone on the occasion of some Pujā ceremony. Since he is present he would be performing that kind of activity. It's more for the sake of fulfilling requirements that arise in the external world. It is simply going through the actions for the sake of formality. The occasion could have been anything. And it's difficult to say exactly what that occasion was in the picture in question. To clarify this further let me give you an example. Yesterday I was in Mandir and offering prayers to Lord Krishnā and Rādhā. But let me tell you that my mind was focused on my Guru Ji only while I was sitting in the Mandir and even during Ārti. It was happening throughout. Later, I simply prostrated in front of the idols but visualizing my Guru Ji mentally before leaving the Mandir. A lot of pictures were also taken by the photographer. If you happen to see one of those pics you will have the same kind of doubt. What I said above is an example. It was the circumstances that made me visible offering worship. The same is the case with everyone. In our path, there's no requirement of going to Temples. Or any other place of worship or doing anything else. That's the bottom line. I hope the issue is clear now.

A practitioner: Guru Ji, I have a question maybe you can answer. When people die is it due to their karma or it has nothing to do with karma?

My response: Death occurs whenever the body becomes untenable either due to aging or disease or accident. To take up a fresh body, that's the thumb rule. It is akin to changing clothes when they are no longer tenable due to wear and tear or other reasons. However, the mode of death is as per the accumulated karmās, because death is followed by birth which in turn, is again followed by death. Therefore, this cycle of birth and death is unending until one attains self-realization. The kind of birth or the kind of death which a person undergoes in every cycle is purely dependent upon the

accumulated karmās. Please also understand that a person who dies may not necessarily be born again in a human womb. It could be in the womb of anything. Similarly, when an animal dies the same thing is applicable. Thus transmigration of the soul also happens, either human womb to human womb or human to animal or animal to human. That's how the population of a species is managed by nature. But, all said and done, it's only changing of the body. Otherwise, there's nothing known as birth or death since the soul is eternal or is God itself.

A practitioner: Guru Ji, but humans are the highest form of life which, they attain after eons of births and good karmās. From here we can evolve further by higher learning, wisdom and as a self-realized soul. As for animals, they are still dependent on the Divine Will to be born as humans and proceed further on their journey. If, we will be born as animals in our next birth then, we will have to wait till the Divine Will, and whatever spiritual journey we have started will remain dormant in that case. How does it all work after Shakthipāth initiation? Because those many births will lapse in our Sāadhan!

My response: You have misunderstood the essence of my above message. I simply said there's no guarantee that a person might necessarily be born again as a human. That doesn't mean that, that person will permanently take up the animal body. After one or more than one animal birth, that person will again drift back into the human womb, after exhausting his or her karmās. Similarly, again that person might degenerate into animal wombs, according to the karmās. What you said above, is true in the general sense. After eons of time a spirit starts taking up human bodies but, that's in general. Temporarily it might lapse back or degenerate again. Another issue to remember is a person might scale up the ladder and become a celestial also. But even the celestial beings need to take up human bodies for their ultimate self-realization; I hope it's clear now.

For example, usually, people who are too fond of eating

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food and who happen to die with an unsatisfied desire for eating might likely take up birth as a wolf, etc. The same thing happens with other kinds of unsatisfied emotions. With whatever cumulative emotion a person dies, he or she will be born again as per that. May it be in a human or animal womb! But it will happen only temporarily; since the soul has already evolved as a human over a very long period of time!

A practitioner: Guru Ji. Today, I was meditating using one YouTube guided meditation for Kundalini. My body was swinging front and back. I was not sure if I was really moving physically or I was moving internally. Then, there was pressure in the forehead and felt like something was crawling inside my forehead.

My response: If, you have this confusion whether it is a Kriyā or not, obviously it is not surprising, because you were not doing Sādhana as per Shakthipāth teaching. You were performing a fresh karma by trying to do something according to YouTube teaching. That's dangerous because it is not authenticated, spiritual pursuits should never be undertaken by following books or YouTube or any other source. They should always be done under the supervision of a Guru. Although, Kriyās might have happened for you it is not the correct way. Please exercise caution on this, because awakened Kundalini energy is live in your body now. Kriyās is happening for you, what else you need?

A practitioner: Actually, there was no silence today in my surroundings and I wanted to use headphones for that reason.

My response: You can use headphones if required, although practicing mantra internally will be more powerful. However, please don't follow the YouTube instructions because they are not specific for our Shakthipāth way.

A practitioner: How to continuously feel bliss every day? As I feel fully blown and full of creativity how do I maintain this?

My response: You don't have to put in any special effort for that, you just need to continue with your practice the

same way. As your karmās get cleaned your mind naturally starts settling down into a state of bliss. However, it starts happening gradually. It is akin to entering into sea water. Initially, you will enjoy the blissful state only for a short duration, and slowly that duration of time will keep increasing. Please remember that you can't remain in that state or maintain that state permanently, as yet.

A practitioner: Do you believe hell exists? I was surprised when I found out Hindu and Buddhist traditions both believe in hell. I at first thought it was only a Christian concept, and I was under the impression Earth is hell and we keep coming back until we have ascended to liberation.

My response: I will explain this according to Shakthipāth texts, there's simply YOU alone in this cosmos. I am using the word cosmos specifically to illustrate that it's infinite. It has no outer limits, it is simply infinite. Hence, it is beyond intellectual comprehension and also beyond the rational thought process. YOU are the center of this cosmos. It's YOU alone who gets reflected in all living creatures as well as inanimate objects. YOU are the only eternal truth. YOU are the only existence. YOU are alone in this cosmos. There's nothing else other than YOU, and indeed YOU are the GOD or Almighty or divinity. It's only when YOU haven't realized your true nature that you are in a state of dualism. All the talk about various religious ideas, philosophies, and sciences, and everything else is valid only as long as YOU are in this state of dualism. As in this state of dualism YOU are subjected to exist in three different states of mind; sleep, dream and waking states. Sleep state gets dissolved when YOU drift into a dream state and dream state gets dissolved when you drift into the waking state. Similarly, by practicing Shakthipāth while in the waking state YOU drift into the superconscious state where YOU realize that it's YOU alone who exists and there's nothing else other than YOU. All religions, philosophies, etc are there to lift you spiritually in the initial stages. They are simply like instruments only, a stage comes when YOU need to leave their support and embark on the

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path of Shakthipāth. That's the essence of everything, therefore; all ideas of hell, etc. are valid only as long as YOU are in the state of dualism.

A practitioner: There is a saying that if we die in Kāshi, we attain Mukti. Is this true?

My response: From Shakthipāth point of view it may not be possible technically. From the religious point of view, all such teachings are not even applicable to Shakthipāth practitioners. You might derive religious merit but, my knowledge is zero on such things. You know, that many people keep dying in that city. It is doubtful whether all of them are getting Moksha because technically it's not possible.

A practitioner: Guru Ji, I asked my mom regarding Kāshi. She said temples are built based on human Chakrās. It's created for general people who are not established in Sāadhan. In the meditation, when the energy rises, sometimes it leaks to sensory organs. If energy goes to the sexual organ, people experience orgasm which is the primordial energy. If energy leaks to skin organ, people experience electrical current, the sensation of an ant crawling caught in air turbulence, etc. If energy leaks to eye organs, people see blissful lights or Gods according to their religious beliefs. If energy leaks to ear, one may hear the sound of a melodious flute or temple bell. If energy leaks to the nose, one may smell the most aromatic scent. If energy leaks to the tongue, one may taste the sweetest thing. As energy goes further deep, when thoughts are zero, one may hear the sound of Om. True Kāshi refers to the place above the third eye where when one is established in Sāadhanā, all duality disappears. Temples and Kāshi are built by trying to mimic the experiences within. That's why in temples, scented aromas, sweets (pancha amirtam), temple bells, ghee lamp, and Om symbol are used as a crude form of external meditation. Mom said we should not get attached to any experience and should remain only as a witness. Then only we can go further within.

My response: Yes, I agree on this, temples and religious places are relevant for the general public, not for Shakthipāth

practitioners. Yes, “we should not get attached to any experience and should remain only as a witness. Then only we can go further within”, this is following our Shakthipāth practice.

A practitioner: One more question, I am walking for exercise. Is it better to do Sādhan first or walk first? Right now, I do Sādhan first, right after waking up and showering.

My response: It’s better to do Sādhan first.

A practitioner: What do we exactly call Sādhan? Do I have to meditate along with chanting the Mantra? Or do I only chant the mantra without meditating at that time? What is the right practice in our path?

My response: Sure, in our path we call the practice as “Sādhan”, it’s not meditation, in our path you are supposed to do nothing and remain in a state of witness. However, you are given a mantra and told to focus on your Guru to kick start the Kriyās. Once Kriyās start then automatically the mantra chanting and focusing on Guru’s image will come to an end. You might experience such kind of Kriyās wherein, it will not be possible to continue with your chanting of mantra and focusing on Guru’s image. This Sādhan can be done either sitting on a meditation seat or sitting in a chair or even while lying down on the bed. Here, the most crucial thing to remember is self-surrender, which means you don’t try to achieve anything by any kind of activity. Whatever, needs to be done is done by the awakened Kundalini energy internally. That’s why you are told to remain sitting in a passive manner. However when Shakthipāth Deekshā was given to you Kundalini energy comes from the body of your Guru and awakens the Kundalini energy in you. This means, whenever you remember your Guru’s image you will be invoking the cosmic energy only. A mantra is also given to you as an additional measure by charging it with Shakthipāth. Therefore, even if you keep chanting the mantra only then, also it’s adequate. If you keep remembering the Guru without chanting the mantra then, also it is adequate. Similarly, if you remain seated without either chanting the mantra or

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remembering your Guru then, also it is adequate since the Kundalini energy is already awakened in your body. If, you go about living your daily life without doing all these things then, also it is adequate but, this last thing is not meant for you, it is meant for advanced practitioners. As, currently you may not be able to remain in a state of the witness while doing your routine activities. That's the reason why it is told to everyone to sit for meditation formally and regularly preferably at a fixed place and time. You are told to offer obeisance to all Gurus first thereafter, focus your mind on your Guru in particular and start chanting the mantra given to you. If you can do this when your Guru is also in meditation then, it will produce optimum results. This is the essence of Sādhan. The most crucial part of it is your self-surrender to your Guru or the cosmic energy or God, they are all same. I have explained all these issues to you before giving you Shakthipāth Deekshā. Usually, I make everyone read my book first before even agreeing to give Shakthipāth initiation so, that people are aware in general about the entire concept. I am surprised that you are asking me this question now. I hope you have understood the concept now.

Please don't worry. I have given you Shakthipāth Deekshā and that is a fact. There's nothing known as Shakthipāth not working because I have not designed this technique. Moreover, so many people have developed Kriyās or reactions in their bodies. I have not even met most of them ever, but still, Shakthipāth has worked for them. People living in faraway places have also developed Kriyās. This phenomenon happened defying all modern science. Therefore, there's nothing known as Shakthipāth Deekshā not working or not being consistent from my side, as I am only a medium and I simply press the button like an operator. Therefore, I have given the same kind of Shakthipāth initiation to all of you. However, it is understandable that everyone may not be able to receive it in the same way. This could be due to prevailing mental conditions and also the accumulated karmās. However, this is factored in while giving

Shakthipāth initiation. As a result, there could be a delay in the manifestation of Kriyās or the kind of Kriyās experienced but, without any doubt the practitioner is effectively put on the path of Shakthipāth, thus beginning a new spiritual journey. Thereafter, it all depends on the faith, trust, patience, perseverance, and self-surrender exercised by the practitioners. Obviously, all may not be able to hold on to the path, that's why many people start giving up. Some can hang on to the path bravely with tenacity. It's not like any predictive physical science, it is a spiritual science. It's like venturing into the uncharted waters of the ocean like Columbus trying to discover America. That's why Shakthipāth practice is akin to receiving the grace from God. This has already happened to you all when you received Shakthipāth Deekshā. Now, all that you need to do is just hang on and on.

A practitioner: What is the state of full awakening? Is it, deep samādhi? Then, beyond that, can we leave our body at our wish? I mean icha se deh tyag. If this happens then, will there be no more birth cycle after that?

My response: You are missing a crucial point here, the awakening of Kundalini energy is a change in the direction, from creative mode to destructive mode. You can also call this from creation of karmās to disintegration of karmās. As the karmās are disintegrated the mind comes to a standstill, that's called "Samprajnāta Samādhi". Therefore, there's nothing known as full awakening and partial awakening. The word "awakening" is loosely used for the ease of understanding; otherwise, the cosmic energy is always awakened. It first, creates an individual world for a person. Thereafter, it continuously projects that world on the psyche of the person. After Shakthipāth Deekshā the process of disintegration of this psychedelic world begins. In a state of thoughtlessness or Samādhi, that world disintegrates and what is left is YOU alone. There is no other entity other than YOU, absolutely nothing else remains. Therefore, where's the question of quitting the body or going anywhere else for that

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person? It is only a loose term people use, of course, if Moksha or salvation is not attained then the soul quits the body just like a person changes his worn-out clothes. When a body is untenable for dwelling then, it's changed according to the karma. Other than this, there's another issue, Samādhi or the state of thoughtlessness is of two types, lower and the higher. All spiritual texts have remained silent as to what happens after the first state of samādhi is reached. What happens thereafter, no one knows self-realization results in YOU realizing that YOU are indeed the God? Therefore, where's the question of quitting a body for God? Now, please don't ask me how the incarnations which we see in all religions lived in a human body and also quit them. It's simply beyond any explanation by the greatest of scriptures. Technically from the spiritual point of view they couldn't have taken up human bodies only.

A practitioner: I have a question here Guru Ji about the explanation of creative and destructive mode. I just wish to know that what we are destructing? Sorry, Guru Ji, my question might be silly, please excuse and thank you.

My response: The destruction being referred to here is the disintegration of the world, which means your past accumulated karmās. Please remember that it's all psychedelic in nature. Which means the world was created by the cosmic energy while it was in creative mode and will get destroyed or disintegrated by the same cosmic energy in its mode of retraction or implosion or collapsing inwardly. I am only using these words due to limitations of my knowledge in English vocabulary. I hope you got the idea now.

A practitioner: Where does "free will" fit in all of this? Is there such a thing in the first place? This is a bit difficult to understand for me.

My response: Exercising of "free will" is done in the "sheath of mind", it is coloring the action with your egoism wherein it becomes karma. Otherwise, creation is not done by "free will" as such, as we understand it in the usual way. This means every thought or word or deed is due to the

effect of your past karmās only. Each of which in turn becomes a fresh karma when colored with egoism. Thus, the wheel of causation goes on and on. Creative energy is in the “sheath of intellect” or subconscious mind co-located with “egoism” and whereas, the “free will” is applied in the “sheath of mind” or conscious level, that’s the difference. I hope you got the idea now if you stop exercising “free will” after Shakthipāth and remain in a state of the witness then the karmās start getting neutralized.

“Free-will” seems to be akin to the “clutch and gear” or the transmission system in a human body. By applying it thoughts, words and deeds are created otherwise, it’s the stockpile of accumulated karmās which is the fuel powering these things. “Free-will” as such has no power, many people don’t agree with this. Even some texts interpret it to be the main power source fuelling the thoughts, words, and deeds, but this is my view.

A practitioner: Is there any process through which our wish can be fulfilled, only good wishes?

My response: In our path, there’s no such process since that’s materialistic in nature. You need to check out various other kinds of Mantrā repetition or Tāntric rituals, otherwise Shakthipāth practice has nothing to do with anything that pertains to materialistic benefits.

A practitioner: I am doing my Kriyā under your guidance and focusing on self. I came across the following and am unable to understand or make anything out of it as it was mind-boggling and I wanted a solution. I am posting it here for your guidance. Kindly clarify. There is something from the mission guide which says that it’s the last chance for humanity or humans to escape the matrix, the world at risk, altruism, ascension, etc. I don’t quite understand what it means, so I request you, Guru Ji, to please throw some light on the subject and help me free my mind of the subject.

My response: I suggest, you please don’t worry about it too much. Let me tell you what should be the motto of every yogi or yogini- LET THE WHOLE WORLD GO TO

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HELL! What's your inner desire? Is it materialistic? Or do you want to attain Moksha? If, it's to help out mankind then, also is it materialistic. However, grand that idea of "altruism" might sound it is still materialistic. Therefore, please don't get disturbed about such kind of literature. Rather, focus your mind on your Guru and the mantra. Trust your Guru and the Shakthipāth system, be brave, have patience and perseverance. I am only a Shakthipāth Guru, simply a medium for Shakthipāth. This Shakthipāth technique has been in existence since ancient times in India. Our present Shakthipāth Order has been in existence for more than a century now. I have narrated my own experiences about this Shakthipāth system in my first book. I have not written anything which I have not experienced physically. Therefore, I can urge you all to trust this system. I don't even give Shakthipāth initiation to anyone unless they read my book first because I wanted people to know clearly what path they are about to choose. In any case, many of the members in our group have been physically experiencing Kriyās. Some of the members living in far off places almost on the other side of the planet have also instantly developed Kriyās. This phenomenon is defying all modern science, what other proof do you want on the validity of this Shakthipāth system? There are several systems in this world, I can't read about all such systems and keep researching them as there's no end to such things. My advice to you is not to get overwhelmed by a vast number of Shakthipāth systems. There are so many paths in this world like, and there are so many routes to reach the top of a mountain. The aim should be to climb up and reach the top. Choose your path which is most suitable for you, that's all I can say about it. Therefore, it will be extremely difficult for me to go through the above literature and comment on it. Similarly, some of the members have been sending me YouTube videos and photocopies of the pages in some books to comment upon. There are some instances wherein people were upset about it. I request all to kindly excuse me. Let us leave it at that.

A practitioner: Please, you shouldn't have posted it here. These are two different paths. Please respect what Guru Ji has mentioned.

My response: It's Okay, she asked me this question first, and she wanted to clarify it. Similarly, I have also received a few more of such requests for clarification. Some members sent me photocopy extracts from some texts. Some have sent me YouTube videos. Some have sent me website links. It's understandable that such queries will be there from members. But then it will not be possible to go into the details of all. That's why I have only told her to share it in the group so that I can give a general reply to all members. But, I request all newly initiated practitioners especially, to kindly read the compiled questions and answers.

A practitioner: How can we make this life the last one and how to get Moksha? Moksha is what exactly? Is it being free from the life cycle or is it to be able to have live and sakshāt darshan of our beloved God and getting merged in His feet? Second thing, we all talk about our karmās that, whatever we get is all based on our last birth's karmās.

My response: It will not be possible for us to predict whether our current life will be the last or not, because we have no idea about our past accumulated karmās. As you would have read in the texts that, the spirit or the soul has no beginning, no one knows when this cycle of life and death began. Modern science talks about only the current cycle of creation and the evolution of humans from the first organic cell onwards. But Sanskrit texts have been harping since ancient times that the creation of the world has been going on and on eternally in a cyclical manner. Therefore, in such circumstances, it is indeed difficult to predict such a defining question about the soul, whether it's the last birth or not. Notwithstanding this, some astrological predictions are made based on the planetary configuration at the time of birth. It has been predicted both for His Holiness Swāmi Sahajānanda Tirtha and me that our current horoscopes are the last. In my case, my Guru Ji had taken me to an ancient town in South

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India about 5 years ago. We both drove down for two days to reach that place. That town was supposed to be the birthplace of Nadi Astrology. They predict based on the fingerprint. A comprehensive study was carried out on my life. They have also confirmed that my current life is the last. This fact was earlier also revealed based on the planetary configurations. I have no idea how far it can be believed. But some of the predictions have become true. Other than this, it's not possible to predict the last life. Moksha is attained only at the will of God, or the universal spirit. Even if a person manages to burn down all the karmās after Shakthipāth only the lower state of samādhi or thoughtless state is achieved. What happens thereafter no one knows. Even the Shakthipāth texts have remained silent after that. But that lower state itself is very high wherein, a person is supposed to obtain all supernatural powers too. Therefore, I can't answer your question as to how to get moksha. The terminal objective of all Shakthipāth systems is to still the mind, that's it. Moksha is logically the same as merging with the divine, which means you realize that YOU are indeed the GOD. What that means is beyond explanation in our earthly languages. Otherwise even going by the earthly logic you don't go anywhere, or merge into anything because there's no other entity other than YOU all the time. Therefore YOU are that very GOD whom you are trying to seek, I hope I could answer your question to some extent.

A practitioner: Please guide

My response: Please explain, for what you need guidance? After Shakthipāth there's nothing left for you to do other than self-surrendering to the Divinity. On this path you are supposed to NOT TO DO ANYTHING.

A practitioner: I wanted to share an amazing experience I had with all of my Brothers and Sisters on this Path here. I was down with the Coronavirus recently and my condition was spiraling down, there was no hope. I could not get tested here in my city anywhere, as I was below the age of 65. There was no cure, no docs would even see me. In desperation and

an ardent prayer to Guru Ji, I reached out to our Beloved Guru Ji Friday Night - with the message below when I was feeling the worst.

Guru Ji - Urgent - I need serious help of the Masters and Gurus - think I got the Corona virus as a lot of people from abroad were moving in and out here. I have symptoms, don't want this Body Temple to be damaged and hinder my incomplete Sādhān - I also have a very old mother with Dementia who will be nowhere if something were to happen to me. I have a lot of responsibilities still left. I thought I was recovering until now but, since late-night, don't feel good. Please, Please Help! No living being (viruses included) can survive without Divine will, so reaching out. Please help.

Our kind Guru Ji immediately responded with the following message:

“Oh, please don't worry, my blessings will always be there on you, please keep chanting the mantra and remembering the Gurus of Shakthipāth order. Please remain calm and surrender yourself completely to the Divinity, everything will be fine, I wish you a speedy recovery, please keep in touch, God bless you!”

I somehow managed to go to sleep praying and chanting the Mantra

Miraculously, the morning after, when I woke up, I started feeling much better, I felt, I had started recovering though; I was not completely up on my feet yet. But I felt my downward spiral had stopped and my recovery had started! Since Saturday morning I started feeling better and felt my appetite was back again. Several days passed since and there was no further message from our Guru Ji, and RIGHT NOW, I remembered our Guru Ji and just finished telling my mom that I started recovering the morning after I spoke with him and then INSTANTLY, I see his message on phone asking about my health! How crazy is that!? I am feeling much better and it's nothing short of a miracle!! My heart is overflowing with gratitude for my Guru!

My response: I am very happy to know about your

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health, please get well soon completely, it is all the divine grace of the supreme cosmic power, it protects its practitioners who surrender themselves to it from the depth of their hearts. It's conscious and all-knowing, now you can start focusing on your Sādhan again.

A practitioner: Namaste Guru Ji. You said our Guru mantra works differently than the general mantra. Has any book been written on that topic?

My response: I have read a book on Mantra Shāstra long ago; The Garland of letters written by Sir John Woodroof or Arthur Avalon as his pen name. Otherwise, in our path, a mantra is used by Guru as a vessel for transfer of the cosmic energy as an additional measure besides exercising free will. Whereas Mantra Shāstra is a vast science, there's a huge volume of books available on the subject. But, I have no idea about the subject as such. It's basically meant for materialistic benefits.

A practitioner: Interesting! So, what if a practitioner has practiced other yoga methods before and or after Shakthipāth? That's if you have the time to answer, of course.

My response: Practicing of any independent yoga system is akin to traveling in a slow-moving passenger train whereas, Shakthipāth is akin to a fast-moving express train, as a result as a Shakthipāth practitioner you are not necessarily aware of the intermediate smaller stations while you are moving from place A to place B. Whereas while moving in a slow-moving passenger train a practitioner is definitely aware of all the intermediate smaller stations.

Therefore, if a practitioner has practiced other methods previously, he or she would have accumulated all the karmās about such smaller details, after Shakthipāth initiation, memories of all such past experiences will now get wiped out. If a practitioner has already been initiated into Shakthipāth in previous life then, the current life will start exactly from the same stage where it was left in the previous life just before the death; I hope it's clear now.

A practitioner: Namaskāram Guru Ji, in light of Corona

Virus and immunity issues, if you would please advice on food ingredients if any, (i. e. Garlic, onions, etc) that could have undesired effects on our spiritual practice.

My response: After Shakthipāth initiation there's no restriction of whatsoever on any habits, let alone food habits, various such restrictions are only applicable in independent yoga systems, that too in the initial stages as a preparation.

Whereas, in our path or for that matter in any path after the awakening of Kundalini energy everything comes under the spell of the cosmic energy, whatever happens, or whatever thought and deed committed by the practitioner is purely meant for cleaning of the karmās only.

However, people following independent yoga systems usually continue with their habits, for example, it is suggested in Ashtānga Yoga to abstain from eating meat in preparatory stages, although that rule is no longer applicable after the awakening of Kundalini energy, practitioners continue with the newly acquired habit of eating vegetarian food, that's all about it. I hope the entire concept is clear to you comprehensively, please message me if you need further clarification on this issue.

A practitioner: If Brahman is one only, without a second, how do we experience the manifold world? Vedanta's short answer is that avidyā-led Mayā "covers" the One and "projects" the Many. These are spoken of, like the veiling power (āvarṇashakti) and the projecting power (vikshepashakti) of the Cosmic Grand illusion called Mayā. Mayā is Brahman's dream. In truth, only one, non-dual reality is all there is! It is called Brahman because it is all-pervasive. It is intrinsically real, self-effulgent, infinite, undifferentiated Pure Consciousness. When we awake to the identity of the Self with the Brahman (Brahmatamekattava bodhana), the dream is over.

The show, however, continues, as before. Only our identification with a particular actor's role is gone forever. This is called Parampada, the Supreme State of unalloyed Bliss! This state is already ours always in a "general" way.

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When due to the utmost Grace of God/Guru/Self, the Self-Knowledge dawns, we awake to it in a “special” way. In Advaita, the false identification of the Self with the non-Self is considered to be the root cause of Sansāra. When through self-inquiry, this false identification is removed, it is called liberation.

My response: Nil

ON SEX-RELATED ISSUES

A practitioner: My experiences in the last 3-4 days were that my sexual thought processes are burning down. When I am doing my Sādhana today so many thoughts flashed through my mind. I have one doubt. In Sādhana can we get the guidance of detachment? Because I got a flash of guidance about giving some amount of money to my wife so that she can take care thereafter. Then I can get out of the materialistic involvement. Otherwise, I only have to get involved and the bonding with materialistic things may not wipe out easily.

My response: No, please. These kinds of things might happen as Kriyās sometimes, but you can't find solutions deliberately for your materialistic problems. Then those thoughts will become fresh karmās. Any thought or word or deed is done deliberately will be a fresh karma. That's the bottom line. It doesn't happen that way. The question raised by you is not relevant to Sādhana as such. Sādhana will free you from all materialistic pursuits as such. You don't have to take any decision about that. Your mind will undergo the necessary transformation automatically as you progress on Sādhana. I hope you have understood the concept.

A practitioner: Guru Ji, I am in the process of settling down and I have questions. I noticed that I had been

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bothered by having a lot of Kundalini energy rising but it activates my sexual energy. The problem is that I am not married at the moment. How do I channel this? It's getting strong from time to time. But, for me, since it is happening I need like extra advice. Should I pray perhaps for a husband?

My response: That's perfectly normal and understandable; please don't worry about it as such. At least, it is not causing you any harm, I suggest you focus on your Guru and the mantra and continue with your practice. Appropriate Kriyās will be manifested; at that moment please don't resist the Kriyās. Usually, Kriyās will not cause you any kind of harm including your reputation in the society, etc, but definitely, the awakened cosmic energy will guide you through this. However, I repeat please don't resist the Kriyās, which means you may experience sex-related thoughts flooding your mind, they might appear very unethical or sinful to you but, you need to go through the emotion whatever it may be. Have trust in your Guru and the Shakthipāth system, it will be for your good. Since you are not married, I am not suggesting you to start having sex before marriage. Then, you will end up creating fresh karmās; just endure it like you endure any other unpleasant experiences.

Please don't bother about praying for anything as such. Let the destiny take its course. If you are in any trouble then only resort to praying. Otherwise, it will also become fresh karma because you have no idea what will be the outcome of a marriage. Whether, it is your future husband or children you have no idea what will be the outcome. Therefore, my suggestion to you is to let your karmās or destiny play out. Don't resist it either if, someone proposes to you and you get inclined to get married, please go ahead with it. Please don't resist, but don't bother too much about it and get disturbed that your age is running out. Many of our practitioners couldn't enjoy marital bliss. Marriage for the sake of fulfilling your sexual urges is fundamentally a wrong idea. It's a trap laid by the illusionary power of God to ensure the propagation of human race on earth. Whereas a yogi or

yogini is not concerned with that and neither does God need your help, that's it. Please understand this very carefully. Therefore, if not for fulfilling your sexual desires then for what else do you want to marry? Is it for bearing children? Don't you know that anything might happen? I mean children's birth is not under your control; most importantly their life. Therefore, it is better not to go overboard with any idea whether it is the fulfillment of sex-related desires or bearing children or aspiring for a companionship. Shakthipāth will help you to gain the greatest bliss and peace of mind, what else you want?

A practitioner: Namaste Guru Ji, yesterday when I was trying to sleep energy became active and uncontrollable which lead to the leakage of semen. Then it stopped the next moment. Should I stop these Kriyās as it affects adversely on my health?

My response: Please don't worry about it. Please don't try to stop the Kriyās during such moments. Whatever happened was for your good, just remain as a mute spectator and observe the Kriyās. Please don't link our Sāadhan, or practice, with materialistic benefits or losses, you need to lose your karmās, that's important, please don't bother about the loss of little energy due to leakage of semen, etc. Please understand that with that little loss of energy lots of your karmās would have got washed away. However, I am very happy to see your progress, please continue with your practice the same way.

ON MEDITATION

A practitioner: My Sādhān today lasted for 90 minutes. Besides the usual body movement, etc. I felt a strong vibration in the facial area with mild redness visible after the session, moderate energy movement near the chest area and strong energy like feeling around the neck and forehead area. Facial energy movement was like millions of ants moving and giving a feeling of lightness as if energy was slowly moving upward from the spine.

My response: Okay, Kriyās are happening for you regularly now. This energy flow will be experienced subsequently in every nook and corner of the body. It will go on for a very long time. This is the cleaning of the nadis. Please continue with your practice the same way.

A practitioner: True. I had the blessing to see you in person and also Paramaguru Swāmi Ji Sri Sahajānanda Tirtha. It is not my mind's hallucinations. I experienced immense peace and felt internally very content. Paramaguru exuded a child-like innocence and loving air. He was very open in his chat. I was just happy and hoping for more darshans. Sometimes I just feel like getting into a train and going to see Paramaguru and my Guru Ji wherever he is. I don't want to talk but just bask in their company. I have no Kriyās like many other practitioners. Of course, I did not do the Sādhān

for quite some time after the deekshā. I started again a month back. I am getting vivid dreams to the point that my sleep is getting disturbed. I am noticing one thing though. My mind is now balanced in most adversities. I can work in a very concentrated manner. I am sure these are also the results of Deekshā and Sādhan. Of course, when I work it is solely the task on hand. I strive not to think of the results.

My response: Okay, very nice! Please don't bother about the Kriyās too much. They are not under your control. Just surrender yourself to the divinity and continue with your practice the same way. Kriyās will manifest whenever they are supposed to.

A practitioner: Sharing my experiences during meditation in the last couple of weeks. Mostly these days, I am experiencing a transformation of the mind and not any physical Kriyās. Especially, after the group meditation, I am experiencing clarity, peacefulness, and stability of mind. I am getting a sound sleep and no bad dreams as such. Today's meditation was rather very intense. Before even prostrating to our lineage of Gurus, heavy vibrations started all over my body, in the order, from head to toe. Tears rolling from my eyes with the message of the Divine Mother echoing in and around me, "I AM THE DOER, I AM THE GIVER, TAKE IT FROM ME!" I experienced a great heaviness in my head as if some heavy stuff was there on my head. I was unable to move my head for a while. Then, I experienced very heavy vibrations from my waist to the crown Chakrā. I was feeling very heavy and unable to walk even.

My response: Okay, very nice! I am glad to see your progress. Please continue with your practice the same way. Please keep sharing your experiences regularly.

A practitioner: Whenever, I meditate along with mantra chanting, energy starts to flow. My head gets heavy, forehead gets flooded with energy and after that headache starts due to which I have to stop the meditation. Please guide what should I do?

My response: It's not a headache in the classical sense

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that you are experiencing. It's some sort of uncomfortable heaviness in the head. That means you will not have any adverse effect on your health, as such. This is a very common and frequent Kriyā which you will keep experiencing in the future also. Whenever the awakened Kundalini energy is trying to destroy some of the strong opposing karmās the effect is experienced in this manner. That means those karmās are not so strong, that they need to be experienced as destiny in your daily life. At the same time, they are not that less strong either, that they can be quietly destroyed in your mind. This is the reason for experiencing such kind of heaviness in the head. This is for your good only. The Kriyā is happening for the cleaning of your karmās. Therefore, you need to endure this, please. In case if it becomes too uncomfortable to bear then you can stop the practice for a day or two. But this situation may not arise; you will be able to easily endure it. Please continue with your practice the same way.

A practitioner: Am feeling bliss everyday while pursuing my daily activities. Thanks to our lineage of Gurus.

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

A practitioner: What happens when we meditate along with you during someone else's initiation ceremony Guru Ji?

My response: When Shakthipāth initiation is given to someone else, it is always beneficial for all practitioners to meditate along with their Guru. Since my meditation schedule is not regular nowadays. You can take advantage of the Shakthipāth initiation ceremonies when I will be sitting in meditation compulsorily. That's the general idea behind this.

A practitioner: Do we need to let you know that we are joining you in the meditation during the initiation ceremony?

My response: If possible, you can let me know, otherwise not required as such. I bless all of you equally during the Shakthipāth initiation ceremony.

A practitioner: What precautions should I take when I am sitting for meditation?

My response: Please ensure that you are not tired. Ideally, it will be good if you can sleep for some time before you sit for Sādhana. Also, switch off your phone or keep it in silent mode. Ensure that your room is warm. Or you are wearing warm clothes if you are meditating in winter. Ensure that your room is cool if you are meditating in summers. Ideally, you should try and use a split ac machine so that there's no noise. Please ensure that lights are switched off if you are practicing at the night. Please ensure that you are not wearing any tight clothes. Please ensure that you are not thirsty. Please go to the toilet in case you need to. Please ensure that you don't watch TV or the internet before sitting for meditation. Also, ensure that you don't listen to any music or songs before meditation.

A practitioner: Is sitting facing East direction not necessary for Sādhana?

My response: All kinds of meditation or yoga practice are recommended to be done by sitting and facing Eastern direction preferably, if not then at least Northern direction for Indians. Otherwise, there are no rules applicable after Shakthipāth initiation.

A practitioner: When I finished my morning session, after 3 to 4 minutes, I was in deep meditation without any effort from my side. It was an amazing experience.

My response: NIL

A practitioner: Guru Ji thank you for the concrete guidance. Guru Ji, please throw more light on this. This is a very good question. Not only in the field of Shakthipāth as, but that is also clear from the analogy you drew of consulting 2 doctors. What if someone is following different meditations besides the one in Kundalini, as guided by you? Please throw more light on this subject, where people practice different techniques of meditation to connect with Divine despite faith and belief.

My response: Our path is not an independent yoga system whereas; any meditation-based yoga system is an independent path. In such a path, Kundalini energy is

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awakened by using the technique of meditation whereas, in our path, it is directly awakened by the Guru through Shakthipāth. Therefore, practicing any kind of meditation again doesn't make any sense, it's not even required, it's akin to going back to a different kind of high school after you have already joined a college, does it make any sense now? It will be a sheer waste of the time and effort, it also highlights the lack of trust in your Guru therefore, please think it over seriously. So, many of our members have been experiencing a wide range of Kriyās during their Sādhān, this phenomenon is happening to defy all modern science, what else proof is required by you regarding the validity of our Shakthipāth system? Therefore, there's no need to practice anything else, please. However, I have no objection from my side if anyone of you wants to practice some other form of meditation or even some other form of the yoga system, from my side I have performed the Shakthipāth as desired by you all, I only wish for your rapid spiritual progress. My blessings will always be there on you but I would like to caution you from getting distracted by the literature available on the internet or books or YouTube. I suggest that you trust your Guru and depend on your Guru rather than the literature or information available in the public domain, I have also seen many of our practitioners sharing such information with me and asking for my clarification or guidance, but unfortunately, it will become too much for me to go through such literature, I request all the members to kindly excuse me for this.

A practitioner: Dear Guru Ji and Shakthipāth family, when I read Guru Ji's response, it reminded me of a story I read a while ago. It goes like this;

“When you are digging a well for water, you don't go around digging small holes all over the earth, as you will never find water in small shallow holes. You find one place where you have been told the water lies and you dig one BIG deep hole there.” That's how you find the water. So, too is our path, personally, after digging so many spiritual holes in my life, I have finally found where the water is and I dig there

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with the guidance of my Guru. Thank you Guru Ji for your wisdom and guidance, we are so fortunate that you have found us in the darkness and lifted us to the light. Much gratitude!

My response: Very nice analogy.

ON *KUNDALINI* ENERGY AWAKENING

A practitioner: A question was bothering me: When after Guru's blessings Kundalini Ma becomes activated, she is at work even when the sadhak is asleep, then why is it necessary to meditate and how and why she becomes dormant if meditation is stopped? Sorry for this stupid question, it is just coming to my mind.

My response: You don't meditate on our path exactly. You are just sitting with your mind fully surrendered to the divinity in the form of your Guru or mantra or Kundalini energy. They are all the same.

If you don't just surrender and sit, it means your mind is now engaged in worldly activities tinged with egoism. This means you are not letting the Kundalini energy do its work. This control is inbuilt with every practitioner. However, Kundalini energy will keep on working at a subtle level even if you are not sitting for practice.

It is akin to lighting a spark of fire in the grass. You need to protect it so that it becomes a big size fire. After it becomes a big size fire then the requirement of sitting for meditation will also come down although a practitioner never likes to be without sitting in meditation. That's the essence of it. You need to allow the spark of fire to become a big size fire. That's it! I hope you understand it now.

A practitioner: Just to add one point. There are two

different types of the phenomenon; one is the awakening of Kundalini and the other is the activation of Kundalini.

In Hindi, it is called “Kundalini jagrit hona aur Kundalini sakriyā hona”. By Guru Kripa/Guru’s blessing through Shakthipāth, Ma Bhagwati/Ma Kundalini gets awakened. This is called Kundalini jagrit hona. And through regular Sādhan and samarpan (self-surrender) as explained above, Kundalini becomes active. It moves upwards towards Sahashrar chakra, clearing all the obstacles (karmic obstacles/sanchit sanskar).

My response: I remained silent without commenting on the above.

A practitioner: Third thing, what is the tandrā awasthā? Coming again and again, it comes so fiercely for a few seconds that I have to pinch myself repeatedly? Full of drowsiness, like how we feel after taking a sleeping pill. This happens twice or thrice in a day and during this time I forget everything, totally unknown to myself and then I see different things. Earlier, when I used to do kunjika jāp, then also I used to feel the same tandrā state, i. e. Half *moorchit awasthā*!

My response: Tandrā state is the stage between dream and waking state.

A practitioner: So, some of us may not feel the physical effects of Kundalini?

My response: The issue at hand is, in independent yoga systems like Ashtānga yoga there’s a step called prānāyām, it is the fourth step out of the eight steps, it’s meant to clean up all the nādis or subtle channels of energy, a simple prānāyām of exhalation and inhalation practice would suffice.

Then, they move on to the next step wherein, they start focusing on an object, Kundalini energy is supposed to get awakened at some stage or the other in this system, not sure at what stage, but while practicing prānāyām itself some use a complex technique of pressing down the prān and mixing it up with apān at the base of the spine, then they try to prevent this mixture from escaping the body by performing a mudrā called yoni mudrā wherein, all apertures of the body are

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closed, as a result, they force open the root Chakrā and the mixture starts climbing up the spine. As a result, so many physical effects are felt including piercing of Chakrās, etc; obviously, all such laborious process is not there in Shakthipāth therefore, all such above mentioned physical effects are not necessarily experienced by a practitioner after Shakthipāth.

A practitioner: Ok, great explanation. I understand now. Thank you.

My response: There's a catch here, after Shakthipāth initiation the karmās are supposed to get destroyed if, a practitioner has practiced all the above-mentioned practices pertaining to independent yoga systems in previous birth then, those actions also would have got imprinted on the subconscious mind.

Even, the memories of all such laborious practices also need to get erased after Shakthipāth, in this process the practitioner might experience some of those physical effects once again for some short duration. That's how cleaning of karmās is affected; further, each Chakrā is associated with certain emotional traits or call it karmās pertaining to such category of emotions. As a result, after Shakthipāth some effects will be felt in respective Chakrās, either the karmās are cleaned up in the subconscious mind or the effects felt in Chakrās or vice versa, everything is one homogeneous system.

Therefore, from this perspective also, some physical effects could be experienced by the practitioners, that's the reason why it is said that it all depends upon the kind of karmās accumulated by the practitioners and carried forward, otherwise in our Shakthipāth system all such physical effects are not necessarily experienced.

My knowledge of various independent yoga systems including t̃āntric systems and how they achieve the process of Kundalini awakening is almost zero. However, the bottom line is all such yoga systems are geared towards the awakening of Kundalini energy or call it by other names.

Whereas the same thing is being directly done by Shakthipāth, most of the literature available on the subject of Kundalini energy awakening and its effects pertain to all such systems. Therefore, all such knowledge is no longer required in our path, that's it.

A practitioner: Gurudev please tell us how in our Paramparā, Kundalini moves from Mulādhara to Sahastrār? You had mentioned earlier that in other forms Kundalini pierces through the Chakrās. Also, is there any book written by our Gurus describing the process?

My response: It's not like what you are probably visualizing, Kundalini energy moves from the Root Chakra to Crown Chakra the same way in every path as such, only its name differs. However, our path is not an independent yoga system as such. People would have already experienced all such initial stages of awakening earlier in their past lives otherwise; they wouldn't have reached the stage of Shakthipāth now.

However, in some cases people do experience the sensual impressions accumulated while awakening of Kundalini energy occurred in their past lives, this is more so if they have practiced the Ashtānga Yoga or Rāja Yoga. Otherwise, if they have practiced the path of devotion or knowledge or Karma Yoga then the memories of such experiences will manifest differently. It all depends upon the kind of Yoga practices done in the past; please understand that after Shakthipāth all such accumulated memories will also get cleaned up.

Therefore, there's no such painful process of Chakrās being pierced once again, etc after Shakthipāth. Since the individual is already in an evolved state, the energy is comprehensively stabilized once again in the practitioner or awakened quickly, in case if it had not taken place properly in the past life. Can you recollect what I have written in my book? The kind of experiences I had is indicative of the fact that I must have probably practiced Ashtānga Yoga kind of thing in the past.

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I hope you got a general idea now, ours is not an independent Yoga system, and ours is more like teaching the higher techniques to a sportsman getting trained for Olympics. The basics are not taught.

Another thing is that Shakthipāth is also akin to traveling in an Express train, smaller stations are not seen by the travelers although they exist, they simply zip past such smaller intermediate experiences. Whereas the independent yoga systems are like passenger trains, all minor intermediate experiences or stations are experienced by the practitioners. Ours is not an independent yoga system please, only the finer aspects pertaining to the working of Shakti are enumerated in our literature, because the detailed knowledge of Kundalini energy awakening is no longer required for Shakthipāth practitioners, only a few passing references might be found in the literature available on Shakthipāth.

These kinds of doubts arise in the practitioners when general literature available on Kundalini energy awakening in other independent yoga systems is compared with the Shakthipāth literature and usually not much literature is available on Shakthipāth either on the internet or in the texts. I hope it's clear to you to some extent otherwise, please don't worry about it, as you advance slowly on our path this kind of knowledge is self-revealed to you internally.

A practitioner: Kundalini energy cannot go to legs must be something else.

My response: Nil

A practitioner: Oh really? I've had energy bolting all over my body. I'm sure I read in Guru Ji's book that's what happened to him also when he experienced accidental/uncontrollable Kundalini awakening. In fact, he was the first and only person I felt I could relate to, which is why I was initiated. Do you have any confirmation that Kundalini cannot travel to the legs? I still have a blockage in lower Chakrā and still have energy moving about and some still trapped in the leg area.

My response: Nil

A practitioner: As per my limited knowledge. Feeling energy all over the body is different. Sorry to have commented on this.

My response: Nil

A practitioner: I do feel it rising through my body also when I meditate. I wonder what difference this energy is then. Thanks anyway.

My response: It's the same energy.

A practitioner: Yes, I experienced something at the root first, and then the second chakrā, thereafter it pierced out and dispersed everywhere. I understand we have energy hubs - the Chakrā system and also the meridians where energy travels. But the serpent experience I have is all over in very disorderly fashion and very random. Yes, it struck me awake and scared the living daylights out of me, until I met you and realized what was going on.

I just wanted to re-clarify, as it was said this cannot be Kundalini. I do feel a gentle wave-like motion through my body now, during sitting still or meditation. The bolting is not how it was anymore Guru Ji, but it is still there in a milder form. I still have a bit of blockage in the lower region where the energy is bumping into but I feel this is loosening up a lot recently. It also goes from the blocked part directly to my sexual region like a pulse. It's very interesting the wave-like motion and also the bolting movements I enjoy them now, where once it was my worst nightmare. Thanks for the clarification once again that this definitely is the experience of Kundalini for me.

My response: Very nice, I am very glad to know about your progress, please continue with your practice the same way. Please don't worry about the energy blockage; everything will get stabilized slowly and steadily.

A practitioner: How do we know that Kundalini energy is awakened?

My response: You have been seeing it among our practitioners. So many people are experiencing Kriyās, and obviously it is all due to Kundalini energy awakening only,

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which means there is no doubt regarding the working of Shakthipāth. Sometimes, Kriyās may not be experienced by people immediately. However, Kundalini energy is deemed to have been awakened after Shakthipāth, but they may develop Kriyās later on, we can't say how much time it will take, it is not like any physical activity, you can't do business with God.

You can't say that you will believe Kundalini awakening has taken place, only if Kriyās begin for you; God is not bound to prove you anything for your satisfaction. Rather, God is there to humble you down first. Therefore, it is meaningless to think that you will surrender yourself to God only if Kriyās begin. God says first surrender yourself then Kriyās will begin, as long as your egoism is not put under the check you will not experience the Divine power, as I said you cannot fool the Divine, I hope you understand what I tried to explain.

A practitioner: It's the basic concept of energy. It cannot be created nor destroyed but, it can transform from one medium to another medium. So, we must keep trying to concentrate our mind at a single point while doing meditation. And I experienced it, that keeping concentration at a single point is very difficult.

My response: Nil

A practitioner: Can you elaborate on the changing of one medium to another, please?

My response: Nil

A practitioner: Normally clapping of hands creates sound wave energy. Hence our energy takes the form of a sound wave.

My response: Nil

A practitioner: The night I got initiated the energy was bobbling around like crazy almost activated it even more, but over the past year it has settled down a lot. There is still some movement throughout each day. Interestingly, it has been said that this is not Kundalini energy as I haven't seen anybody else mention what I experience.

My response: Nil

A practitioner: As far as my knowledge is concerned, Kundalini is a concept of the upper higher level. If one can focus at a single point for 1 hour successfully without any disturbance then we are on a good way of meditation. Deep meditation or concentration is required to achieve all goals in the meditation practice.

My response: Nil

A practitioner: When I meditate, I feel ‘waves’ of energy pass through my Chakrā and up my body. This feels different from the experience of the snake-like energy bolting all over I’ve experienced for 3 years now. But I’m sure doing the meditation is helping the condensed powerful energy to fade and soften.

My response: Nil

A practitioner: Yes exactly, what I meant. Concentration is the biggest way to condense your serpent Energy.

My response: Nil

A practitioner: Is the serpent energy part of Kundalini or it is something different? It is not flowing it seems to have a mind of its own sometimes it pulses, vibrates, bolts or slithers slowly all very different sensations all over the body it feels ‘alive’. I guess it doesn’t matter but, it would be good to have a better understanding of the movement and the difference.

My response: It’s the same energy please; its movement is taking place exactly as it’s supposed to. Experiences will be different, the serpent-like movement of the energy happens obviously, but it’s the same Kundalini energy and not different. I have written about it in my book also if you remember, its movement is awesome and one tends to get scared initially when not used to it. Moreover, the sudden experience of the movement leaves the practitioner awestruck.

A practitioner: Both are the same.

A practitioner: So, it can go all over other areas and down legs?

My response: Are you still facing that problem? Because

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usually, the main movement of the awakened Kundalini energy will be upwards although effects are felt like a movement of the energy all over the body including the legs.

A practitioner: In English, we say, the awakening of the Serpent Energy.

My response: That's just a term given to Kundalini energy since it is supposed to be in the form of a serpent coiled three and half times at the base of the cerebrospinal system. Kindly don't confuse the terms please there's no difference between the terms Kundalini energy and serpent energy. The term serpent energy was first used by Sir John Woodroof when he had written the popular book "The Serpent Power" on Kundalini energy. I have read that book and it's all about the Kundalini energy only. I think the word Kundalini energy was introduced to the Western nations by him probably for the first time in a big way, even now it's supposed to be a masterpiece on the subject, but it's more of the theoretical bases of the Kundalini Yoga and is not much of use for Shakthipāth practitioners other than from the academic point of view.

A practitioner: Yes, it's definitely what I feel. Everywhere!

My response: Of course, it happens that way.

A practitioner: In Hindi, it is Kundalini and as for your question – So, it can go all over other areas and down legs? I guess no! The Chakrās get activated from Mulādhār (from anus point) to Sahastrār (topmost level).

A practitioner: Energy can be felt anywhere in the body, I also feel pain and pulsation in my limbs.

My response: Correct.

A practitioner: So, why am I feeling serpent energy all over and it broke out of my second Chakrā area?

My response: Since it is Kundalini energy, obviously it will go all over. Breaking out from the second Chakrā happens because the second Chakrā is called "own place" of the Kundalini energy, the reason why it's referred to as "Svadhithāna" Chakrā in Sanskrit.

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A practitioner: Rest Guru Ji is the best person to guide you.

A practitioner: Is Kundalini energy different from Kriyās itself?

My response: Kundalini energy awakening causes the burning down of karmās; the effects are experienced as Kriyās, including daily life.

ON *SĀDHAN*

A practitioner: Guru Ji, it is the same with me though. I only sit for 1 hr sometimes at 3. 30 or 4:00 AM and my mouth opens and neck goes backward and then I go into trance kind of a state.

My response: Okay, excellent, I am happy to see your progress. But please be careful and don't get your neck injured. Otherwise, please continue with your practice the same way.

A practitioner: I experienced astral travel and a lucid sensation of being very cold and fluid. I don't remember the time that lapsed in this state.

My response: Okay, very nice! Please continue your practice the same way tomorrow also. We will observe more of it over the coming days.

A practitioner: It was a very deep Sāadhan today. I experienced forward movements of the head. Then my body was pulling backward and I lay down for a while. Again I came back in sitting posture and my head started bending forwards to the extent that my chin was touching my heart. I felt very warm. This Kriyā repeated a couple of times. Then, my body started pulling up, as if I am somewhere on a very high point.

My response: Excellent, very happy to see your progress.

Please continue with your practice the same way. These kinds of Kriyās will go on for a considerable time.

A practitioner: During meditation, I was having severe headaches on both days. It was unbearable for me. I had to take medicine, that's why I have stopped sādhan for now. I will continue tomorrow onwards. The energy felt rushing towards the head only.

My response: Okay, very nice! Please don't bother about the headache. It keeps happening. But you can of course take a break whenever it's unbearable. Nice to see your progress!

A practitioner: Today I saw a dazzling white light in front of my eyes for a few seconds and little body shaking.

My response: Okay, very nice! Let's observe more of it over the coming days. The vision of dazzling light is very good. Please continue with your practice the same way.

A practitioner: Updates about my Sādhan. I have been regular with one hour of practice every day. I'm trying to increase it but I'm falling short of time. Today I had another amazing experience. I saw weird creatures. I saw a man with long hair and body without limbs swimming in the sea. Then I saw some Gurus taking the sunlight (as if it is some inorganic matter) and placing it in my solar plexus. I also saw that I or someone is placing an electric switchboard in a whale. Then I saw a whale shining in the sky with stars. It felt so emotional that I couldn't resist crying. Then, I saw my shadow kissing another shadow and I felt the sexual arousal. And I am still producing chanting voices loudly while practicing.

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

A practitioner: As soon as I closed the eyes for Sādhan, and could hardly do any chanting of mantra I saw a deepak (lamp). I could also feel the Kriyā in the third eye. It extended till the tip of my nose a few times and there was a time when it was at the center of the forehead. It was a kind of blinking feeling. The Kriyā in the third eye area lasted for

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the entire duration of meditation for about 20 minutes. Now also, whenever I am alone, the sensation can be felt continuously. In the meanwhile, for some time I could feel heaviness in my chest and for a little while, I could not breathe.

My response: Okay. Very nice!

A practitioner: For the past three days, during my practice, I have a sensation that I am flying in the air, and immediately after I get up from the Sādhana I happen to smell a weirdly strong perfume.

My response: Very nice, they are Kriyās only. I am very happy to see your progress. Please continue with your practice the same way.

A practitioner: Started my sādhanā with a lot of anger. Had too many angry thoughts that filled my mind for a long time. Then these thoughts got settled down. After this, I experienced the Kriyā at the lower back area moving to the middle of my back region.

My response: Okay, very nice. Please continue with your practice the same way.

A practitioner: It was a peaceful experience. I felt swirling energy on my crown Chakrā. Whenever I chant the mantra I feel so connected with the divine energy. One request, if possible! Try to arrange such meditations once in 15 days or once in a month.

My response: I didn't respond.

A practitioner: Today no bad thoughts during meditation. Felt the energy flow throughout the session.

My response: Okay, Nice!

A practitioner: Even after three days of Sādhana after my initiation, I haven't been able to focus on my meditation. As soon as I start meditating, all the thoughts related to my daily life appear. I get answers to those problems but am not able to focus on the mantra. So nowadays, I listen to the mantra as background music; the recording sent by you. It keeps playing in the background as I continue working on my computer. Nothing significant has happened though.

My response: Okay, no problem with that. Please practice. Slowly you will overcome this. Unless your karmās are destroyed you will not be able to enjoy blissful meditation. Shakthipāth has been done on you precisely for this purpose only. The process has begun for you. That's why your mind is being subjected to some sort of churning effect. As a result, all sorts of thoughts keep arising. Our path is not based on meditation. It is called Sādhana. A kind of practice with the struggle! So please carry on with your practice the same way.

A practitioner: Good afternoon. Today I did 30 minutes of meditation. But my mind was experiencing a confused state. Can you please help me with what it indicates?

My response: Please don't worry about it at all. It happens that way sometimes due to the past accumulated karmās. Since the cleaning of karmās is going on all such kinds of mood swings will be there. Please continue with your practice the same way.

A practitioner: A quick update about my Sādhana. I'm practicing almost every day for one hour. I'm reaching a point of complete thoughtlessness, nothingness, it lasts for a minute then my mind gets distracted and sometimes I see images of the nature right after the silence.

My response: Okay, very nice! I am glad to see your progress. Please continue with your practice the same way. Slowly, try and increase the duration of your practice.

A practitioner: Today, my Sādhana lasted for 40 minutes. I experienced anxiety and heaviness in my body.

My response: Okay! Nice, nothing to bother about the Kriyās, these sorts of Kriyās will keep happening.

A practitioner: I sat for 30 minutes in meditation, had a few visualizations and figures, I felt light headed after meditation.

My response: Okay, very nice.

A practitioner: Guu Ji Pranām, with your grace and blessings I can devote 3-4 hours daily on Sādhana. Almost daily I have some addition to unique activity besides some

being repeated. I wanted to share my today's experience as it was slightly different. I felt as if I am being guided to make certain decisions like; not going to the office and working from home. Since outside my home, it was a bit noisy. I was prompted to look for a deep-voiced meditation track which, upon hearing I instantly felt a rush of energy in the spine and then spending 90 minutes in Sāadhan. In the end, I had to get up due to some external disturbance but with a heavy forehead and pulsating heart area, but again, I got prompted intuitively to lie down. I followed my intuition and while lying down for an hour, I went through some internal movements. Now I feel relaxed and mild heaviness on my forehead but I am much relaxed. My question is, are these intuitions or inner guidance, part of the Kriyā, or my manifestation? What I have explained makes sense or is it an aberration?

My response: Okay, very nice. Glad to see your progress, you are the best judge to say whether your mind is naturally getting inclined to take necessary decisions or they are deliberate. However, mostly it all happens as Kriyā for those people who are practicing regularly and experiencing Kriyās. Therefore, we can assume it to be part of the Kriyās from this point of view.

A practitioner: Today evening during meditation I developed good concentration, during the mid of the session my body trembled once. Then I laughed twice. Felt energy flow on my head, forehead, and back of the neck. In between, there was mild pain in my abdomen and armpits. I am feeling calm now.

My response: Okay, very nice, please continues with your practice the same way. Try and increase the duration of your practice slowly.

A practitioner: At the beginning of this year, I experienced myself as pure consciousness, I felt like I'm not the mind but the one who is observing it. It was always there. It's just that I didn't realize it. I was in deep peace for like 3 months. The world was full of beauty. Since then my view

on life has changed completely. I got to know that there's neither a good situation nor a bad situation until I give meaning to that situation. Now, my ego has come back. I lost interest in material things. I got to know that the outside world is just a reflection of the inside world and there's no such thing as mind. I'm forgetting a lot these days. Maybe that's because I lost interest in outside things. I stopped giving meaning to the situations as good and bad and started seeing things just as they are. After my initiation which I have received recently when I do meditation and prāṇāyāma I feel the pressure between my eyebrows.

My response: Okay, there is no need to worry about it too much. Just continue with your practice the same way.

A practitioner: I sat in Sādhana for over an hour, pain in the neck eyebrows and forehead starts and it goes away after the session. The pain is more in the neck region. My thoughts have not decreased at all, but I didn't lose the repetition of my beej mantra and concentration from my forehead.

My response: Okay, very nice, please do not bother about the pain during meditation. They are part of the Kriyās only. Please continue with your practice the same way.

Note to all sadhaks on solar eclipse:

Tomorrow it is a solar eclipse. The time is supposed to be very auspicious for all kinds of yogic practices. All of you can take advantage of this precious time and practice meditation as long as possible. It will not be possible for me to organize any group meditation because of my busy schedule. However, my attention will be focused on all of you during the period of the solar eclipse. God bless you all.

A practitioner: Guru Ji, today I started my Sādhana by taking blessings from our Guru Paramparā and Parāshakti. Immediately I had flashes of Maa Ji and then Shiv Ji. I was chanting guru mantra internally while breathing. And when I was releasing the breath along with the mantra, I felt energy flowing from top to bottom of my body and saw flashes of Shiv Ji. In the meantime, my body felt heavy and I was very

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relaxed. I also felt a lot of jerks in my lower back spine.

My response: Okay, very nice. Please continue with your practice the same way.

A practitioner: Today evening I had a good Sāadhan. During the second half, I became a giant. My body became so heavy and I could not move my hands and legs. I was chanting mantra loudly. In the end, I lost concentration. And the heaviness lasted for around ten minutes. I am feeling heavy-headed.

My response: Okay, very nice. Please continue with your practice the same way.

A practitioner: Today, during my initiation process. I was seated meditating on the image of my Guru and I was repeating the Mantra given to me. Then, I could sense it in my Anāhata Chakrā. It was 9:30 am. After some time, my mantra chanting stopped. And Kriyās started happening. I could see a tube light like glow in me. I was wondering why my family people had switched on the light. The light was continuing to be visible. And along with it, my mind was full of thoughts. And Kriyās continued to take place.

The Dhyana that I have been practicing for over 10 years off and on now had taken some shape. Earlier, I had been reading for the last few days, the book “Parāshakti” written by Sri T Sreenivasulu my Guru Ji which, Swāmi Sahajānanda had personally handed over to me with his own hands. Kriyās had started right then. During the process of initiation, along my spine, just above the Anāhata Chakrā I felt that an energy ball about the size of a rupee coin had settled there. Subsequently, the light turned into rose color and morphed into a girl of 8 to 9 years. She was looking partly like a person of foreign origin and partly Indian. The face was having a pinkish glow and she was wearing a pink shirt. When I felt like getting up, I noticed that the time was 11:46 am. At the same time, I received a message from my Guru Ji inquiring whether the meditation was done!

My response: Very nice, let’s observe more of it over the coming days. Please continue with your practice the same

way. You have already finished your meditation for today. Please carry on with it the same way tomorrow also.

A practitioner: Today, in the beginning, I saw a whirlwind sort of bright light falling from the sky/space. It kept moving round and round. After some time, there was a bright light from an unmoving hole/gap in the sky. Towards the end of the meditation, felt a slight heaviness in my head. Also, I forgot to tell you, that on day one after initiation, I started feeling pain in the back of my right leg. I could walk, sit, etc but there was a pain. After 2nd day of meditation, the pain disappeared. What does this mean?

My response: Some of the other members also reported such kinds of pains at several places. But we can't be sure whether they are related to Kriyās. Or due to sitting in meditation posture for a long time. Please don't keep your body too stiff. Just leave it loose but with your spine straight up. Regarding your today's experiences, it seems that Kriyās are showing signs of manifestation. We need to observe more of them over the coming days. But seeing light is a Kriyā only. Now your mandatory three day period is over. You can practice as per your convenience henceforth.

A practitioner: Yesterday, I sat in Sādhana for around 2 sessions of one hour each. Just as I sat, my shoulders and my head started vibrating and rotating. All of a sudden, a white light came for a few seconds and then diminished. The 2nd session was full of vibrations even in my forehead.

My response: Okay, very nice. Kriyās are happening for you regularly now. I am happy to see your progress. Please continue with your practice the same way.

Another practitioner: Salutations Guru Ji. Today is Day 3 of my practice. As long as I was doing my practice I felt the presence of my Guru Ji. The energy was flowing over my head like a waterfall. It was flowing all through my body. I felt a divine form moving out from my Mooladhara and stood very high above my body. I felt that the energy was flowing throughout my body. I felt that my aura had spread all around me and felt its presence for a long time.

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My response: Very nice, please continue with your practice the same way as per your convenience. Henceforth, your mandatory three-day process is over now. Kriyās have started full-blown.

A practitioner: Today's evening Sādhana was not like every day. When I started, I felt the energy flow on the forehead, vibration on the left eye. And all over my body even on the fingertips of both the hands. After that body became heavy, felt pain on the back, heaviness on the left ribcage. Padmasana was painful. And then I lied down on the bed and continued. Felt energy flow throughout the session of 35 minutes. Body pain and heaviness is still there.

My response: Okay, very nice. Please don't keep your body and head too stiff. It should be kept loose but with your spine straight. You don't have to force yourself in lotus posture also. You can sit simply cross-legged. I am happy to see your progress. Please keep increasing the duration of your practice.

A practitioner: Sharing my experiences during meditation in the last couple of days. Felt heaviness from shoulder to head. The heaviness was alternating between the left and right sides during the period of meditation. Especially, the ear felt very heavy. Sometimes, I am experiencing pain in my ears which then extends to my head region after the meditation sessions. Very frequently, I am experiencing cluster headaches. After the initiation ceremony meditations, my headache and nausea feelings vanished. In tonight's meditation, I experienced the vibrations all over the body and occasional forward bends. A unique surge of energy emerging from my heart and spreading all over my body was there.

My response: Very nice, I am happy to see your progress. Please don't bother about the pain and headache. It is a temporary phenomenon; cleaning of karmās only. Glad to know that you have increased the duration of your practice. Please continue with your practice the same way.

A practitioner: Today my Sādhana was deep. I had deep

inner flashes. I am unable to recollect much. But I had flashes of my initial job back into 15 years. Even after half an hour, still, I am drowsy and feel fresh.

My response: Very good. Please continue with your sādhan the same way.

A practitioner: Of late, whenever I sit for meditation. I start sneezing a lot. Could it be a mere coincidence? I am not able to meditate for longer periods, due to this problem.

My response: Please check out for normal health issues as well. It doesn't appear to be related to Kriyās exactly. However, there's something you need to understand regarding the obstacles encountered by a yoga practitioner including health issues. Something is considered as an obstacle. What I feel is that when a practitioner wants to do meditation but unable to do it due to the unexpected and unintended obstacles. They happen in a way as Kriyās by themselves. But this applies to practitioners who are regularly practicing. For those who are not regularly practicing their obstacles can't be deemed to be proper Kriyās. Therefore, you are the best judge. These obstacles arise due to negative karmās accumulated by a practitioner in the past. Like criticism of the yoga system or making fun of the yoga system or exhibiting carelessness towards yoga practice, etc. As a result of this, when a practitioner desperately wants to practice meditation at later stages, either in the next life or even the current life; his negative karmās will now catch up to create obstacles for him in the yoga practice. However, the remedy is to bear with such obstacles. Soon those obstacles will get exhausted since nothing lasts forever. Therefore the more you practice the faster you will be able to exhaust such negative karmās. Hence, there's no need to worry about it. Regarding your sneezing preventing you from practice; you are the best judge. If you have been practicing regularly then it can be deemed to be a Kriyā. Otherwise, kindly take it as a normal health issue. I hope you have understood the concept.

A practitioner: I felt a general coolness around my entire

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body by the end of the meditation. Sometimes during meditation, the coolness becomes intense at times. Also, I felt a movement along the lower spine that made me move back and forth, sideways, and also in a circular motion for a very short while. Then, there was this sudden current that moved smoothly from the base of my spine to the top of the head. Yesterday, I found myself to be traveling in a blue tunnel at the end of which was a bright light. As I moved closer it seemed to be so blinding that I had to stop right there. I couldn't go ahead further. Also, I found myself to be in a room flooded with blue light and then I found a door that led me to another room that was filled with a green light. There was no other door. I felt trapped inside it. I've also felt that the world around me is constantly spinning fastmaking me unable to see anything clearly around me giving me a dizzy feeling. After yesterday's meditation, I don't know why I felt exhausted and I fell asleep for about 2 hours after that.

Today, I saw an increase in the frequency of seeing the white light which used to become blinding and then suddenly it dimmed and turn into darkness (completely black). I could notice blue rings, golden rings, and blue balls. I also felt a pinch on my right thigh and some sensation on the knees.

I feel that maybe some of the incidents could be my imagination but I'm not sure of it. The experiences I've told you are all that I can recall. I've mentioned these to you since they affected me in some way either causing fear or a feeling of elation, etc. I wanted to know what blue light symbolizes. I see toomuch of it, and the white peacock too! I could never imagine a white peacock. I've seen the white peacock only once. Only on the day, the Shakthipāth initiation was given.

Yes. I've seen a few colors more but maybe just a tinge of them and I don't remember also. Blue, white and black have been significant, that's why I mentioned them. My meditation was for one and a half hours today. I could've sat for longer. I wanted to, but my shoulders and upper back began to ache so I couldn't continue.

My response: Okay, first of all, there's nothing to fear. You will not have any adverse effects on this. They all are Kriyās only. I am very happy to see your experiences. You should also be happy too. Since Kriyās have started for you immediately. You will have many more such kinds of Kriyās in the future. Seeing light is a Kriyā only, good Kriyās. They are called vishoka lights. Color has no relevance as such. You might see other colors also in the future. They couldn't have been your imagination. They must be Kriyās only. Please keep your body a little loose when you meditate, but the spine should be straight. Your mandatory three-day practice is over as such now. No more rules to be followed. You can practice anytime as per your convenience henceforth. You can even practice while sitting in a chair or lying on the bed, but don't reveal the mantra given to you to anyone.

A practitioner: Guru Ji, today I did Sādhān for 50 min and it was very intense. In the end, my whole body including my head felt very heavy. And I was unable to bear it. And I came out of Sādhān. My heart was also beating very fast at that time.

My response: There's nothing to worry about it. However, please try not to stop the meditation for as long as possible. All kinds of experiences will be there. Moreover, this is lunar eclipse time. And energies will be more powerful. You should utilize this period to your advantage.

A practitioner: Pranām Guru Ji, yesterday I sat in Sādhān for around 2.5 hours in 3 sessions. A black hole was created in the forehead for a few minutes. Then, I could see an imprint of an eye and had a very peaceful feeling. Same as earlier, thoughts do come, but I don't resist them rather I ignore them. Vibrations are the same as earlier in the forehead, back, and shoulders.

My response: Excellent, very happy to see your progress. Please continue with your practice the same way.

A practitioner: Sharing my experiences during meditation on the eclipse day. As I started with my Sādhān, I felt a beam of energy emerging between my shoulders. Then it rose

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upwards to my Crown Chakrā. I felt a heavy pressure on my right shoulder, neck, and ear and head region. I experienced extreme numbness in my back. I was very restless in that numbness. So, I couldn't continue my Sādhana past one hour.

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

A practitioner: Yesterday, I sat in Sādhana for around one hour and forty minutes in two sessions. Fear gripped me totally, the same as earlier. In the 2nd session from the start, I could feel vibrations from my head to the spine downwards. And it was there throughout the session. The thoughts were less as compared to the first session. Today, I sat in Sādhana for a full one hour. Thoughts were less and it was amazing. Only positive thoughts and happiness prevailed all over. A kind of black hole was visible. And I felt like I am entering it deep down. I had the same vibrations and felt completely relaxed.

My response: Excellent, I am very happy to see your progress. Please don't bother about the disturbance in the form of thoughts. They are also Kriyās only arising for cleaning up your karmās. Please continue with your practice the same way. Gradually try to increase the duration of your practice.

A practitioner: Guru Ji, after intense heaviness in my body, I got a little apprehensive in my Sādhana but continued without any break. I have decided if, such intense heaviness is felt then also I would be able to sail through. And today I did brave it by chanting Guru Mantra without coming out of Sādhana.

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

A practitioner: Pranām Guru Ji. Yesterday, I tried my best to sit in Sādhana, but could not sit for more than half an hour. And today I did not do Sādhana. Suddenly things have changed. I am waiting for things to cool down so that I can start again.

My response: Sure, no problem at all, it keeps fluctuating

that way, that's very normal. No need to worry about it at all. Please get back to your Sādhana at the earliest.

A practitioner: Pranām Guru Ji. I had a 40 min Sādhana session. From the first minute strong pull in the forehead and shoulders and thighs. Some sort of movement in the anus area. Saw a flash of pure white light occasionally. It was a very aggressive and tough session. I could not continue for more than this. Thoughts kept coming although.

My response: Okay, very nice, Kriyās are happening for you now regularly, please continue with your practice the same way. However please try and increase the duration of your practice slowly.

A practitioner: It's the opposite for me, nothing happens when I do Sādhana lying down.

My response: Kriyās might be taking place without your knowledge because Kriyās happen all the time; the only thing is they may not be prominent in the sheath of body or life force whereas, your thoughts also are Kriyās only.

A practitioner: Some days Sādhana seems to be deep and insightful or some sort of incremental progress. Other days, like the past few, the mind is wavering constantly and trying to remain a witness. It becomes quite difficult and somehow ends up getting carried away in the thought stream. I did switch Sādhana times from night to early morning as it seems to be a better fit with the rest of life's demands. Not sure if this takes settling into, or if it is another phase.

My response: It doesn't matter whether you are doing Sādhana in the morning or night, you can do it as per your convenience. Of course, Sādhana will not be the same always; these kinds of aberrations in Sādhana will continue to be there. Please don't bother about it at all and just continue with your practice.

A practitioner: Guru Ji, I sat in Sādhana for almost 90 minutes. Felt huge weight in the forehead, a black screen appeared. Occasionally the color became white, jerks in the back and stiffness in the neck, thoughts were there, and so

was peace. Nice experience all in all.

My response: Excellent, I am happy to see your progress, please continue with your practice the same way.

A practitioner: I sat for meditation during your initiation Guru Ji and once I started my mantra, the experience started with feeling light from the waist, upper body vibration, and tingling on both arms and hands also back of my head. There was pressure on throat Chakrā and left ear. I also heard popping sounds in the left ear, my head kept moving forward and back slightly, the overall experience was amazing, my body felt as light as a bird feather. The whole meditation lasted for 30 minutes.

My response: Excellent, very happy to see your progress, Kriyās are happening for you regularly now but, please try and increase the duration of your practice. You can keep increasing it little by little, please continue with your practice the same way.

A practitioner: Pranāms everyone. This is the first time I am sharing my experiences in this group. I have received initiation from Guru Ji one year ago. My initial Kriyās were more in the form of tingling sensations, vibrations at root Chakrā and squeezing of the Ājnā Chakrā. These went on for a month, I still have them. Never had vigorous physical manifestations but I had many internal manifestations, as written by Guruguru in his book. These were insults and praise, unexplained fears, high pleasure states, and some difficult to handle emotions. But now some of them are disappearing and getting replaced by an even broader outlook of life and a clearer view of things, closer to peace than ever.

My response: Excellent, very nice to see your progress although, you have been telling me about it from time to time. Please carry on with your practice the same way. It's a long journey ahead; a transformation of the mind will start taking place gradually. Please try and increase the duration of your practice also, if possible.

A practitioner: This morning when I sat in meditation, I felt that I was entering a dark tunnel. I felt as if I had been

traveling in the dark tunnel for quite a long time.

My response: Okay, very nice, I am happy to see your progress. It happens that way, please don't get scared about such experiences, and please continue with your practice the same way.

A practitioner: Yesterday, I sat in Sādhana for 2 sessions 60 and 30 minutes respectively. From the first minute all vibrations started and some activity in the anus area. Yet thoughts kept coming, the second session was normal.

Today, I sat in Sādhana for around 90 minutes. All kinds of vibrations were there as usual. Then suddenly, my focus became sharper in the forehead area. After some time, because of physical inconvenience, I decided to end the session but, something motivated me to carry on. This went on till it ended. This session was quite peaceful. Nothing could disturb me today. It was so deep and satisfying. I could not move my attention from my forehead area, it was a pleasing experience.

My response: Excellent, I am very happy to see your progress, please continue with your practice the same way. Please try and increase the duration of your practice slowly.

A practitioner: Sat in Sādhana for around 90 minutes. A lot of thoughts kept arising while I was just watching them. There was a pattern today in the whole process. For a while, I was reciting the Guru mantra. Then it would stop itself then there would be complete blankness, after that, a sudden rush of thoughts as if a car race is going on. All this is of 90 minutes. These kinds of things went for the entire duration of Sādhana. The other things were the same as earlier, vibrant lights, stiffness in the neck, jerk in the thigh area. I felt movement in the anus area and vibrations in the almost whole body.

My response: Very nice, glad to see your progress, please continue with your practice the same way. Kriyās are happening regularly for you now.

A practitioner: Lying in bed, I started meditating repeating my mantra suddenly Kriyā started in the head, felt

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heavy and lots of visualizations. Suddenly, I saw a quick light as lightning, then pressure in both ears, tingling in both arms and lots of arm gestures and movements then breathing was getting uncomfortable but the overall experience was great, lasted about 30 minutes.

My response: Excellent, but please try and increase the duration of your practice slowly, glad to see your progress, please continue with your practice the same way.

A practitioner: Today's meditation, I was lying down and kept still, few Kriyās started including neck movements, back stiffening, leg movements. After all that, I was lying there still, all of a sudden, the Guru Pādukā Stotram started playing in my headphones! It was not in any playlist and the phone was not playing any music. I didn't even know this file is on the phone!

My response: Okay, very nice. Kriyās are happening for you regularly now; please continue with your practice the same way. You will experience many such things in your daily life also, all for cleaning of your karmās only. I am happy to see your progress.

A practitioner: I continue my practice and I am experiencing Kriyās quite often. I realize they are necessary and routine, nothing profound just subtle reassurance I am stripping away old karmās and bringing me closer to oneness and peace.

My response: Okay, very nice, I am happy to see your progress, please doesn't bother about the Kriyās at all; just don't even focus your mind on the Kriyās. Please continue with your practice the same way. When Kriyās manifest, start observing them like a mute spectator. That's it.

A practitioner: Guru Ji I'm having a hard time focusing on meditation and repeating my mantra my mind drifts away easily, need your blessings and input, thank you.

My response: Please don't worry about it at all, sometimes it happens that way, after a few days everything will be fine.

A practitioner: It has been happening for a few months

after I meditate for about 45 minutes, my body is forcibly pulling itself into a sleeping pose (stretched, lying flat on the back). I am then going into a half-awake half-asleep state, somewhat pleasant, peaceful, and calm, I should say. Is this normal?

My response: That's Okay, normal only, all such things keep happening. Please doesn't worry about it at all, please carry on with your practice the same way!

A practitioner: As you mentioned, my recent Sādhana sessions are filled with thoughts. It's like they are not stopping for a moment. I become aware of a fraction of a second and submerged once again. I will continue Sādhana with your blessings.

My response: Nil

A practitioner: Lying in bed, I started meditating repeating my mantra suddenly Kriyā started in the head, felt heavy and lots of visualizations. Suddenly, I saw a quick light as lightning, then pressure in both ears, tingling in both arms and lots of arm gestures and movements then breathing was getting uncomfortable but the overall experience was great, lasted about 30 minutes.

My response: Excellent, but please try and increase the duration of your practice slowly, glad to see your progress, please continue with your practice the same way.

A practitioner: Today's meditation, I was lying down and kept still, few Kriyās started including neck movements, back stiffening, leg movements. After all that, I was lying there still, all of a sudden, the Guru Pādukā Stotram started playing in my headphones! It was not in any playlist and the phone was not playing any music. I didn't even know this file is on the phone!

My response: Okay, very nice. Kriyās are happening for you regularly now. Please continue with your practice the same way. You will experience many such things in your daily life also, all for cleaning of your karmās only. I am happy to see your progress.

A practitioner: I continue my practice and I am

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experiencing Kriyās quite often. I realize they are necessary and routine, nothing profound just subtle reassurance I am stripping away old karmās and bringing me closer to oneness and peace.

My response: Okay, very nice, I am happy to see your progress, please doesn't bother about the Kriyās at all; just don't even focus your mind on the Kriyās. Please continue with your practice the same way. However, when Kriyās manifest start observing them like a mute spectator; that's it!

A practitioner: Sharing my experiences in meditation in the last few days, after listening to the Satsang and Guru Ji's discourses, suddenly my duration of meditation has increased to 2 hours daily. I can sit in Sādhana for 2+ hours without any difficulty. On some days, during Sādhana, I had become quite emotional with tears filled in my eyes. Tonight, I experienced heavy vibrations all over the body and felt as if something was opening in my Crown Chakrā. After 2 hours and more of Sādhana, I am feeling very light and fresh.

My response: Excellent, I am very happy to see your progress, please continue with your practice the same way. Please try and maintain the same duration of your practice.

A practitioner: Sharing yesterday's experience.

1. Sādhana at 5:00 AM for 100 minutes with physical Kriyās moving through my body.

2. Sādhana again during yesterday's Shakthipāth initiation went on approximately for 1 hour 15 minutes. Felt a lot of magnetism and heaviness in my head during and after the practice to the point where I could not open my eyes.

3. Had a restful sleep in the afternoon. When I went to bed, I wasn't tired but finally slept. Then, I woke up a short while but, my body was still asleep I looked inside my internal landscape and could see a rainbow, swirling lights moving through my space, like a reprogramming was happening. As soon as, I started to attach myself to what I was seeing, the kaleidoscope of color, it slowly disappeared, seems like I was in a Tandrā state.

My response: Excellent, very happy to see your progress,

please continue with your practice the same way.

A practitioner: Pranām Guru Ji, I sat in Sādhana for 110 and 45 minutes in two separate sessions. Flows of thoughts were there but, now they don't disturb me much. Felt a lot of shivering, vibrations, and sweating was also there. Felt the forehead drift from inside, at times, I felt like my forehead would blast.

My response: Okay, very nice, I am happy to see your progress, Kriyās are happening for you now regularly, just continue with your practice the same way. Slowly you can keep increasing the duration.

A practitioner: Namaste Guru Ji. During today's evening meditation I felt strong itching inside the throat; I coughed two to three times. I felt the same earlier also during meditation. But today, it was too strong and a bit uncomfortable. During meditation, I am feeling energy flow and palpitation on the forehead and sometimes throughout the day especially whenever I was thinking about God and Guru Ji.

My response: Okay, very nice. Glad to see your progress, please don't worry about the itching sensation inside the throat and also the cough, it happens during meditation sometimes. Please continue with your practice the same way and please keep increasing the duration of your practice slowly.

A practitioner: Pranām Guru Ji, with your advice I have been slightly able to increase the duration of morning meditation I could sit for around 3 hours with a lot of body movements and almost still my mind, it was very pleasant. Thank you for your support and guidance.

My response: Excellent, please continue with your practice the same way as you did.

A practitioner: Hari Om! So, after continuous practice, I'm observing that my vision has a colored hue almost rainbow-like is that a matter of concern? I am mostly in a state of observation unless at work.

My response: Excellent, I am happy to see your progress,

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not sure about the colored hue of the vision, please watch out for any health issues too, please continue with your practice the same way.

A practitioner: Guru Ji. Please help me with your blessings. I am not able to focus and I can't complete even one hour of Sādhan. I open my eyes on completion of 40 minutes or so. As there is time now, since I am back at home, I will be doing it twice a day or whatever it takes. Time and place can't be an issue now. But, please, bless me so that I get a push in the Sādhan.

My response: Sure, my blessings will always be there on you, please don't worry if you are not able to focus your mind properly. Initially, all such problems are common; just continue with your practice the same way. You can message me whenever you are sitting for meditation so that, my attention will be focused on you at that time.

A practitioner: Fantastic experience during today's session. I want to ask that, when I meditate in the evening or later in the night, why it becomes impossible to sleep? All efforts to get a good sleep fail every time and it's happening since I was initiated. Guru Ji, I thought it will be cured with time but, now the situation is that if I want to sleep at night then I have to stop meditating during the night or evening time.

My response: I am very happy to see your progress, please don't bother about the sleep problem because, after Shakthipāth initiation, sleeping cycles get disturbed. It's quite normal, many of our practitioners keep reporting about the same problem, just ignore it, even if you are uncomfortable on the next day due to lack of sleep it doesn't matter. You will get adequate sleep on the following day after some time all such issues will get sorted out. Disturbance in the sleeping cycles is a well-known Kriyā after Shakthipāth, just remember this much, please go ahead with your practice same way at full speed.

A practitioner: Guru Ji Pranām, an experience for last few days, I constantly hear a piece of Ālāp music in my ears

during and after Sādhana as well, even now I can get it, it is the Ālāp of a song from Rekha and Amitabh's song Salam-e-ishq, very strange but it is not going away, it is just the starting point of the song which is running in loops nothing else, it is a pleasant song and I liked it but, it is endless.

My response: It's a normal Kriyā only, it happened on several occasions with me also, just let it play on, nothing strange about it, you might hear even more of such songs or even mantras sometimes. Glad to know about your experiences.

A practitioner: Guruvugaru, after 3 weeks of gap yesterday onwards, I have started my Sādhana, as I already informed you, I got my eye treatment.

My response: Excellent, please go ahead.

A practitioner: Guru Ji, I just finished my 30 minutes long Sādhana. Had some mild shivers along the spine (like when it happens when one is suddenly frightened) but, there was no fear in the mind or heart. It was just a sensation. Felt a sort of electric tingle along the spine and also on the thighs. Then, I saw some female faces with eyes clear. Then, I happened to see the eyes of a very old person again, only the eyes. The sensation along the spine remains a sort of a tingle. But I feel fresh despite heavy sweating. I continued having the shivers along the spine and tingle along both thighs.

My response: Glad to see your progress, they appear to be Kriyās only, please try and increase the duration of your practice slowly. Please take it to at least 40 or 45 minutes, if possible, up to one hour.

A practitioner: Guru Ji, while doing Sādhana my whole body is getting heavy and I get this strong urge to sleep. Despite regularly doing Sādhana I can sit on average for 20 minutes, after that either the body or mind gets exhausted or the feeling of energy movement in the body stops. Last time also, you asked me to increase the duration, but how do I do that? Should I use an alarm?

My response: Nil

A practitioner: I am working as a Design Engineer in

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R&D Segment. I am practicing meditation (Dhyān), yoga (Soorya Namaskaar - Sun Salutation), Prāṇayam from childhood days with the guidance of my father and mother. I knew about Kundalini from the old days but I was unaware of its tremendous energy and processes.

One day, I was watching Shree Krishnā serial (Ramanand Sagar). In that episode, Lord Krishnā is in his Teenage, he was taking Deekshā from his Guru regarding Kundalini Shakti (Muladhara, Swadhisthan, Manipur, Anāhata, Visudhi, Āgnā, and Sahastrār Chakrās). After doing this, Lord Shree Krishnā and Balrām with their Guru did Astral Travel (their body was sitting at the same posture but their soul was traveling to another Brahma Loka (Heaven). At that place, Lord Krishnā represented his Chaturbhuj Rup (the mighty form with four hands). After watching all of this, I got inspired and decided to work for Awakening Chakrās and Kundalini Shakti.

I came to know about Deekshā from my Facebook friend. That friend told me about Guru Ji. I had tried earlier to take Deekshā from Guru Ji but did not find time on three consecutive days. Right now, we have lockdown everywhere; I got determined to take Deekshā from Guru Ji. Guru Ji has initiated me and I am very much thankful for this.

I have taken Deekshā on 26th March 2020 in the guidance of Guru Ji (Yesterday). Yesterday I did 1 hr of meditation with the blessing of all Guru Ji (Shree Swāmi Gangādhār Tīrth Ji, Shree. Swāmi Nārayan Dev Tīrth Ji, Shree Yoganand Ji, Shree Swāmi Vishnu Tīrth Ji, Shree Shivom Tīrth Ji, Shree Shahājnand Tīrth Ji, and Shree T. Srinivasulu Ji).

Yesterday it was getting tough to get the vibrational sound from inside because, I never did it before, but I kept practicing the same. Today, I continued doing 2nd meditation for around 1 hour 30 minutes. In the starting, it was getting tough to sit in the same posture. I felt much energy around me while doing meditation and remembering Srinivasulu Guru Ji.

As well, I was seeing the face of Swami Sahajānand Guru

Ji many times automatically. Instantly, I surprisingly found a mantra while remembering Srinivasulu Guru Ji. It was Om Shree Mahasakti Param Parasakti Devi Namoh Namah.

My response: Okay, very nice, please continue with your practice the same way.

A practitioner: Good evening Guru Ji, nowadays I sit on meditation for more than an hour, but it takes me up to 45 minutes to erase thought pop-ups. After that, I can concentrate, on the days when I fail to sit for meditation, I feel very uncomfortable and it makes me irritated. Is it normal? Or I am creating a dependency; a 2hr meditation gives me pleasure.

My response: Of course, what you said is true so many beautiful experiences are experienced when practice gets extended beyond two hours usually. It's more profound when you go beyond 2 or 3 hours. Obviously, you tend to get dissatisfied on the day when you don't practice for that long. Too many thoughts pop up in the initial stages of the session, there's nothing wrong in what you have been experiencing. Please continue with your practice the same way, I am very happy to see your progress.

A practitioner: Pranām Guru Ji, sharing my experience of today. Throughout the day today, I was prompted to write a story about my daily activities and sharing it with a few Whatsapp contacts in a witty manner. Later during Sādhana I was automatically made to contemplate the story and each aspect of the story was beautifully linked to Mayā, Ego, I Am, Vritti, etc. as if the story was written to explain and visualize all of these components. It was an amazing experience to see the story get created without my efforts and it came outflowing and unfolded naturally and then during the Sādhana dissecting each section of the story to make these aspects crystal clear.

My response: Nil

A practitioner: When I sit down for meditation my Chakrās spin so, I am starting to focus on them a bit and when I notice more than one my whole body and head

wobble around, it's funny.

My response: That's exactly what you are supposed to do, simply observe like a mute spectator.

A practitioner: Guru Ji Pranām, sharing my experience from today's session at 8:09 AM. At the very start, I was guided to gauge at the sun for approx. 15 seconds, which was visible from my window, and the moment I started the Sādhana my eyes started to flutter. Then I got to a beautiful candle flame (the dot at the top and flame stretching downward like an inverted candle flame) at eye level and then it moved up to Āgyā Chakrā level, stayed there for 15-20 seconds followed by, a small dot of bright dark Purple/Indigo color stayed for 10-15 seconds and then few hazes of colors. Then I sat peacefully for some time followed by, regular physical Kriyās of body movements. I must share that I am consciously increasing time and reducing stretches during Sādhana. Currently, I am doing 3 sessions out of which the first 2 are in the morning of around 2 hours each.

My response: Excellent, they are all Kriyās related to the appearance of lights. I am happy to see you doing meditation intensely, please continue at the same pace.

A practitioner: Hi Guru Ji. I noticed during practice today that my head would revolve in a circle both ways then, it would fall backward and then, it would revolve and fall forwards whilst having the internal spinning sensation lower in my body. Should I be leaving my head cranked backward/forwards for the duration of the meditation? Holding it right back did make it ache but, when I moved it forward it was pushed back again.

My response: Hi, very nice, they are Kriyās only, but you are supposed to let your body lose without trying to resist the force, of course, please be careful and don't injure yourself, just try to be natural and go with the flow of Kriyās. Please understand that in our path it's not called meditation therefore, please don't worry about such reactions occurring in the body, they are happening for your good only, for cleaning of your karmās. It seems these are a new type of

Kriyās developed in your body, earlier you never mentioned about these kinds of Kriyās, although some of our members have been experiencing a similar type of Kriyās, please continue with your practice the same way.

A practitioner: Yes, the movement is of its own accord but, mostly I can move my head back to the center later. I don't feel comfortable leaving it tilted right back for very long.

A practitioner: Today I had a lot of flashes and I felt some kind of anxiety and fear within me. In between the mantra stopped and I was talking so much to myself. When a child can have so much faith in his / her parents that come what may, they will take care of him/her. Likewise, if we rest everything upon Divinity, she will take care of us. I had darshan of Mā Shārada today during my Sādhan and she offered me a Veenā. What this means, Guru Ji?

My response: Very nice, they are all Kriyās only, talking within or internal debate, etc are all Kriyās only. This process will go on for a long time; this process is basically cleaning of your mind. Seeing if Gods and Goddesses are also a normal Kriyā only, you must have worshipped those Gods and Goddesses in your previous lives. Those sensual impressions or karmās also need to get cleaned, that's how a yogi goes beyond the concept of religion. Very happy to see your progress; please continue with your practice the same way.

A practitioner: The more meditation, I am doing, the less I am sleeping in the night. Is that normal?

My response: Because of Shakthipāth initiation sleeping cycles get disturbed please, it's a Kriyā only; therefore please don't worry about it.

A practitioner: Pranām Guru Ji, I sat in Sādhan for 3 sessions of 1 hour each. Some force inside me is making my body sit in a straight position. My neck hangs automatically, back gets straight and I feel vibrations in my whole face. My half body freezes sometimes and I tend to react in shock to even a tiny disturbance. I feel my mind is getting separated at times which results in no distractions by any thoughts. I am

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not able to concentrate constantly my mind keeps drifting. Sometimes I feel some movement in the anus.

My response: Excellent, very happy to see your progress, Kriyās are happening for you regularly now; you need to just continue with your practice the same way. That's it.

A practitioner: Pranām Guru Ji, nowadays the Sādhan has become boring, nothing much seems to be happening. I feel only minor vibrations, I feel I have nothing to observe. I keep sitting for more than an hour but I don't experience or observe anything much. After some time, I get very uneasy and finally feel very sleepy and dose off while meditating. Then I lie down and go off to sleep, please guide.

My response: This is a very crucial thing to understand, obviously Kriyās will not happen all the time and you shouldn't be waiting for any Kriyās to manifest. Expecting Kriyās to happen is against the Sādhan dharma, all that you are supposed to do is to sit and remain a silent spectator. I am sure you must be experiencing lots of thoughts, they are also deemed to be Kriyās only otherwise, you can simply focus your mind on your Guru and keep chanting the mantra, that's it. This phase may not continue, again you might start undergoing through some other experience, in any case, Kriyās are only a means for cleaning of your karmās, they are not an end itself. I wish you read some of the books about Shakthipāth order; some of them are very inspiring. Unfortunately, most of the books are in Hindi, since you can read Hindi, I can arrange for a set of books for you if you wish, Kriyās may not happen but surely your mind will start going into the stillness, that's more important than experiencing Kriyās. If your mind is not going into stillness then that means it is engaged with numerous thoughts, they are also Kriyās only, just let the mind run on any topic which arises naturally without any effort from your side, this is the way to do Sādhan. Sleeping during meditation, ☐ that's the age-old problem of every mediator, it happens with almost everyone, a tip is to do the practice after resting for a while, preferably sit in Sādhan after you wake up from asleep.

A practitioner: Gurudev Pranām, I am practicing my Sādhan regularly. Kriyās are manifesting, I feel the energy rising from mulādhār to vishuddhi Chakrā. However, the energy gets stuck at vishuddha chakra. I have lots of head and shoulder movement in all possible directions, with bhastrikā. Please suggest, how can this energy be channelized to move further to Āgyā Chakrā? Also does a practitioner face this is the vishuddhi Chakrā little difficult to penetrate.

My response: Please don't worry about the energy getting stuck at throat Chakrā, you are seeking the energy to rise up to crown Chakrā, this is against the principles of Shaktipāth practice. You are not supposed to seek any Kriyās nor avoid any Kriyās, you need to remain as a silent spectator and observe, and that's it. Over time, the energy will rise up to the crown Chakrā also, allow the cosmic energy to do its work without trying to mingle with it mentally, it may take any amount of time, why should you bother about it? Even if the cosmic energy rises to crown Chakrā today, you are not going to get moksha immediately, it's a long process. Therefore, please don't focus your mind on that wish fulfillment at all, just continue with your practice, that's the bottom line, you should be happy because initially, Kriyās didn't start for you immediately. If I remember it correctly, it has taken a few months for you therefore, please have patience and exercise perseverance, the awakened Kundalini energy doesn't follow any particular order. It's working inside the body is mysterious and autonomous therefore, all that you should do in the meantime is to surrender yourself completely to it.

A practitioner: I had a very nice and peaceful meditation. I could experience some pressure between my eyes and also something raising my spine step by step.

My response: Very nice, it seems Kriyās are showing signs of manifestation, we will observe more of it over the coming days, I am very happy to know about your experiences, please continue with your practice same way tomorrow also,

A practitioner: Pranām Guru Ji. Negative. Negative.

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Negative. My whole session of 60 minutes was full of disastrous thoughts but, by yours and all Guru's blessings, I didn't react an inch to these things. The other part of my mind was repeating the mantra continuously and was at deep peace. In between these dangerous thoughts, there would come a blank gap of a few seconds. It was a nice experience, all in all. I have started to realize my true nature; i. e. Being at peace. I was just watching the whole show and was more like an observer.

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

A practitioner: I am from Hyderabad. Last month on 6th March 2020 I had received Shakthipāth Deekshā from Guru Ji. It was a wonderful experience on the first day itself; I felt vibrations over my entire body. I could also see the blue, violet, and orange colors with a very big lotus on my Sahasrāra Chakrā. On the 2nd day of practice again, I had experienced vibrations over my entire body along with the sensation of a cool breeze on my body. On my 6th day, I had felt a lot of pain at Mulādhāra Chakrā. I am unable to explain that pain but it was very painful. I had also felt a lot of fear to continue my Sādhana. From the 7th day onwards to almost for one full week I could not do any Sādhana due to some personal disturbances. As per our Guru Ji's blessings, I have started doing Sādhana again starting with 20 to 25 minutes a day. I have seen some mountains, hills, places which I had never visited, some unknown faces and also experienced a lot of tears coming from my right eye first and followed by the left eye. From 28th March 2020 onwards I had started doing Sādhana during group meditation with you all in the morning time. For the very first time, I did Sādhana for 1 hour 40 minutes, experienced different kinds of Kriyās. Heard "Om Namah shivāya" mantra during Sādhana and also saw Lord Shivā's right hand with rudhrāksha mālā. On 4th April 2020, it was my birthday. By Guru Ji's blessings, I had experienced a very cool wind on my hands. After my Sādhana unexpectedly, I had slept from morning 9. 0 to 2:0 clocks.

On 5th April 2020 during the Sādhan I experienced a very horrible sensation that someone was cutting my head and I was losing a lot of blood. Today morning I had a wonderful experience. The energy first started to rise from my Mulādhāra Chakrā to Svādhīsthāna Chakrā. It was like some waves were rising from Mulādhāra Chakrā to Svādhīsthāna Chakrā. I have experienced it for almost 40 minutes during the Sādhan. Later, when I completed my Sādhan and was trying to open my eyes unexpectedly, I felt a lot of pain rising along my spine from my Mulādhāra to Vishudhī chakrā for a few minutes only but, was very scary. I felt panic. While this *shakti* was rising simultaneously, I saw some blue, orange, and violet colors moving near my third eye Chakrā between the eyebrows. THANK YOU, Guru Ji. Due to your blessings, I got this greatly auspicious experience today. Please excuse me for mistakes if any.

My response: Okay, excellent, I am very happy to see your progress; Kriyās have started manifesting regularly for you now, but please don't get scared, nothing adverse will happen to you. However, when you sit in meditative posture keep your body little loose, doesn't try to keep it stiff, please don't try to stop the Sādhan especially, when you are experiencing intense Kriyās. Be brave, there's nothing to panic, please continue with your practice same way regularly, henceforth.

A practitioner: My today's experience - Had a good meditation today, initially, I could feel the pressure in between my eyes only, later on, I could feel the energy rising on spine, but it does not go above after some level (in between the spine) or maybe I will have to sit little longer in meditation.

My response: Excellent, I am very happy for you, this is the only second day of practice for you; let's observe more of it over the coming days. It seems Kriyās is happening; please continue with your practice the same way tomorrow also. Please don't worry if the energy is not rising the spine fully till the crown Chakrā, it's too early for you. Moreover, please

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don't even focus your mind on such desires, in our path you are supposed to simply surrender yourself completely to God and remain a mute spectator and observe, that's it, that's the secret.

A practitioner: During these days the duration of my Sādhana has increased, earlier it was 45 minutes now, it is one hour and today I did it for 75 minutes. A lot of internal thoughts and flashes were there.

My response: Very nice, glad to know about your progress, please continue with your practice the same way.

A practitioner: Today's meditation experience (3rd day) - I had the same experience as on the first 2 days, I felt pressure between my eyes and something rising the spine. However, a new thing happened I could feel vibrations on my stomach area, nose area, and back of the head.

My response: They are Kriyās only, I am very happy to see your progress, your mandatory three-day process is over now and you can practice as per your convenience henceforth.

A practitioner: Pranām Guru Ji, Gratitude for your blessings, today in 2 meditations spreading over 4 hours I received amazing clarity on quest/drivers for relationships, emotion and its definition, its operation from the ego state. I got a very good understanding of ego footprints and how to reduce them. Both of these sessions were like a guided tour of my own life and taking my examples and dissecting those issues to give clarity. It would bring me to the issue at hand until the same got resolved in mind and have a way forward identified for myself. I have never been so humble like today where this awareness is so enriching and overwhelming, Gurudev please bless me that I remain aware of these revelations and do not go back to darkness ever again.

My response: Excellent, I am very happy to see your progress, that is Kriyā only, internally all your questions start receiving the answers; it's a process which gets manifested as Kriyā. That's very good progress, I am very happy for you, a practitioner starts receiving the clarity on worldly affairs

internally, as a result, the mind becomes more and more peaceful, that's how the transformation of the mind takes place, please continue with your practice the same way. My blessings will always be there on you.

A practitioner: Pranām Guru Ji. Sat in Sādhana for 90/60/60/110 minutes. The last 3 sessions made me sit automatically one after the other with a gap of just 15/20 minutes. Something came over and I had to close my eyes automatically but thoughts are not diminishing. Have become destructive and unbearable, blissfulness is less and very less. Vibrations and other sensations are present as before.

My response: Okay, very nice, glad to know about your progress; please continue with your practice the same way.

A practitioner: Dear Guru Ji, this query is regarding my recent insight during Sādhana. I got the insight that the Horoscope which I am born with is no longer valid after my Shakthipāth Initiation. As it is my Second birth and my Soul's journey back to the creator. I remember you once explained that after Shakthipāth initiation our DNA changes and there are changes in our Horoscopes too. So, after the Shakthipāth initiation, both the good and bad planetary combinations in our horoscopes that we are born with don't have any significance? Or, do they still show their effects but we won't be affected by that now? Or the whole Horoscope loses its significance? How does it all work? Please Guide.

My response: Basically, everything gets telescoped in terms of time and intensity of the experience, provided Sādhana is regular. Please understand that whether it is a planetary or molecular configuration which existed at the time of birth is obviously due to the total of all the accumulated karmās carried forward from the past, that means the planetary configuration or molecular structure is simply coinciding with the character or accumulated karmic balance of a person. This is akin to saying that a person with good karmās who is destined to experience the life with a silver spoon in the mouth can't take birth in a poor family

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otherwise, the karma can't be undergone through, similarly, a person with too many negative karmās and who is destined to undergo the life with a lot of diseases or the sick body can't take up birth with a healthy body, it's the same story which can be applied to every aspect of the illusionary existence known as LIFE. Hence, everything is dependent upon the kind of karmās accumulated from the past, therefore, in the current life when all those karmās are tampered with by Shakthipāth they start getting cleaned up, however, as I said every karma gets telescoped, if a person is destined to get drowned in water that person will undergo the karmic effect in a milder form. Similarly, it might happen with good Karmās too for example, instead of winning a million rupees in a lottery that person might win a minor lottery, that's how everything gets altered. This goes on to prove one crucial aspect of human life, that planets or DNA don't control the destiny of a human being, rather they are just extensions or projections of the accumulated karmās, simply incidental in nature, that's the reason why people study them because science has been developed out of such things, that means it may be possible to predict the general tendency or destiny, in some cases people have predicted very precisely also, but that's all about it, planets or DNA do not dictate a human destiny, it's the karma alone which does. Therefore, you can now easily comprehend the implications as to what happens if those karmās are tampered with, please let me know if there's still anything which is not clear.

A practitioner: Sir today I experienced neck movement. It was very swift and could actually feel a guiding force directing the movements. Sorry. Not swift but slow and smooth.

My response: Okay, very nice, glad to see your progress, but please be careful when such Kriyās manifest, please don't injure your neck, please continue with your practice the same way.

A practitioner: Pranām Guru Ji. Nowadays, I'm regular in my Sāadhan and doing twice a day morning and evening.

My Kriyās are manifesting regularly. I can feel immense pressure on Manipuri Chakrā and Anāhata Chakrā. I feel the same energy sensation on Vishudhi and Sahasrāra Chakrā also. Mulādhāra Chakrā has freezing sensations. Some cool sensations on Sahasrāra Chakrā and Ājnā Chakrā. Energy is frequently moving from Mulādhāra to Sahasrāra Chakrā. Need your blessings and guidance to move forward.

My response: Excellent, very happy to know about your progress, there's nothing else required to do for you, just continue with your practice the same way, that's it.

A practitioner: Guru Ji I was initiated into the Shakthipāth on 18th August 2019. Kriyās started manifesting in me immediately. I felt a knot sort of sensation in my Sahasrāra and that somebody was pulling at it. I had a painful and burning sensation. I felt pinpricks on my entire body. I felt vibrations all over when I sat for meditation. I could not sleep at night. A lot of Kriyās was happening. I felt a lot of movements in my spine and my head. I had not slept for several nights. I felt the Kriyās throughout the day and night. I used to get fully strained. Sometimes I felt fearful. But over some time the body aches got diminished and now there are no body aches. No vibrations. I feel fully energized. I see a lot of light and colors in the Ājnā Chakrā. I see Shree Chakrā and Omkara Chakrā. I can see Lord Shiva. I feel that the Lord is always with me and talking to me. I have several other experiences which I am not able to pin down. I am very grateful to our Guru Ji.

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

A practitioner: Pranāms Guru Ji and all members of our family are practicing Sāadhan as usual. A half-hour into the Sāadhan I saw Mahāvtar Babāji sitting in a chair beside me in his Ochre Garments his body glowing, his eyes were big and dark. On another chair beside him, I saw Ramana Mahārshi; I also saw Pātriji and Madam Blavatsky sitting in chairs next to him. Then Sāibaba came and sat down. On seeing them, I wanted to get up but they restrained me. I just sat there

watching them. I could not see my children there. I sat like this for about 15 minutes. Then they gave me a silver cup full of Jaggery rice. I had the feeling that I had really partaken 5 spoons of the Jaggery rice. They then gave me an apple and asked me to eat it. I felt I had bit into the apple. They were smiling at me and suddenly vanished. I came out of the Sādhana and saw my husband and children. I felt so happy. Guru Ji, I feel that I am losing energy from my Ājñā Chakrā. I hope it does not affect me. Why do I feel like this? I can see several colors like pink, green, golden yellow, etc. I can see some Gurus but not clearly, I just see their faces. I am just watching them smile at me. I am just meditating on seven Gurus and continue to chant the mantra Omkara and their names and slip into a state of mind when all these things are happening.

My response: Okay, very nice, glad to see your progress; please continue with your practice the same way.

A practitioner: I took initiation from Guru Ji in June but never got much time to do Sādhana seriously. But I tried whenever I was free but, didn't get any results also. Now, from a month I started doing Sādhana seriously but, again no experience. I started thinking that if I can't experience it is ok but I kept on trying. Today, while I was doing Sādhana and I felt the heat in the upper part of my face, more in the ears and heaviness in head till ears. All of a sudden felt something is crawling in the center of the forehead two times. I'm thankful to Guru Ji who helped me in achieving this experience. Though I was not doing it very seriously or couldn't feel anything he didn't leave my hand and kept motivating me.

My response: It seems Kriyās are showing signs of manifestation for you, let's observe more of them over the coming days, it seems this is the first time for you that you have started experiencing Kriyās. I am very happy to know about your today's experiences it seems you did Sādhana for 45 minutes today, as per your message. I think you did it correctly today for the first time, please continue with your

practice same way henceforth, and please remember to exercise self-surrender completely.

A practitioner: Hi, today I sat for three hours. Still having wonderful feelings of bliss and total contentment! I am forever grateful to you Guru Ji.

My response: Okay, very nice, I am very happy to hear about your progress, please continues with your practice the same way!

A practitioner: Pranām Guru Ji, I have noticed lately that I don't care about things anymore like I used to, people, my business, my life, how my business is going to go after the COVID lockdown as it has been directly impacted and where my finances are going to come from. Can you please advice what this maybe? Many thanks.

My response: Basically, a practitioner becomes more and more courageous as the Sādhana progresses, this is directly linked to one's self-surrender to the divinity, and both are directly proportional. Rather, both are the same in concept, it's the direct result of your regular practice, as the karmās are cleaned from your subconscious mind all sorts of fear and anxiety-related thoughts are also cleared as a part of the overall cleaning. As a result, you are left with your natural basic trait in your conscious mind, that basic trait is called "courage", everything else experienced by a human being from a materialistic point of view stems out of that basic trait. That's the reason in India it's hailed as the "Goddess of Courage" which is central to every other wellbeing of a human, this is the reason usually you read in the books that "success lies in courage", this phrase has even been said by the famous French philosopher Goethe, he says "Courage has genius in it". I am very happy to see your progress, please continue with your practice the same way.

A practitioner: Pranām Guru Ji, quick updates about my Sādhana practice. I have not been practicing regularly but at least I do it twice a week. I feel it's becoming more difficult as if I am a beginner. At night I feel a lot of resistance from my mind and unable to sit for longer than 15 minutes

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although, I'm doing my best to surrender. During the day my mind is calmer and I can sit for 45 minutes which always follows a manifestation of Kriyā's of vibrations in different parts of my body.

My response: Please don't worry about the ups and downs in Sādhana; it is quite common for every yoga practitioner all over the world since the dawn of mankind and in every yoga system or tantric system. Basically, they are obstacles being presented in your path due to accumulated negative karmās about the subject of yoga practice, for example, a practitioner must have criticized the yoga system or skeptical towards such subject in past lives. Now, in the current life when the same person wants to pursue the yoga desperately those karmās are catching up, that's the reason. But, there's nothing to worry about it at all, soon they too shall get exhausted, in a way one can say that even the obstacles encountered are also resulting in the elimination of the karmās therefore, there's nothing to worry about it either way. However, it's your perseverance and persistence in yoga practice which

A practitioner: Hello Guru Ji, I had taken Shakthipāth Deekshā from you in September last year (2019). I don't get a chance to meditate that often due to my lifestyle so, I meditate very rarely. But now, since you are doing the group meditation every day and we are under lockdown, I'm taking full advantage and have started meditating regularly with you, in the morning. Today I did meditation for just 40-45 minutes but in between sometimes I went into deep meditation and felt some jerks as though someone pushed me very hard and in my meditative state felt that I'm losing control of myself but then, suddenly my eyes opened.

My response: Excellent, I am happy for you, it seems Kriyās are showing up signs of manifestation, however, please don't get scared and open your eyes, don't try to stop the Kriyās when they are in the process of manifestation, exercise self-surrender and be brave, please continue with your practice the same way.

A practitioner: Gurudev can we please shift our meditation time to 11:00 PM. Felt a strong upsurge of energy from Muladhār to neck today.

My response: 11:00 PM may not be suitable for everyone please. I have decided the 8:00 am time after some deliberation on the issue. Next, I keep conducting Shakthipāth initiation ceremonies also. They need to be conducted only in the morning hours before breakfast. That's the problem.

A practitioner: I generally sit for meditation at 8:00 am with you but today just now my period has started so just want to confirm, if it's ok, for me to sit for meditation as you have your initiation tomorrow?

My response: Okay, earlier I have said that ladies should avoid sitting for meditation along with me during the Shakthipāth initiation ceremony if, they are undergoing the menstruation cycle. Therefore, I suggest you don't join the Shakthipāth initiation ceremony tomorrow. However, you can sit and practice separately at any other time.

ON VIOLENT *KRIYAS*

A practitioner: Today, during the evening meditation, twice I felt small roots spreading towards the backside of the head from the back of my neck. This lasted for 2-3 minutes and after that, I felt the heaviness in the center of my chest. Crawling feeling has now become regular on the upper back.

My response: Okay nice.

A practitioner: Guru Ji, my entire body is at work internally all the time. I got up briefly from my sleep around 12:00 AM and my body shook four times, then I thought of my Guru (you) and Kundalini Ma and went off to sleep again.

My response: Okay, very nice! Yes, it happens that way, Kundalini energy remains active round the clock, whether you are sleeping or not. The body getting shaken with a jerk is a typical Kriyā, please continue to practice the same way.

A practitioner: This sudden body getting shaken with a jerk sometimes happens to me. This used to happen before initiation also.

My response: Okay, That's a sign of awakened Kundalini only.

A practitioner: I am feeling angry and egoistic. I had dreams of my ego. At no cost, my thoughts are stopping.

Whatever this is, it's quite uncomfortable and unpleasant.

My response: Okay, these kinds of emotional roller coaster will be there in your life as you keep practicing meditation.

This is happening for your good only; for cleaning your karmās. There's no need to worry about it.

Sometimes you will experience pleasant emotions, and sometimes unpleasant, and sometimes even disgusting. You need to endure all. But kindly don't expect pleasant Kriyās only.

You need to learn to remain a mute spectator. Soon all such emotional karmās will be cleaned up. Then you will start experiencing peace of mind. Not much time has passed since your Shakthipāth deekshā; kindly bear this in mind. Of course, it will take a long time. Just continue with your practice without bothering or caring about anything. Be brave!

A practitioner: Many times I feel a crawling sensation on my back while sitting at home. Family members may or may not be present around me at that time. I just let it happen unless I am called upon, or have to do something. Is that the correct approach?

My response: Okay, understood. Don't worry about it during such moments. Let the Kriyās happen even if other people are present. As long as they are internal Kriyās, nothing will happen to them. Energy will not get transmitted to them. What I meant by not practicing in public places is that your Kriyās should not be visible to other people. Especially, Kriyās about body movements or those that are audio related, etc. Otherwise, it is okay for you to practice in a good place once in a while even if it happens to be a public place. But no chanting of mantra loudly in such places.

A practitioner: Yesterday, the evening session was the longest, of around 40 minutes. Tickling like feeling was there in the lower back which was crawling towards the upper region. For the first time, the crawling feeling stayed for a longer time in the chest area. There was numbness in my left

hand. The crawling feeling at the lower back region can be felt throughout the day. Is it Kriyā or is it because of cold weather?

My response: Let's observe more of it over the coming days. Why jump onto conclusions about it. But I am happy to see your progress. Please continue with your practice the same way. Try and sit for that much duration every time you practice.

A practitioner: On Saturday, I was sitting in my shop doing my work. Suddenly there was a heavy sensation in my head. And my shoulders started rotating, but only for a few minutes. After that, this hangover kind of a thing remained for the next whole day resulting in my inability to sit for Sādhana for more than 20 minutes. On the following Monday, I sat for over an hour with great difficulty and I felt more of anger and was not able to withstand anger.

My response: I understand the sensitivity of your emotions. This is a typical phenomenon that happens when a large chunk of karmās is cleaned up. The mind is like a freshly wounded body, just bear with it for some time. It is only a temporary phenomenon. Soon it starts becoming immune to such emotional fluctuations.

I am happy to see your progress. Please don't worry about your Kriyās or the duration of your practice. They are happening properly the way they are supposed to happen. The duration of the practice also keeps changing. It keeps fluctuating so, no need to worry about it. Please continue with your practice the same way.

A practitioner: Guru Ji, what about the hangover which is constantly present in my head, creating heaviness and confusion?

My response: Yes, it will also be there. Usually sometimes when you have a good session of meditation the effect lasts for the next 2 or 3 days. But there's nothing to worry about it. I am sure it may not be that uncomfortable for you. Just endure it, it is all for your good only.

A practitioner: I had a very strange experience while I

was sleeping. I felt I was lying down and my whole body was experiencing lots and lots of energy flowing up and down and my body was shaking vigorously (not actually, just felt during sleep).

I felt that someone's fingers touched the middle of my back. Then, I thought in my dream that "this is energy let it work, let me not interfere". I felt during this time, I was making sounds also, sounds like we see in the movies which show a possessed person. All of this was happening in my dream. Suddenly, I woke up. I very vaguely remember that something like this was happening. Don't remember things clearly.

My response: Okay, very nice, maybe it could be Tandā state also, usually, such kind of experiences do take place. You might have more of such experiences also. There's nothing to bother about such experiences. However, I am happy to see your progress.

A practitioner: After a long time, I am sharing my experiences during and after Sādhan. In short, I experience feeling various pleasant smells at random times. Powerful flashes of energy into Crown and Base Chakrā! Very strong jerks from Base to Crown Chakrā when I am at the point in between waking and sleep states!

Automatic shifting of hands and feet! Eyes moving upwards and most important many times I get a strong intuition of future events like; an accident or about a meeting with a person. Amazingly, all these intuitions are correct. From the last few days, all these feelings have subsided and it seems I feel nothing during and after my Sādhan. Maybe, it's also the part of siddha mahāyog.

My response: Excellent, I am very happy to see your progress. As you have already informed me, it's okay if you couldn't write about your experiences regularly due to your eye problem. However, I am happy that you have managed to share your experiences. Please don't bother if your Kriyās have subsided a bit. Please understand that Kriyās are only a means for cleaning of your karmās, as your karmās get

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cleaned Kriyās will naturally subside. However, you will continue to experience many more Kriyās of different varieties for a long time to come. Hence, no need to worry about it at all. Please continue with your practice the same way.

A practitioner: From the past few days I am sitting in Sādhana for almost 90 minutes. I am facing huge pressure of thoughts. Flood of thoughts.

Many a time, I feel like stopping the Sādhana but instantly something in me tells me to hold for a while. I am finding it difficult to sit in Sādhana. I am facing earthquakes, landslides, and floods of thoughts in my forehead.

A huge black screen appears with jerks in the whole body. At last, I fail to understand whether I am happy or sad or peaceful or violent. I am confused to such an extent that I feel I like wanting nothing. Just sit in peace. Since the intensity of thoughts is very-very high.

My response: Okay, understood but, there's nothing to worry about it at all. It's normal Kriyā only, in case if you feel its uncontrollable then, you can stop the Sādhana for a few days and start again.

Otherwise, if you are feeling uncomfortable temporarily you can focus your mind on routine materialistic things. However, I am very happy to see your progress, please continue with your practice the same way.

A practitioner: Pranām Guruvugaru, today my Sādhana lasts for one hour normally it is 45 minutes. Today it was a deep Sādhana. In between so many colors and vibrations were felt. Today, I felt very calm that, my mind was not permitting me to come out. That much calm I felt.

My response: Okay, very nice. Glad to see your progress, please continue with your practice the same way. God bless you!

A practitioner: I am currently in Hyderabad, India where I met Guru Ji and His Holiness Swamiji Sahajananda this week, beautiful encounters.

This morning's meditation in the hotel was deep around 1.

5 hours at 4.30am, thoughts were churning through my mind of the past days and physical Kriyās moving through me. Then, there were moments of space, blank, thoughtlessness where, there was a kind of glow in the space, neither subtle nor overt.

Then, during and after the shower, I had emotions running through me, crying for no reason, feelings of gratitude for this pathway arising, and the meetings of Guru Ji and His Holiness. I express my humble gratitude to the Shakthipāth order and Guru Ji.

My response: Very nice, I am very happy to see you in India. It's actually your destiny calling you to India, glad to see you practicing even while on tour. All practitioners are requested to note this; you don't need to stop your Sādhan while on tour. Nothing stops you from practicing even in hotel rooms, may you get fully benefitted by this tour, please continue with your practice the same way.

A practitioner: Guru Ji, for the last month till today I am struggling with my life, everything is falling apart and my mind is too sensitive that I sometimes end up talking to myself. My emotions are too heightened how do I cool this overactive mind?

My response: Mind becomes a little hypersensitive in the initial stages of practice; it's like a freshly wounded body.

It's a temporary phenomenon only before it becomes immune to all emotions; it's just a matter of time.

Please endure it bravely, there's nothing to worry as long as you are practicing regularly. Please stop the practice for a few days in case you feel that the pace of events is overwhelming otherwise, there's nothing to fear about it at all.

You will not suffer from any adverse effects by Shakthipāth whatever, is happening with you is meant for your cleaning only. Please remember that it pains a bit when a thorn is being removed from the flesh therefore, please endure it bravely.

My blessings will always be there on you, please remember

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your Guru and seek relief whenever you are in a desperate situation.

A practitioner: Has anyone been dealing with spirits visiting you of late?

My response: Yes please, there have been instances where some of our members have been experiencing them but, be assured that they are Kriyās only, please don't worry about it at all.

ON VARIOUS DOUBTS DURING PRACTICE

A practitioner: Okay, I have understood. Sir, all the Kriyās I have experienced are always internal and spontaneous. I had never chanted the mantras loudly. Due to the scarcity of space, I have to do Sādhana at home in my room but my wife is present a few times. There is no bodily movement visible. Still, I will try to see that while doing Sādhana nobody is present, or at least she is asleep. There is another observation I would like to ask you about. Our family belongs to a lineage where one of our ancestors was a great saint and was worshipped as a Guru. His lineal descendants are carrying the gurugaddi. The present guru called me up to invite me for an upcoming mela to be held. When I started speaking to him, I had a head spin. This has happened before also when I visited a temple or when there were discussions about some other gurus with my friends. Are these also the outcome of Kriyās?

My response: They could be Kriyās; but don't worry about them. You can go and visit anyone. There's no problem with that either; but please remember that Kriyās will keep happening round the clock even when you are working or bathing or eating, etc. You may not be doing Sādhana at that time. Nevertheless, Kriyās will go on; sitting

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for Sādhana is more of a formality. But it is to be done regularly. That's the essence of it.

A practitioner: Guru Ji namaskar, I want to ask you two doubts about Sādhana. When I sit for Sādhana in my house I don't know why but, I can't concentrate for more than 10 minutes. I visited one Math of Sadguru Shankar Maharaj in Pune. I tried to do Sādhana there in the Math. I felt very energetic and fresh and my session was around 40-45 minutes. After that, I read your message in the group that we are not allowed to do Sādhana in a public place. After that, I have not tried Sādhana in a public place. I doubt that while doing Sādhana at my home, I can't concentrate. Is that because of the negative energy around me? Another doubt is that the mantra you have given is the guru mantra for me. But while doing Sādhana and chanting mantra after some time another mantra (Shri Swāmi Samarth) which I was chanting from a song comes in my mind and unknowingly I start chanting that mantra. Is it normal or what else can I do to concentrate on guru mantra?

My response: First of all, please understand that what we are supposed to do in our path is Sādhana. It is neither meditation nor mantra chanting. Sādhana means that kind of practice which is done by the awakened Kundalini energy internally, in auto mode. A mantra has been given to you to chant while simultaneously focusing on your Guru to kick start the Kriyās. Once, the Kriyās begin, the mantra chanting and focusing on Guru's image stops automatically. Then, you are supposed to observe the Kriyās as a mute spectator. This Sādhana can be done either sitting on the floor, or chair, or even lying down. It seems you are mixing up this with other practices. For example, the energy starts controlling your life comprehensively provided you don't resist. This kind of thing doesn't happen in other yoga systems. There's nothing known as negative energy surrounding you. It is your own accumulated stock of negative karmās which are preventing you from your Sādhana. Otherwise, there's no power anywhere else that can impact you in any way. In a nutshell,

what everyone experiences is their reflection of the karmās in the external world. If you say that, you can sit for a long time in someplace, there must be some reason for that. For example, I can also sit and watch some films on a screen for a full two or three or even four hours. That's because my mind is attracted to such activities. Whereas, when you try to do Sādhan, your karmās are preventing you from yoga practice by posing as obstacles. Obstacles can be in any form like a disease, or some guests coming to your house, or some urgent work popping up suddenly, or loss of interest to do Sādhan on a particular day, etc. These obstacles are presented to you because of your negative karmās towards the yoga practice in the past. For example, a person must have criticized the yoga practices or made fun of the Gurus, etc in past lives. As a result in the current life when you want to do yoga practice desperately those karmās will now pose as obstacles. The remedy is to exhaust them.

On this path, your karmās are meant to get destroyed. So, your mind naturally starts entering the state of samādhi. Obviously when you couldn't do Sādhan for more than 10 minutes some kind of negative karma would have got cleaned up. This is what you need to understand. You will not be able to enjoy blissful meditation at this stage. Yet, for that, you need to free yourself from your karmās. I have no idea what all you have done in the past. Everything will get washed away. That's why you must be remembering the old mantras. Sometimes our practitioners have been repeating some mantras which they have never learned. Therefore, there's nothing strange in you remembering your previously practiced mantras. They have been imprinted on your mind like karmās which you need to clean up now after Shakthipāth. I hope you have understood the concept now. Lastly, the practitioners are advised not to practice in public places, because Kriyās can take any form. People might think that the person has become mentally deranged etc. That's the reason.

A practitioner: Dear Guru Ji, yesterday after completing

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my duties I performed Sādhan for 1 hour before I retired to bed. I had started the meditation with the mantra that you had given me. Which gradually got lost and I started hearing a distant sound. Similarly, I felt a pleasant shock on my forehead. I also felt a bit afraid. I felt something happening on my forehead and then I felt a light touch.

My response: Nil

A practitioner: Pranām Guru Ji. I want to understand. How long the daily Sādhan or practice needs to be done, to get maximum results. I understand this is a gradual process. But it would be good to understand how the length of time affects the results.

My response: There's no such fixed time as such. However, I have observed that mediation lasts for approximately 40-45 minutes initially. Then it jumps to about 90-100 minutes. Thereafter it jumps to about 120-130 minutes or so. Thereafter 160 minutes or so and thereafter about three hours or so! It is only my personal experience. Usually, I find it jumping by about 40 minutes at each level. However, there's a distinctive difference in the depth of meditation you enjoy when it goes beyond two hours and distinctively different when it is for about 3 hours or so. But that doesn't happen very often with me. Usually, I used to clock about a 2 hours session in the morning and another 2 hours session in the evening. Otherwise mostly I used to practice only once, either in the morning or the evening. All said and done; about 100-120 minutes of practice once a day should be adequate. Sometimes, when you have a deep meditation the effect lasts for 2-3 days. All this is just for general guidance only. Otherwise, there are no such specific timings laid down anywhere.

A practitioner: Pranām Guru Ji. I have one doubt, is it necessary to be an empty stomach while doing Sādhan every time?

My response: Empty stomach is ideal. But you can practice after a gap of about 3 hours if you happen to eat a major meal. Otherwise don't have to bother too much about

it if it is a light meal.

A practitioner: Guru Ji, I need clarification on surrendering to the Shakti, Kundalini, and/or Master. I still see the self in the self-surrender. Please help if am making sense.

My response: Please understand that the problem you are facing is indeed the problem of everyone including me. The state of perfect self-surrender is a far cry for us still. Therefore, there's no need to worry about it too much. However, as you practice and advance on your path slowly and steadily the degree of yourself surrender will increase. Obviously, there are no special techniques as such. Just focus on your practice and the karmās will continue to get destroyed. As the karmās get destroyed your mind will get elevated to higher platforms. Lesser the egoism the higher will be the platform reached by you. The next thing is there's nothing for a human being to surrender to, as such. This concept of self-surrender is valid till such time we all are in a state of dualism otherwise. In the end, nothing else is left other than your SELF because you are the only truth. It's you who is being reflected in every creature. That's what's called self-realization in human languages. Therefore, there's nothing to despair. For the time being, just surrender yourself to the divinity or Guru in everything you do. When you drink a sip of water offer it your Guru first. Before you eat anything offer it your Guru first. Before you step out of your house remember your Guru. Before you step into your house remember your Guru. When you are in some trouble remember your Guru for relief. When you are blessed with some success remember your Guru. Before sitting for your meditation remember your Guru. After the meditation remember your Guru. While in meditation remember your Guru, when Kriyās don't happen remember your Guru, before you sleep remember your Guru. After you wake up remember your Guru. As a result of this constant invoking of your Guru's image, you end up accumulating the essence of Guru, or Guru tattva as it is called. This in turn results in

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remembering your Guru even during the dream state, but one most important thing. Please DON'T remember your Guru when Kriyās is happening. Otherwise, Kriyās will halt. I hope you get the idea now. Invoking the Guru is the same as invoking the God of the cosmic power or mantra etc. It is the same thing. Since God is formless or the cosmic energy is formless or the mantra sound is formless, you are taking the external aid of your Guru's image. That's all about it. Kindly read the pdf which I sent you earlier, *Guru Gitā*. That's the essence of self-surrender for the time being as long as we are in a state of dualism. Whatever I have told you above is exactly what I practice.

A practitioner: Guru Ji you said not to remember the Guru when the Kriyās are happening. Why's that please? Why would the Kriyās halt?

My response: Suppose you get scared of some terrible Kriyās occurring during your practice. As per the teaching you are supposed to endure and remain in a state of a witness so that all karmic stuff associated with such type of Kriyās is cleaned. If you happen to remember your Guru at that time then obviously your mind gets diverted. Kriyās will halt obviously. Here remembering the Guru amounts to seeking his protection. That's the reason. The same thing is applicable when other Kriyās take place. You are supposed to remember your Guru always so that Kriyās kick start. That means your Guru is only a medium for you, not an END. Please remember this. The end aim of all yoga is a state of thoughtlessness or samādhi. Guru is only temporary; not permanent. In the end, the relationship with your Guru also needs to get severed. Otherwise, it becomes an obstacle for your Kriyās to start during a session of meditation. It is akin to you having learned to swim in the waters. You don't need a life jacket any longer. Otherwise, it will slow down your speed. The same concept applies here also. Kriyās will halt or at least will slow down for sure, if you remember Guru during that time.

A practitioner: Pranām Guru Ji. I have a question. In

the Gita, the Lord said that the soul after it departs from the earthly body can take any of the two eternal paths; The White path and The Dark path. Does Shakthipāth initiate a pass through the white path, as they are lighter due to the reduced karma's?

My response: Actually, it's not fitting into our concept of Shakthipāth. The question pertains to afterlife phenomenon. I have no idea of such things. Gita, as scripture, is meant for the general guidance of all mankind. The same text also urges Arjuna to become a yogi to realize his divine nature. Whereas, Shakthipāth is meant for the awakening of Kundalini energy so that karmās get destroyed. As the karmās are destroyed; self-realization starts dawning. There are no more Gods or scriptures or anything else for that matter. Because whatever substratum is left is YOU who is the eternal truth. Then where's the question of you going anywhere? Let alone the dark path or light path! Please remember that all scriptures or religions or Gods or Goddesses or mantras or Guru or anything else is valid only till such time we are in a state of dualism. That means as long as our karmās are present. It seems you are mixing up the Shakthipāth concept with the rest of the literature. After Shakthipāth everything is doomed. That means all your ideas of Godhead or anything else is doomed. You are on a path of no return now, provided you practice regularly. That's why I said your question is not fitting into our concept. Lastly, my knowledge of the Gita is very poor. Therefore, I can't comment on what Gita says. But I understand that it covers all independent yoga paths. That's why Krishna tells it from different angles or yoga paths. That means the same concept is told from different viewpoints. I don't remember it exactly from what viewpoint the above-mentioned statement is from, as you wrote. Whereas, Shakthipāth is the mother of all yoga techniques!

A practitioner: Guru Ji Namaste, my Sādhan is like this. After sitting I seek blessings of the Gurus of the Shakthipāth Paramparā. Then I start chanting the mantra. And try to

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concentrate on your image and try for self-surrender. Then Kriyās start slowly like crawling and flow of energy on the forehead and back neck and sometimes all over the body. Then, sometimes some thoughts start coming. I allow them and try to be a witness. Then, once again, I try to concentrate on your image. Finally, at the end before leaving my seat I pray to all the Gurus of the Paramparā for their blessings. I was consciously trying to concentrate on your image while Kriyās like crawling and energy flow like feelings were happening. What changes should I do to correct my Sādhan and get the maximum result? Please advise, Guru Ji.

My response: When Kriyās start, just keep observing the Kriyās like a mute spectator. Let the mantra chanting continue because mantra chanting should stop on its own. You should not stop the mantra chanting deliberately. There's a small catch here. Suppose mantra chanting stops on its own without your awareness. Later if you happen to realize that mantra chanting is not taking place then don't try to start chanting again. Just leave it. Continue to observe the Kriyās. Whereas focusing on Guru's image is concerned, you can leave it the moment Kriyās begin. That means there's a possibility that Kriyās have begun and you stopped focusing on Guru's image but mantra chanting is going on. Sometimes both focusing on your Guru and mantra might stop together.

A practitioner: Guru Ji, I haven't been meditating regularly due to work schedules, kids, and my pregnancy. I would like your input on what else to do?

My response: Please keep chanting the mantra remembering your Guru as much as possible. That will offset it to some extent. But please try and practice meditation at least once in a few days. Otherwise, continuity will be broken if there's a long gap. Please don't worry about it.

A practitioner: Guru Ji, I try at least once or twice a week but I'll chant the mantra from now.

My response: Yes, you should not stop chanting the mantra because it can be done at any time or anywhere.

A practitioner: Dear Guru Ji, I did about 45 minutes of meditation today. But, I couldn't sit as I was feeling very uncomfortable. So, I lied down and did the mediation. I don't think the meditation was very deep but, I got a very heavy head after the meditation. My problem is that I cannot mentally say the mantra. As then there is the hassle of concentrating on the mantra. I'm unable to let go of myself and I feel I get very conscious. So, I had to say the mantra softly. Such that I could hear it and only then, I could meditate. I want to know is it ok if I can say the mantra (will try to be soft), instead of doing it mentally?

My response: Okay then, no problem. You can do chanting of the mantra. But please try and do it silently, if possible. Please do it without moving your lips. Let the tongue and vocal cords move. In case you find it difficult then you can move your lips also. If, you are still finding it difficult then, only do the chanting aloud. Technically, there's nothing wrong as such. The only issue is the mantra effect will be more powerful if it is internalized. After you practice for a period, later on, you can try and internalize the mantra. Please do it at your convenience for the time being. Please don't worry about the meditation not being deep. Please remember that you are not supposed to do any meditation as such in our path. You only sit for meditation. Even mantra chanting itself will come to a halt after some time. Therefore, what you are supposed to do thereafter is simply remain a mute spectator and observe the Kriyās. The mind will naturally start entering into samādhi or thoughtless state gradually, as your karmās get cleaned. Right now, your accumulated karmās are preventing you from entering into deep meditation or samādhi or a thoughtless state. I hope you have understood the concept now.

A practitioner: Guru Ji, during evening Sāadhan today my head staggered for some time and all my body trembled slightly. Nowadays, vibrations, energy flow, and crawling are happening only on the upper body, head, and face. Guru Ji, what all things one should not do or avoid immediately after

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Sādhana? Anything, please advise.

My response: There's nothing to avoid or not to do after Sādhana. I am happy to see your progress. Please continue with your practice the same way.

A practitioner: Do Kriyās vary/manifest differently when sitting vs. lying down for mediation? Sādhana lying down, I am experiencing neck/head and leg movements more frequently than when I sit. I do Sādhana mostly sitting down but occasionally lying down. Also, I am curious why there would be a difference.

My response: The awakened Kundalini energy is all-knowing. It knows about your posture also, it manifests Kriyās based on the prevailing external conditions. That's why it doesn't manifest Kriyās when you are in a public place. Similarly, if you are lying down or sitting in a chair it means there's a change in the external situation. Therefore, some of the Kriyās may be manifested appropriate to the prevailing situation. Here, you need to understand that you don't influence the type of Kriyās by deliberately lying down on the bed in anticipation of a particular set of Kriyās. In that case, your action of Sādhana becomes fresh karma. Kriyās may not manifest or at least may not manifest according to your desire. Another issue is, normal Kriyās might manifest which manifest for you when you are in a sitting posture. Therefore, the crux of the matter is, while it doesn't matter in which posture you are practicing but at the same time certain types of Kriyās might manifest when you are in the lying posture. For example, you must have read in my book about strange kind of Kriyās which manifested for me, I have experienced very powerful energy trying to floor me down akin to a wrestling match. This kind of Kriyā is perhaps possible only while a practitioner is in a lying posture. This is just one example; please understand this from this perspective.

A practitioner: The answer is simple then, that is to just keep practicing.

My response: Yes, please.

A practitioner: An observation, when I lie down, I feel some energy around my navel, Manipur Chakrā area, and knee jerks, does it mean anything?

My response: That's normal Kriyā only, it doesn't mean anything else. It is happening for the cleaning of your subtle channels of energy. You might continue to experience such kinds of energy flow in every nook and corner of your body, for a long time to come. Please carry on with your practice, no need to pay any special attention to it.

A practitioner: I understand what you are saying here. It seems to me everything is intertwined and trying to sort it out is difficult. Maybe, this is a futile exercise, to begin with. Of course, I do Sādhana and try my best to keep up with your guidelines of surrender and so forth. All of this came out because I was wondering why some days the Sādhana is deeper and on other days is like waiting for a bus. Using the word bus for lack of a better analogy! Again this is not the norm. When I analyze them, it feels like my free will is also at play as the distracted mind goes on a tangential journey. It's only after some time that, "free will" steers the thoughts back to Guru Ji, Mantra, and so forth. So, I wonder why the free will is sleeping at this time only to realize later.

My response: It's Okay, sometimes you have a deep meditation, please don't worry if you are not able to enjoy blissful meditation at other times. The aim is to clear the karmas first. If, your mind gets distracted by random thoughts in between then, just remain a mute spectator and observe them. Please don't apply your free will again and force your mind to focus on your Guru and the mantra. Just flow along with your thoughts, they are also Kriyās, you are not supposed to resist your thoughts also, that's it.

A practitioner: There is also this sort of self-blame that goes on because of wasted time sitting and indulging in useless thoughts, during these times a feeling/thought comes, "no amount of progress is going to be made with this strayed mind". Which is sort of self-defeating and I know that? All in all, I clearly understand what it means to persevere in

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Sādhana and stay on the path.

My response: Useless thoughts arising in your mind randomly is part of Sādhana only. Those thoughts are trying to empty themselves from your subconscious mind, please allow them to arise and simply watch them as a mute spectator. However, you tend to lose yourself and get mingled with those thoughts more strongly sometimes if, they happen to be very pleasant. Let it be so, it will be easy to clear them later.

A practitioner: I have one question regarding Mantra. When the Guru gives mantra to his practitioner, how does he decide which mantra to give? Can the mantra be changed? The reason for asking this question is the ongoing chanting of Rām Nām in the mind. During Sādhana also Rām nām chant goes on for some time. There, I get confused. I do not know about it but at that moment a thought comes if mantra is given by you also becomes Rām then would it make any difference?

My response: I have given you the mantra based on certain directions given to me by my Guru Ji. Actually it is part of a different science, it will be inappropriate for me to reveal those details. However, there's no need to change the mantra as such because, in our path the mantra is meant to act as a vessel for carrying the Shakthipāth from Guru to the practitioner, that's all about it. It has no other significance; the mantra is just one of the four methods by which Shakthipāth is done. Otherwise, there's no need to give you any mantra as such. Please don't mix it up with normal mantra Shāstra. For people who are not practitioners of Shakthipāth, the mantra is given for materialistic benefits because mantra Shāstra is meant for materialistic benefits and not for spiritual growth. Therefore, please don't mix it up with the literature which you find in books or on the internet. In our path it's given only as an additional measure for performing Shakthipāth besides exercising free will by the Guru. Therefore, please don't worry about it at all. The mantra I have given you is a sacred mantra, there's no need to

change it please. I hope your doubt is clear. Many such mantras will come to your mind during Sādhana. They are Kriyās only because you must have practiced several such mantras in your past lives. Now you may be experiencing hearing of Rām mantra. Later on, you may experience hearing of some other mantra, there's no guarantee about it. Therefore, what you are experiencing now is only a Kriyā hence, no need to change the mantra.

Moreover, people also experience hearing some mantras which they have never learned in their life, I hope it is clear now.

A practitioner: Hopefully people are waking up too. Can anyone answer whether sleeping is a kind of meditation? Because we truly feel unconditional or undesired or desired or unwanted dreams while we sleep. Dreams are another expansion of energy.

My response: Sleeping is not meditation please, it's simply one of the states of mind, and with whatever knowledge you enter that state you return exactly with the same quantum of knowledge from that state. To put it in other words, karmās are neither created nor destroyed while you are in sleep state, as simple as that and that's the bottom line. However, you may feel refreshed both physically and mentally; but then, it's not classified as yoga. Egoism is dissolved while you are in sleep state, but it's not considered samādhi or thoughtless state, karmās are neither created freshly nor destroyed, it has nothing to do with yoga, or meditation or anything else. I hope it's clear now.

ON HEALTH ISSUES DURING PRACTICE

A practitioner: I feel a lot of pain at the back of my left ribcage during my Sādhana. After completion of Sādhana I still feel a little bit of pain. During Sādhana I tend to bend towards my left for some time and then towards the right for some time. I also experienced some inappropriate images, and then images of a temple followed by the image of the sun and so on. All this happens while chanting the guru mantra.

My response: Very nice. I am happy to see your progress. Please don't sit too tight during the Sādhana. Let your body remain in a loose position. This might be the reason for your pain at the back of your left ribcage. Kriyās are manifesting for you well. Please don't resist the flashes of thoughts however inappropriate they appear to you. They are Kriyās only which are occurring for the cleaning of your karmās. Please continue with your Sādhana the same way. God bless you.

A practitioner: Energy was rushing towards the head from the right side. The pain was severe. I was unable to sleep and was crying due to pain. That's why today just meditated remembering all the Gurus and stopped it.

My response: Okay, no problem at all. Everything will be fine. Sometimes Kriyās is a little aggressive. It's for your good only. Please don't worry too much about it. Just take a

break. You can start your practice again after a few days or at the earliest, whenever you feel better.

A practitioner: During my Sādhana I often experience incomplete yawning continuously and tears roll down my eyes. Sometimes, it is complete yawning. I have been doing my Sādhana for more than two months. Is it a kind of Kriyā? Kindly enlighten.

My response: Usually Kriyās don't manifest that way. Feeling sleepy or falling asleep during meditation happens for everyone in general. There's nothing to worry about it. They are a kind of obstacles due to past karmās. But as you practice regularly those obstacles get erased. Therefore, please continue with your practice same way. But kindly don't think about Kriyās. Let it take its own time. Two months is not a long time. You would have noticed that some of our practitioners developed Kriyās after several months. Just surrender yourself to the God or Guru or to the cosmic energy and continue with your practice. That's all you are supposed to do.

A practitioner: Is it normal for one to experience pain on the spinal cord and mostly around the waist due to sitting in meditation?

My response: Yes, it happens. But they can't be deemed to be Kriyās or reactions necessarily. They could be related to normal health issues. Kindly take the necessary treatment. However, pain on the spinal system in the form of acute pin-prick kind of thing could be attributed to Kriyās. Please don't worry about them. However, please take care of your waist pain. Try and increase the height of your meditation seat if possible if you are sitting on the floor. Otherwise, you can sit on a chair and meditate if required.

A practitioner: Last night, before going to sleep, there was a lot of activity going on within my body. Then I went off to sleep while sleeping when I woke up around 3 AM I felt something was happening inside my whole body. I cannot explain properly but it was like a huge machine was at work, and that machine was also making a lot of sounds. All

of this stopped moments after I opened my eyes and suddenly, I felt my body was very calm and quiet unlike a few moments ago. The machine was like overhauling my entire system. I didn't feel anything physically, but it felt like a lot of work was happening in all my organs inside my body. Please shed some light on this.

My response: Okay, very nice! It happens that way. Awakened energy will be doing the Nadi shuddhi. That's why every nook and corner of the body will feel its impact. I am glad to see your progress. Please continue with your practice the same way.

A practitioner: Sometimes I have a feeling of pinpricks in my fingers or on the palms of my hand. This lasts for just a few seconds. Is this Kriyā or something else?

My response: That's okay, they are Kriyās only. There's no need to worry about it at all.

A practitioner: I had a 30-minute session today. Just as I sat, within a few minutes, I felt vibrations and stiffness in the back and lights started flickering. My problem is that my sleep is dreamy. Every day, I get dreams resulting in tiredness and dullness in my mood.

My response: It's Okay, sometimes you have a deep meditation, please don't worry if you are not able to enjoy blissful meditation at other times. The aim is to clear the karmās first if, your mind gets distracted by random thoughts in between then, just remain a mute spectator and observe them. in this. It must be affecting your daily work schedule. But you need to bear with this sort of disturbance. As part of this process, a practitioner also experiences too many dreams during sleep. Sometimes dreams will be very strange. Therefore, please continue with your practice the same way. I am happy to see your progress.

A practitioner: After yesterday's Sāadhan I am feeling like I should not talk to anyone. I am getting irritated by even the most minor sound, be it TV or my kid's mischief or my wife's casual talk. I don't like anything. I don't like to talk to anyone anymore. This is continuing until now. I am feeling a

kind of isolation.

My response: This is due to the mind of becoming a little hypersensitive. This happens when a large chunk of karmās is cleaned after Shakthipāth initiation, the mind behaves like a fresh wound on the body. I have cautioned about this phenomenon in my book also. But there's nothing to worry about it. It is a temporary phenomenon before the mind starts to become immune to all such things. Therefore, kindly bear with this for some time! Educate your family members also if possible.

A practitioner: I feel sound and light sensitivity sometimes. Don't want to hear anything and see anything. Just sit quietly with closed eyes.

My response: Okay, That's all right. No problem at all.

A practitioner: There was a weird kind of heaviness in my head, and I couldn't do Sādhana.

My response: That's because of strong opposing karmās against the awakened Kundalini energy.

A practitioner: Guru Ji, I told you about my acute neck pain during my Sādhana. That remains till now. I am now not able to differentiate between spiritual and physical pain.

My response: Please don't keep your neck stiff or sit with your back stiff. You should sit leaving the body slightly loose but keeping your spine straight.

A practitioner: I have a problem. I am feeling like my mind has become very soft now. Silly things are hurting me badly. And I become nervous very quickly. I am meditating for 30-40 minutes, morning and evening every day. Please advise Guru Ji.

My response: This is a very normal phenomenon that happens with every practitioner when a large chunk of karmās are destroyed initially. The mind becomes hypersensitive like a fresh wound. I have warned about this phenomenon in my book also. But this is only a temporary phenomenon before the mind starts to become immune to everything. You need to endure it, please. Kindly educate your family members also about this. There's nothing to

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worry about it at all. Just continue with your practice so that this phenomenon gets over fast.

A practitioner: After a week of my deekshā, I went through the same problem. I used to fight on small issues. But as Guru Ji guided me, I continued with my meditation and it got diluted. Now, they don't bother me, Guru Ji I thank you for your support.

My response: Very nice, I am happy for you; please continue with your practice the same way.

A practitioner: I have another question. Some nights, I feel excessively sleepy and some other times, I can't get sleep however I try. Could this be related to Kriyās? One thing I noticed is that on sleepy days, I generally have long lucid dreams.

My response: Yes, they are related to Kriyās. After Shakthipāth deekshā sleeping pattern gets disturbed. You need to endure this for your overall spiritual growth. After Shakthipāth deekshā mind is subjected to some sort of churning effect. Due to this, all sensual impressions try to rush out. That's the reason for experiencing lucid dreams and also strange dreams. I have explained this phenomenon on a few occasions earlier also. I request you to kindly read the pdf of the book which I shared. Most of your doubts will get answered. Otherwise, I am repeating my answers again and again. Therefore kindly read the book pdf at the earliest

A practitioner: Good morning Guru Ji, yesterday I sat down for meditation from 11:20 AM - 12:20 PM. It was exactly an hour-long meditation. It was powerful, I could feel the vibrations. During the meditation, I started feeling nauseous because of which I had to stop. Just as, I was about to finish with it, I felt like I've frozen. The meditation was so powerful that I didn't feel like getting up, but feelings of nausea made me discontinue the meditation. Today, even in the morning when I'm up I still feel exhausted. I was trying to sit for a longer duration but couldn't continue because of nausea. I felt sick after that, why did meditation cause nausea? Though I felt the vibrations outside my body and in

between, I could feel the gentle cooling also.

My response: All sorts of experiences will be there, but only temporarily. After Shakthipāth your entire cerebral and spinal system is subjected to some sort of churning effect. There might be disruptions in your digestive system, sleeping cycles, etc. But everything is for your good, nothing to worry about at all. It's just that your entire system has now started getting cleaned up. It is still early days of practice for you. Please continue with your practice the same way. You might also experience strange dreams and lots of thoughts etc. Please read the pdf of my second book which I shared with you. It will be very educational. Most of your doubts will get answered. I have some other practitioners also experiencing nausea types of reactions, therefore there's nothing strange.

A practitioner: Pranām Guru Ji, today I want to share some dark secrets and fears of mine. If you remember not long ago I shared with you about a strange fear gripping me from nowhere and I sat in Sādhan for around 1.5 hours. The longest session to date, but that day I didn't disclose to you what it was. Today, I will tell you. Everything is fine and then from nowhere these dark ideas arise that I will convert and become Muslim and all sorts of things of a similar kind. From the last 2 days when I wake up, Allah-hu-Akbar comes to my mind as very first thought. Although I don't mind it, somewhere I am concerned about these feelings. Where they rise from and that too all of a sudden, after some time these feelings diminish too.

My response: First of all there's nothing dark about your experiences. They are very normal. You must understand that we all have undergone numerous lifetimes before our current birth. In some of our previous lives, we must have practiced various religions. Those impressions would have got imprinted on our psyches. During various sessions of meditation, I also used to see visions of all religious symbols. Therefore, there's nothing to fear about it. After Shakthipāth deekshā all those impressions are now getting cleaned up. You should be happy and relieved about that. As you

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progress on the path of yoga religious tendencies will become less and less relevant anyway. I am very happy to see your progress.

A practitioner: Namaste Guru Ji, for the last two days I am experiencing mild sensation on the forehead region all day. And sometimes feel that I am losing my body's balance for some seconds. I checked my blood pressure and it is normal. I am practicing morning and evening every day, please advise, Guru Ji.

My response: Okay, but please watch out for any other health issues. Otherwise glad to see your progress! Please continue with your practice the same way.

A practitioner: I have been having this Ringing in my ears for the last 20 years. Is there a way to know if it is Anāhata Sound or not? What is the Anāhata sound like? What is its significance? Why do we hear it?

My response: It must have been Anāhata sound only otherwise, why would it be heard? It will not have any adverse effects on your health, you just need to endure it, and it is a natural phenomenon for Shakthipāth practitioner's that most of the time it is heard like the hissing of a snake constantly. Sometimes, it becomes so loud akin to that of the steam escaping from a rice cooker. Sometimes, it is heard like thousands of bees humming. Sometimes, it is like small bells ringing. Sometimes, it is like raining outside and a few more unidentified sounds. Whatever, I have written here has been experienced by me for the last 25 years or so. Therefore, I am not writing anything academic from books, and the best part is I have not had any hearing problems due to this. If modern science calls it as tinnitus disease I have nothing to do with that. Are you facing any loss of hearing right now? If so, then, it could be classified as some kind of disease otherwise, what's the problem? If required, you can visit a doctor to rule out any medical issues. When Kundalini energy is awakened and it reaches the region of Anāhata or heart Chakrā this sound is heard. That's the reason why it is called Anāhata sound. Kundalini energy in its primordial

form appears to be in the form of sound, this is also confirmed by Shakthipāth texts wherein it is said that the entire cosmos was created from the sound “Om”. Even in the Christian texts, it is mentioned that “in the beginning was the word, and the word was with God, etc.” Therefore, this could be the reason why it is heard by Shakthipāth practitioners internally without anything being struck externally.

A practitioner: I have a question. I do have good meditations nowadays but, sometimes, as soon as I sit, my right leg starts to ache mildly, and refuses to be fixed in a static position. It compulsively, almost forcefully, moves a lot. Should I think it is part of a Kriyā? My left leg however remains “calm”!

My response: Please doesn’t worry about it if you wish you can change your leg position also. Don’t sit forcefully; sit in Sādhan with uncomfortable legs. Slowly all these things will go away please continue with your practice the same way.

A practitioner: Guruvugaru, as I informed you earlier, I have got treatment for my eyes today. It is a minor procedure. Last one week I was unable to do Sādhan. Now I sat with a calm mind, all of sudden, I felt some vibrations in my chest and face area.

My response: Okay, very nice, glad to know that you are well after your treatment; please continue with your practice the same way.

A practitioner: I wonder if, when I felt excruciating pain in the svādhishthāna before the bolting energy that went down my leg then multiplied around my body was the Kundalini piercing out at 2nd chakrā - it sure felt like it. This was before my initiation.

My response: I remember you telling me about it. The experiences you had before Shakthipāth initiation near Svādhishthāna Chakra are not due to formal yoga practice. The energy was active in your body creating havoc and that too not in proper order. It could be due to carry forward from your past lives. However, with Shakthipāth initiation,

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the energy as such has been stabilized. Now coming to the discussion as to whether it is Kundalini energy or not has not much of relevance. As per the yoga anatomy the cerebral-spinal system is of 7 main Chakrās which we all are aware of. I have read about the existence of a few other intermediate Chakrās or energy centers as well. But they are not primary Chakrās. These Chakrās are not the main primary ones. However, these must be invariably connected to the main cerebrospinal system in general. Further, the entire complex network of subtle energy channels or nādis as we read about them, reach all over the body right up to the bottom of the feet and also to every nook and corner of the body. Obviously when some sort of Chakrā piercing or activation of the Svādhishthāna Chakrā occurred in your case, the effect of the energy would have been felt by you powerfully even going down to the legs. But then, please understand that it is not proper Shakthipāth initiation. It was some sort of accidental tampering with the energy. Obviously, it is Kundalini energy only since, it was experienced near Svādhishthāna Chakrā. Otherwise, as per the texts it's supposed to travel upwards ascending to the crown Chakrā. Of course, it can happen suddenly from any one of the Chakrās and not necessarily from Mulādhāra always. Probably your root Chakrā also would have got activated before that although; you may not have noticed it.

A practitioner: Thanks, Guru Ji. I will read it very carefully to understand the processes. Guru Ji, I am practicing doing meditation from the old days, but I had never felt pain and piercing pain. My body never hurt while meditating.

My response: Just a few days ago only I have given a big explanation to one of the members as to why such things are not experienced. Kindly go above the thread and read the messages. In case, you have taken Shakthipāth initiation later then, please wait for another two days, one of our members is compiling all the questions and answers. He will be sharing the pdf file in the group at that time you can read about it.

A practitioner: Guru Ji, maybe the pain was due to sitting

in meditation for a long period.

My response: You don't know completely about the member's experiences please, it's totally different.

A practitioner: I mean legs are strained due sitting for a longer time at the same posture. Blood circulation stops.

My response: The experiences narrated by the member are completely different from what you are visualizing, please forget about it.

A practitioner: Yes Guru Ji, visualizations, and gaining experience, both are different.

ON VARIOUS DREAMS OF PRACTITIONERS

A practitioner: I have been meditating for quite some time now in the evening at 8.30PM. Each session lasts for 30 minutes. I am getting a lot of dreams. Most are from my childhood. Before initiation I used to get it once in a few months or so but, now it is almost daily. I can remember them well after waking up. Sometimes I wake up from the sleep disturbed by these dreams. I am still getting mild jerks in the backside of the lower spine region. I do not have any pain as such.

My response: Okay, very nice! Please continue with your practice the same way. Please don't worry about the dreams either, because they are known to occur frequently after Shakthipāth initiation.

A practitioner: Guru Ji, I am not worried as you have already told me the time and magnitude varies. But the dreams are quite disturbing. All my past comes through my dreams and a few absurd dreams too.

My response: Sometimes you may encounter very strange dreams or intense dreams! They are the result of your karmās imprinted on your subconscious mind. Therefore, the only remedy to remove them will be through practice. Otherwise, during the dream state, they don't get destroyed, but if you

keep recollecting them then those thoughts would become fresh karmās.

A practitioner: Respected Guru Ji and my dear wonderful friends, Pranām! I had a strange experience the day before yesterday at around 12:00 AM, when I was trying to get some sleep. I suddenly experienced a very intense pain in the Mulādhāra area, which lasted for an hour. After that, the pain completely vanished, which was followed by swelling of the genital organ for about 30 minutes or so. What could this movement possibly signify? I hope my question is in keeping with the decorum of this forum.

My response: Maybe Kriyās are showing signs of manifestation. Let us observe more before jumping into any conclusion. Please continue with your practice the same way.

A practitioner: I would like to share my amazing dream last night. My sister had asked me to question Guru Ji about certain things. I went to him, bowed down and realized I could see Guru Ji's feet, I felt excited and held on to them. At that moment all the information about Guru Ji's feet I read in the Guru Gitā came through and I could feel the energy running through me. Then Guru Ji placed his hand over my head and I could feel the energy pulsating throughout my body. I realized I had received another initiation from Guru Ji and woke up feeling really good. Thank you my Guru Ji for all your blessings. Right now I am going through a major change in my life. This is my confirmation that Guru Ji is blessing and supporting me in those changes. My humble gratitude to you, I feel indeed blessed to know God's blessings are with me always.

My response: Nice, Guru's vision in the dream state is auspicious.

A practitioner: Guru Ji, I remember seeing two men in my dreams, which I don't know in this life. Very clearly, I remember their appearance. What could this be?

My response: You will have a lot more of such visions in the future. They are accumulated memories from your past lives. You might have had some prominent connection with

them. But otherwise, it doesn't mean anything else. Since, you would have met so many people in your past lives. After Shakthipāth deekshā your subconscious mind is subjected to some sort of churning effect. As a result, all memories or accumulated karmās try to rush out at once. As a result, you have strange dreams or visions during meditation, etc, just keep observing them like a mute spectator.

A practitioner: Guru Ji, is dreaming also a type of natural Kriyā? Do our past impressions, desires, thoughts, etc, if they are not strong enough to materialize, get cleared through dreams?

My response: Dream will NOT be deemed to be a Kriyā. However, strange and frequent dreams occur after Shakthipāth initiation. Hence, karmās will NOT get cleaned although dreams occur as a result of your karmās. They simply occur when your subconscious mind is churned by the awakened Kundalini energy. Let me clarify it in some more depth. You might have killed someone during your dream. It will not bind you with any karma. I hope you agree with me on this at least. Therefore, the reverse phenomenon also will not happen. Suppose you are sentenced to death during your dream and you are also hanged to death, upon which your dream is now disturbed and you wake up suddenly terrified. It doesn't mean that your karma has been washed off, because you have been punished during your dream. The dream state is not a waking state. Karmās are committed by a person while in the waking state when actions get tinged with egoism. None of this happens during the dream state. I mean the five sensual organs and also the five organs of action due to which person commits karmās are all defunct. That's the logic. Past impressions, desires, thoughts, etc. If not strong enough will create memories for you. During meditation, they will simply flash as thoughts and die down. This is akin to watching a program on television. If you find the program interesting enough then it might last as a memory for a longer time. Ultimately it will die down. On the other hand, if you keep watching it over and over again. Then it will start

accumulating strength and become a strong karma. Please apply this same logic; you will get the answer to all your doubts.

A practitioner: Guru Ji, yesterday night during the eclipse. I did my Sādhan for 45 minutes but today when I did my Sādhan, the heaviness I felt and the intensity was so severe, that it felt as my body will be blown as if I won't come out.

My response: Okay then, if you happen to feel uncomfortable you can of course stop the meditation. In any case, we are not supposed to forcefully do the Sādhan in our path; otherwise, it will become karma. Please continue with your practice the same way.

A practitioner: Guru Ji, request advice if you feel appropriate about a dream where a red-colored snake bit me. Instead of dying, I used all my learnings and survived. Then, I see a pair of snakes moving away from me and slither away. Is there any significance to this dream?

My response: Okay, but my knowledge of the dream interpretation is zero. However, karmās are neither destroyed nor accumulated during the dream state. But remembering the dream during the waking state will result in accumulating fresh karma. Otherwise, to my knowledge, dreams do not foretell anything as such. However, seeing a snake in the dream is supposed to be auspicious for the practitioners! That's it. An auspicious dream!

A practitioner: Good day Master, meditation has not been regular due to health and economic issues but I do the practice. I have been waiting to ask about a shree sound that I hear in my mind. As to whether I should concentrate on it or go with the mental recital of the mantra.

My response: Recitation of mantras is meant for gaining materialistic benefits like wealth, health, children, etc. Shakthipāth initiation is meant for your spiritual growth. You need to decide what you want from the depths of your heart. The mantra I have given you has been charged with Shakthipāth, it is meant to act as a vessel for the cosmic energy. I don't deal with mantras which are given for

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materialistic benefits. I have no power to ensure that they produce results for you. Please remember that even if you find someone who can give you such mantras there's no guarantee that you will gain success even after practicing them for a lifetime. Therefore, I can only help you with Shakthipāth which I have already done, my advice to you is not to get distracted by such temptations. Please be brave, let your destiny take its course; endure both the pleasant and unpleasant things in life. Soon you shall rise above all such dualities.

A practitioner: Guru Ji, I did Sādhana while on my bed last night. In the dream (not sure if it was a dream), I died. But I was still witnessing everything. Then, I was given two sentences. "I am everything". "Everything is me". I was told to ponder over this and find out what is the difference between these two sentences.

My response: Okay, very nice, it could have been the tandrā state also, that's why you can remember it properly. Glad to see your progress, please continue with your practice the same way.

A practitioner: I saw a saint-like person holding my hand and saying something, looked like an aged Sādhū as he was wearing orange clothes, and saying something. I am repeatedly seeing him but not able to understand what he is saying.

Another thing, how can we judge ourselves or analyze at what level of meditation we are or have reached. If the birds and plants feel like talking, what all this indicates? Is there any step by step progression for judging one's level? As I think all have different experiences then, how to know?

My response: That's okay. Such kinds of visions keep taking place. In future, you might see a lot more of such things. They are auspicious visions only because of your past karmās in previous lives. Please continue with your practice the same way.

A practitioner: Guru Ji, from last two nights I wake up in the middle of the night and see white light. Last night when

the white light came, I felt as if it has come to take me. An option was given to me that if I do not go with it, it will take anyone who is sleeping lower than my bed. I could see the light spreading and searching the bed levels. I was so afraid that, I almost got up and was about to sleep on the floor. Dream it may be but, it was very realistic. And after many years I had this feeling of losing someone. Otherwise, I was kind of detached and never worried or scared of losing someone, knowing that it is the ultimate truth that everyone has to leave this body some day. I am still carrying this strange feeling of losing someone dear. Is this that the Kriyās are surfacing my real dumped feelings?

My response: You must have been in Tandrā state, not the dream state. Yes, it's a Kriyā only which occurred to clean up your subconscious mind, all your fears and anxieties will get cleaned up. Otherwise, you don't have to worry about it, such visions that occur during Tandrā state don't foretell any events as such. Losing someone is a natural phenomenon which, occurs when the time comes. Otherwise, such visions don't mean anything, they are just Kriyās only. Please, don't get scared and stop the Kriyās while they are manifesting. Otherwise, you keep carrying those accumulated karmās in your mind which will later obstruct your spiritual growth.

A practitioner: Guru Ji a question. If, body vibrations and jerks are experienced when one is half asleep, would that be a Kriyā or something else? Most of the vibrations I and my husband experience are during semi-conscious and half-asleep state, but we become aware when that happens.

My response: Yes, they are Kriyās only, it's the Tandrā state which, you are referring to. Both of you please continue with your practice the same way. No problem with that at all, cleaning of karmās will take place by such Kriyās. Glad to see the progress being made by both of you.

A practitioner: Tonight, I experienced very strange things while I was sleeping. This happened in the wee hours of the morning. I felt there was someone who entered my bed and

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held me from behind (he was on my left side as I was sleeping turned towards my right). I could feel his hands. I held his fingers tightly with one hand and his head which was behind me with the other hand. (He was covered in a white-colored chadar). His head was fully covered as when I held his head to push him away, I could feel it wrapped in a cream-colored bed sheet.

Then, I called my husband to come on the side where he was. In my dream state, I was trying to wake my husband up. Calling him and nudging him. He heard me after a long time. While all of this was happening, I was aware that this is just a Kriyā and that this person is my manifestation. Yet, I am trying to push him because the feeling wasn't good. It felt as if he was there to hurt me. At this time there was also a feeling of wind blowing at very high speed but only in the localized area of my blanket where he and I were.

Then my husband woke up (this was also happening in my dream only) and asked me what happened. I asked him to come on the other side of the bed. He did that and then this person came on the right side. All this time I was also thinking about you. I was aware that this is a Kriyā but since it was hurting me I wanted it to mellow down a bit if not stop completely. When he came on my right, I called upon the Archangels to protect my husband and son. Then, this thing started pinching me in my waist and with the other hand, he was pressing the bone of my left hand's index finger. It was a little painful. Still, while I am writing this, noises are happening around the house. First, some thak-thak sounds were coming from the kitchen. (No one is awake. My son and hubby are sleeping as we were awake till very late yesterday). Then I felt someone is walking in the other room.

Getting back to the experience, since he was hurting me, I held the fingers of both his hands firmly to try to stop him. Thought about you too, then I resorted to reciting Hanuman Chalisa. Within seconds the wind stopped, he vanished and everything became normal. Then I got up from the bed. Everything outside was as calm as usual. Can you please

throw some light on this?

My response: It's Kriyā only which, occurred during the Tandrā state. The energy is experienced like that as a physical body, there's nothing to worry about it at all. Please don't try to stop the Kriyā during such moments. Please be bold, nothing will happen to you, the entire thing was happening for your good only, basically, your past karmās are being cleaned. Another thing to remember is, please don't recall your Guru either during such moments. Similarly, please don't try out any other protective measures as well, I understand that you have tried chanting the mantra of Hanuman Chalisa when this thing happened. Please try and avoid doing such things in future, just go through the experience whether it is pleasant or unpleasant. At least try it as much as possible, not to resist it by any means. Very nice, I am happy to see your progress, please be brave and continue with your practice the same way.

A practitioner: Pranām Guru Ji, I wanted your guidance. Today, post my morning Sādhana between 3:30 AM and 5:40 AM I went back to sleep again. During this, I had a very vivid dream about someone looking at my palm and asking questions about the number of children I have. Then, he puts his thumbs in my left and right ear and pulled it out suddenly causing a very loud pop (imploding blast) sound in my head. When this happened my mind froze for few seconds and I could feel dizziness for a few minutes. Does this signify anything?

My response: Can't say anything about its significance, however, all such kinds of experiences is normal for the practitioners. Maybe you were in a Tandrā state also, please doesn't ponder too much about it. Glad to know about your progress, please continue with your practice the same way.

A practitioner: Guru Ji please addresses this matter for me. When I used to be a Christian, I had countless visions of the serpent. Sometimes, in a dream, it wrapped around me, sometimes when I began to run it followed me. When I open my eyes, it vanishes for some time then it comes back again

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in my vision. It was terrifying that, sometimes I was trying to cut off the snake's head. Since I started meditating and chanting, I have been seeing it in a vision. What do I do Guru Ji? Please instruct me.

My response: Please don't worry about it at all. Such visions are due to your past karmā only. You must have been associated with the serpents in some way in one of your past lives. Those sensual impressions are now being cleaned up from your subconscious mind, that's all about it. Further, seeing serpent/s during Sādhan is supposed to be very auspicious for Shakthipāth practitioners. Since the Kundalini energy is supposed to be in a serpent form, it's an auspicious sign. You should be happy for experiencing such Kriyā although; the appearance of a serpent causes a bit of anxiety to the mind that's understandable. There's no need to worry about it at all. Please continue to practice the same way with full intensity.

A practitioner: Pranām Guru Ji, I would like to share one of my experiences which, occurred during my sleep. I was taken by some soul around 2 in number to some beautiful place, mainly in the hills where I could see the mountains and while reaching near them, they opened like some hidden empire. Now, I can see houses and people. Upon enquiring about this place from the souls they mentioned, this was their home after death, the selected souls stayed here forever. After reaching that place they put me in some kind of vessel and it opened on the other end. Where some other souls examining my details and were telling me that still I have a lot of time to live and I cannot stay here but, meanwhile they allowed me to roam around and see the place. I've never seen anything like that before and I told them that I would love to stay at that place. They confirmed to me that it was not possible now, but later on, I could join them for a long period. It was a very amazing place and people were very happy and after some time they told me that I have to go back and in a very short time I got awake from my sleep. I was surprised but, could not understand that it was just a

dream or was I really there. It was more like a āshram and well equipped with all the material things. Whatever you want you just need to think about that and at the same time that thing is available for you, it was an amazing experience for me.

My response: Very exotic and excellent experience, all due to your past good karmās only, appears to be a very auspicious dream. Obviously, they are the past accumulated sensual impressions on your spiritual pursuits done in previous lives, very happy to hear about your dream experience.

Glossary

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

Ajñā chakra: The energy center 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 center 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.

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

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

Brahmacharya: The practice of celibacy!

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

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

Chakra: An energy center in the cerebrospinal system!

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

Chidakash: The mind space!

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

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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.

Dhanteraspuja: 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.

Guṇās: 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.

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

Manipura: The energy center 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.

Mantrashastra: 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

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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.

Mūlādhārāchakra: The energy center 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!

Parāshakthi: The supreme primordial cosmic energy!

Parayanam: Recitation!

Patanjali Yoga Sūtras: 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.

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

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

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

Puja: Worshipping ceremony in India!

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

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

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

Rishis: Sages of India!

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

Sādhana: It is the phenomenon of involuntary practice that

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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 center 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 yogapactices 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: *Shambhaviḍeeksha* 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 *shambhaviḍeeksha* 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 *Siddha Mahā* yoga system.

Shakthi: The primordial cosmic energy!

Shakthi peeta: The primordial cosmic energy center!

Shiva murti: Form of Lord Shiva!

Shri Phal: Coconut!

Siddha mahā yoga: The grand yoga system encompassing all the individual yogasystems 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!

Svādhīsthānāchakra: It is the energy center 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 yogatexts.

Tantra: A form of yoga system.

Tāntrīc: Practitioner of *tantra*! A form of yogasystem!

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.

Vaishñodēvi: The Goddess located on the *Trikūta Mountain* in *Himalayas* in the State of Jammu and Kashmir in India. It is the most popularly worshipped energy center.

Vedanta: It is one of the six systems of Indian

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philosophies.

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

Vishudha: The energy center 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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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 *Shaktipāth* Guru incidentally.

