



# *The Power Unknown to God*

My experiences during the awakening of  
Kundalini energy

**Colonel T Sreenivasulu**

Copyright © 2014 T Sreenivasulu

All rights reserved.

[www.sahajananda-ashram.com](http://www.sahajananda-ashram.com)

## *Dedication*

Salutations to the woman who roamed half naked on the streets of *Srinagar* seven hundred years back in the Kashmir Valley of India! Salutations to the greatest genius ever produced from the ancient valley of *Shaivism*! Salutations to the vanished mendicant whose funeral rites could never be performed due to clash of religious claims to the dead body! Salutations to the epitome of womanhood! Obeisance to that grand *yôgini*, *Lallêshwari*! Or *Lāl Ded*! Or *Lallā*!



His Holiness Sri Swami Sahajananda Tirtha in the year 2009 at  
the age of 85 years

# Contents

Salutations from the Author	
Acknowledgements	
Map of routes and places under reference	
Blessings from His Holiness <u>Sri Swāmi Sahajānanda Tīrtha</u>	
Introduction	
<i>Yōga</i> in Brief	
<i>Sidha Mahā Yōga</i>	
Four Paths to the Grand <i>Yōga</i> System	
<i>Kundalini</i> Energy	
<i>Shakthipāth</i>	
Brief History of the Secret Order of <i>Shakthipāth</i>	
<i>Kriya</i>	
Structured Manifestation of the Energy	
Awakening of <i>Kundalini</i> Energy	
Manifestation of the <i>Kriya</i>	
The Ascent of Energy along Cerebrospinal System	
Dynamics of the Energy	
Special Reactions in Cerebrospinal System	
Interface between the Energy and Practitioner	
Life as <i>Kriya</i>	
Transformation of the Mind	
Guidance from <i>Guru</i> during Practice of <i>Yōga</i>	
Final Word	
Glossary	
<i>Āshrams</i> of the <i>Shakthipāth</i> Order	
Monks of the Shakthipath Order	

## *Salutations from the Author*

My illusion is this Energy! My intellect is this Energy!  
My egoism is this Energy! My mind is this Energy!  
My body is this Energy! My love is this Energy!  
My wrath is this Energy! My pride is this Energy!

My lust is this Energy! My greed is this Energy!  
My breath is this Energy! My life force is this Energy!  
My life is this Energy! My dream is this Energy!  
My sleep is this Energy! My humility is this Energy!

Space is this Energy! Time is this Energy!  
My salutation is this Energy!

Truth Absolute is this Energy!  
Consciousness Absolute is this Energy!  
Bliss Absolute is this Energy!

Mysterious is this Energy!  
Inexhaustible is this Energy!

This is called Kundalini Energy!  
The Power Unknown to God!

## *Acknowledgements*

I would be forever indebted to my childhood friend Dr VVSS Chandra Sekharam and his wife Mrs V Rajeshwari in whose residence I had been initiated into this *yōga* system!

I would also like to convey my gratitude to my fellow practitioners Mr Kamal Kumar, Mr Ravi Kumar Kousik and Mr Ajay Hamsagar for editing the early drafts of this book and for carrying out the analysis from *yōga* point of view!

I could have never written this book without the blessings of my *Guru*, His Holiness *Sri Swāmi Sahajānanda Tīrtha*! His Holiness was continuously monitoring the writing of this book right from the initial stages so that I do not go off the main track from *yōga* point of view!

I am grateful to the publishers for ensuring a very high standard of comprehensive editing, formatting, cover designing and printing of this book!

I would like to sincerely thank the Directorate of Military Intelligence (Indian Army) for granting me the necessary clearance to publish this book!

Map of routes and places under  
reference





## *Blessings from His Holiness Sri Swami Sahajananda Tirtha*

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

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

The idea can also be applied to other forms of human relationships. For example, a person may visualize the Almighty or the Divinity as an enemy who needs to be defeated on a battlefield, or as a military genius who can conquer any foe very easily. Similarly, an individual may visualize the Divinity to be the perfect teacher who can impart Absolute Knowledge. In addition, the Divinity can also be visualized within the parameters of various other ideas such as a supreme power without any form; or as a male who is extremely handsome, youthful, and all-powerful; or as the

merciful mother or father or brother. This list is not exhaustive in any way.

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

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

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

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

The only purpose of human existence is to join the individual spirit or soul with the universal soul, or God. As per the *yōga* texts, the necessary unique cosmic mechanism

has been provided only in the human body.

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

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

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

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

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

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

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

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

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

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

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

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

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

Many a time, the author referred the manuscript to me due to inherent fears about the validity of the theory and authenticity of the experiences. Here, I would like to say only one thing. The supreme primordial force knows best about each and every vibration in the cosmos, for it itself is the very vibration.

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

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

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

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

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

— Sri Swami Sahajananda Tirtha

## *Introduction*

During the last 2,500 years or so, the human race has undergone significant changes. Here, I am not speaking of historical events pertaining to socio-economic changes, but instead of the different realities the human race has been subjected to.

Every reader must be aware that some of the religions that exist today were not practiced before the advent of the Christian era. Similarly, many new religions have come into existence since the Christian era began. Hence, the religious outlook of the human race in some parts of the world has undergone major changes. Furthermore, ideas about the Earth being at the center of universe were in vogue during the time of Aristotle and Plato. Later these ideas changed during the time of Copernicus and Galileo. A new realization had set in, and people finally became aware that the Earth was not at the center of universe, and that all the planets revolved around the Sun. Furthermore, during the time of Newton, the universe was conceived of as a mechanical model. From the mechanical model of Newtonian era, the reality about the universe has become mathematical in nature based on the theories of Einstein and also the theory of quantum mechanics. Therefore, the ideas about our universe

or the reality in which humans exist have never been constant. Hence, this book briefly addresses some of the issues pertaining to humanity's religious beliefs, philosophical attitudes, scientific breakthroughs, and finally the quest for peace.

As a reader in the 21st century, you must be familiar with the various religions that have come into existence during the last 2,500 years or so. Most of the religions which exist in the world today have originated during this period. Perhaps the only exception in this regard is Hinduism—its origin cannot be dated due to the lack of recorded historical evidence. It is not even possible to guess when the practice of Hinduism began.

The same can be said of the various philosophical systems that have been developed both in the West and the East. Again, it is hard to ascertain when certain Indian systems of philosophy originated due to the lack of recorded historical evidence.

The human race has been around for much longer than 2,500 years. Though we do not know much about the millennia preceding this period, we can assume that various civilizations must have existed in various regions of the Earth throughout time. Perhaps, these civilizations followed some unknown religious systems or were based on some unknown philosophical beliefs.

Since recorded history goes back only 2,500 years or so, I will focus solely on this period for the purpose of general illustration.

Besides the various religious systems and philosophies, modern scientific enquiry, too, owes its origin to this period. The various concepts of Aristotle, Copernicus, Galileo, Newton, and Einstein were all developed during this time.

Lastly, let us talk about peace, which is a fundamental necessity. I do not have to elaborate much on this, taking into



consideration the amount of human blood that has been shed during the last 2,500 years.

What good is a religion or a philosophy or a science or any other idea, however grand it is to a human being, when it does not bring lasting peace and happiness? Therefore, it stands to logic that every religion, philosophy, or science as such has been developed by the human race in the quest for peace—which is the true nature of the human being or the spirit. The distinction between religion, philosophy, and science is as superficial as the conception of religion by the human race.

Religious systems, civilizations, philosophies, and scientific ideas come and go. Nothing lasts forever. It is lasting peace to which a human being has the fundamental right, and this book focuses solely on this aspect.

Somehow, by hook or crook, everyone should aim to slip into this lasting state of peace and march towards immortality, which is home for all humans.

This is what is called *yóggá*! How it is accomplished is what this entire book is about. Let me now focus on the main theme of my book.

The entire cosmos is pervaded by energy. Even modern science accepts this pervading presence. However, the definition of energy has been comprehended by human beings within the narrow limits of our intellect and limited earthly vocabulary. The existence of humans in isolation, away from the all-pervading energy, is not possible, even from the perspective of earthly logic. However, the ego of humans does not allow anyone to reconcile with this fact. I have elaborated on this adequately in one of the chapters.

The human intellect itself is a part of this energy, which is present everywhere. Science has missed out on this crucial aspect, leaving it to philosophy and religion to ponder over. Science does not even consider the subject of psychology

under its scope. However, its quest for a grand unified theory is in sharp contrast to its approach. How can a subject find a unified theory of the objective world in a standalone mode when the very Self or the subject is also an integral part of the world.

Here is the fundamental error that has occurred.

Science has drifted onto a different path and into the unknown depths of space and time. It has enthralled itself with the theories of black holes and the point of singularity.

The conclusion by science about the origin of universe and its ultimate fate is generally the same as what has been stated in the ancient *yoga* texts.

Let me try and put it in a nutshell.

The primordial energy, which has originated from the unknown entity called God or the Supreme Divinity, manifests as the cosmos. One can speak of this origination as the Big Bang or the beginning of creation, or use any other terminology one wants. I am not a scholar who has mastered the art of logic with Earthly vocabulary. Similarly I am not a scientist who possesses the knowledge of mathematical precision and who can explain the point of singularity. Living in this age of black holes and relativity, everyone must be aware of the fact that even the very pillars of modern theoretical physics are not consistent. As per my little knowledge of modern science, the theory of relativity and quantum mechanics contradict each other. Hence, no such efforts have been made in this book to demolish the beautiful philosophical and rational edifices of the universe. Therefore, I beg pardon from the philosophers and proponents of theoretical physics if my humble book appears to be contradictory in any way.

However, all that I wish to convey to readers is the fact that the cosmic energy or the cosmos include human beings and their intellect. A human being doesn't exist separate from

the cosmic energy.

Therefore, how can the human intellect—which is a product of the primordial energy in its grosser form of manifestation—comprehend the finer form of this energy? As I subsequently elaborate in this book, this energy in its primordial form is all-conscious and powerful just like the Supreme Divinity. The energy is the Almighty or the very Self of a person. I have elaborated on this adequately in the book.

However, the human intellect is the immediate and next grosser form of the primordial energy, but is tinged with the color of egoism or the “I-ness” principle. The idea of a separate existence, away from the rest of humanity and the Almighty or the Divinity, springs from the ego. The spirit dwelling within the human body gets trapped and tricked into believing this by the Supreme cosmic power, which is responsible for creating this cosmic illusion. I have elaborated on this in one of the chapters in a detailed manner. However, the human intellect can be classified as the first creation or the first thing created in this illusionary world. Therefore, up to a certain degree, it can comprehend everything about the cosmos. Hence, adequate respect has been accorded to this grosser form of the primordial energy in the *yōga* texts. In fact, it is the creative form of the primordial energy.

However, it is not God or the Almighty!

Thereafter, this energy assumes the next grosser form and manifests as mind and the five senses. Here, the application of free will is also exercised.

From the mind, the energy further assumes various subtle forms of various life forces. Finally, it is these life forces that manifest as the gross human body comprising of flesh, blood, and bones. I have very briefly elaborated on the structured manifestation of the energy into human form in one of the chapters.

After creation is completed at the individual level, the

balance of energy in the human body is concentrated and located half-way between the anus and the genital region. The energy thereafter continues to project and sustain a sort of illusionary world on to a person's psyche through the cerebrospinal system.

A similar parallel creation is executed at the collective level of humanity. I have elaborated on this in one of the chapters.

The energy in an individual is in fact a miniature model of the cosmos. To put it another way, a person needs to realize the Self in order to understand the true nature of this energy. The Self and energy are one and the same.

Hence, there is no need to focus outwards into deep space in order to understand the origin of universe. All the forces that exist in the universe also exist within the Self of a person! However, for this process of Self-realization to occur, the mind itself needs to become the observer, the object of observation, and also the laboratory.

Furthermore, since the task of understanding the finer form of the primordial energy is technically not possible for the human intellect, the very primordial form itself needs to reveal its true nature to the person during the advanced stages of *yōga* practice. The human intellect is nothing but a form of the energy. It is in fact the next grosser state of the primordial energy as it starts manifesting into the human form and also simultaneously creates a world of illusion. Hence, the intellect cannot comprehend the true nature of the primordial energy through its own effort. When the mind is in a tranquil state, devoid of any modifications, the intellect also surrenders completely without exercising any of its natural function of discrimination. The Divinity or the supreme energy in its primordial form reveals its true nature to itself, which has so far been in a state of ignorance and which is also enshrined within the Self of a person. It is akin to a gem that reveals its splendor after the dirt has been removed.

This process of achieving Self-realization is called *yōga*.

For this kind of divine process to begin, a venerable teacher or a guru who himself or herself is Self-illuminated needs to help the individual by tampering with the primordial force within them. In doing this, they put it in reverse mode causing the involution or destruction of the psyche, which results in Self-realization.

The primordial energy in its destructive mode completely erases the ego in a person along with all their emotions. It also reveals its true nature. I have elaborated on the structured manifestation of the energy into human form in one of the chapters very briefly since it is not possible to get into the intricacies of this highly complex subject within the scope of this book.

As the first ray of Absolute Knowledge starts dawning in a person, the distinction between religion, philosophy, and science start to get blurred. The laws of physics breakdown (or are no longer applicable), just as they do in a black hole at the point of singularity. That means all the laws that govern the gross physical universe—due to which the infinite spirit enshrined within the Self thinks it is only a human being—start losing their power to bind the spirit. The same phenomenon generally takes place in a black hole, as per my little knowledge of modern science. Various laws of science, which govern the universe, no longer apply when a star or a galaxy collapses to a point of singularity in a black hole. Hence this comparison has been made due to the common factor of the breaking down of the laws of science. Thereafter, even the laws of *yoga* have to breakdown for Absolute Knowledge to emerge. This is a very high spiritual state wherein the supernatural powers stop manifesting for a *yogi*. Trust me as I pour my heart out on this paper, the human race can theoretically never understand the point where the laws of *yôga* breakdown. It is when this breakdown occurs that Self-realization happens, and Self-realization occurs only at the will of the Supreme Divinity. As per ancient Sanskrit texts, there have been numerous occasions

when a *yôgi* has fallen, even from such high spiritual state, due to the misuse of supernatural powers.

As the mind settles down into a tranquil state devoid of any modifications, the person experiences the mind collapsing inwardly into infinity—just as might happen in a black hole to a star system or a galaxy as it collapses to a point of singularity, as mentioned above.

However, there is one common factor in both these cases. The laws of science governing the physical universe no longer apply. It is due to this reason that a *yôgi* is not bound by the laws of science!

While the process of involution of cosmic energy occurs in the cerebrospinal system of a person, numerous reactions are experienced by the person. These reactions are both physical and mental, and also pertain to external daily life. Hence, it is not a mere theory that is being discussed in this book.

Rather, the theory is discussed simultaneously along with direct personal experience.

The title of the book has been chosen for exactly what it means. As illustrated in numerous Sanskrit texts, even the celestials or Gods will have to take birth as human beings for their final salvation.

The kind of literature presented in this book is generally rare to come across.

Personal experiences during the awakening of *kuṇḍalini* or the cosmic energy are not supposed to be revealed to the general public as per the *yôga* traditions since it is injurious to a practitioner from a spiritual point of view.

However, the tradition has been violated purely from an altruistic point of view so that practitioners do not get confused during the course of practicing *yôga* when unexplainable and irrational reactions develop in their bodies,

minds, and daily lives.

Furthermore, it is also my intention to inform the reader that unexplainable and irrational experiences (in the context of modern science) do indeed occur in reality and are not limited to only scriptures, speculation, and academic debates.

This book has been written primarily for the benefit of practitioners of *Sidha Mahā Yōga*, a *yōga* system practiced by the secret “Order of *Shakthipāth*.” However, it will also be of great assistance to others practicing any other type of *yōga* system since the awakening of the *kundalini* energy is common in all *yōga* systems.

Therefore, this book can be read by anyone who is practicing any type of *yōga* system. It may act as some sort of practical reference guide. It may provide answers to a wide variety of questions pertaining to *yōga* in general.

Similarly the book can also be read by any general reader since the subject dealt with is the very essence of life. The right inspiration can drastically alter the course of life in a positive way!

A general reader may not fully comprehend the subject. However, it might perhaps evoke a bit of interest and inspire the reader to head in the right direction. I have included a few chapters on the subject briefly for the benefit of a general reader before narrating my own experiences.

Even if one reader is adequately inspired in the right direction, I will consider that my effort in writing this book has not been in vain.

With humble obeisance to my guru, His Holiness Swami Sahajananda Tirtha, I wish upon the reader inspiration towards the right direction in pursuit of the Divine!

— Author

## *Yôga in brief*

The Absolute Truth that is present in the cosmos, or this visible universe and beyond, is the Supreme Divinity!

Every religion has been harping on about this grand truth since the dawn of civilization. However, earthly religions appear to differ in their exposition of this grand truth, even though the substratum of every religion is the same Divinity. Just like a human being is biologically no different from a human being of another race, a philosophy, an idea, or a doctrine pertaining to the Divinity within the Self cannot be drastically different from what fellow beings honestly experience. At the fundamental level, there remains an underlying unity in all experience, even though the superficial perception of every human being appears to differ from that of others in the context of his or her comprehension of reality or the divine.

Even the languages constructed by human beings—in order to communicate amongst themselves—do not have much in common. No wonder that the human race has not exhibited any consistency in comprehending religion!

Perhaps the very genesis of conflict among religions lies in the diversity of languages.

Modern science, as far as its success story is concerned, can be credited with bringing about some sort of unison with



## The Power Unknown to God

regards to understanding the universe. However, this scientific understanding alone has not been adequate enough to ensure peace and harmony on the planet. The human race continues to be unable to comprehend the futility of fighting in the name of religions, and conflicts go on as ever. Fusion between world religions, philosophies, doctrines, dogmas, and also science may not be the necessary precondition to lasting peace and happiness.

Then what is the solution?

Would the direct manifestation of the Divinity on Earth ensure direct promulgation of peace and harmony on the planet?

Has the Divinity not manifested over and over again in various parts of the planet in the form of various divine incarnations such as Rama, Krishna, Buddha, Jesus, Allah?

What happened as a result of these incarnations?

Has the human race become any happier than it had been in the past—in spite of the direct presence of these divine incarnations?

The answer is no. In fact, it has become unhappier.

The Supreme Divinity has been broken down into different names and forms by human beings in the name of various religions.

It is important to remember that the infinite spirit enshrined in the human body and the spirit that pervades the cosmos is one and the same.

The Divinity cannot be broken down!

The various religious systems, which exist in the world today, constitute different paths leading to the same mountain peak—that of the Supreme Divinity.

Hence, it can either be said that a particular religious system is supreme and is the only true path to the top, or it

can be said that all religious systems are different paths leading to the same destination.

One can argue that not only are both of these points of view true, but that there is also no difference between both these views; they mean the same thing.

Here, readers might question how anyone practicing a particular religious system can claim that his or her path is the only true path?

This can be answered using the following analogy.

For a mountain climber, the thing that matters most is reaching the top. Since it is the terminal objective that matters (reaching the top of the mountain), the means employed or the path chosen to get there turns out to be the correct way or path due to the sheer fact that it has correctly led the person to the mountain top. Hence the person has every right to claim that his or her path is the best or the only true path. There is nothing wrong with this claim. The same logic applies to all other people who make it to the top of the mountain through different paths.

Everybody who is standing at the top of the mountain can claim that their respective path is the right one. It is indeed a grand truth being proclaimed by the person standing at such a lofty height. No one is even competent enough to question another on this count.

However, it is not the same when people start saying that their respective paths are the best, without having achieved the state of Self-realization. They cannot make this claim while attempting to climb the same mountain as they have no direct knowledge of the summit. All their knowledge is from scriptures. It is based on what has been handed down to them by their religious systems (proclaimed by those who had reached the mountain top earlier).

No person in this world can truly claim that he or she belongs to a particular religious system just because he or she

is practicing it. In this way, anyone can put on the garment of a new religious system just by undergoing the external rituals required for religious conversion.

Similarly, no person can truly claim to belong to a particular religion by virtue of being born to parents practicing that religious system. If a couple belonging to different religious systems were to marry, how would they decide which religious system to impose on their children? Don't children have an independent original right to belong to any particular religious system of their choosing?

Therefore, the stamp of a religion can't be truly put on a person by virtue of birth or religious practice.

I am not trying to say that one should not marry someone practicing another religious system or that one should not convert to some other religious system. All that I want to say is that a person can truly make his or her claim to a religious system only after achieving Self-realization through a chosen path. It is important to focus on the terminal objective and not fight about the supremacy of the means employed.

Let me assure the reader that the futility of fighting in the name of religion is realized long before completing the first lap towards the goal of Self-realization.

Splitting up of the Divinity in the name of various religions appears to be a conscious act of the very Divinity itself. Perhaps the Divinity has manifested in different regions of Earth from time to time, in order to cater to different groups of the human race (based on differing social conditions) which again were created by the Divinity itself.

However, people belonging to each religion continue to try to prove their supremacy over the others. Hence, we see so many conflicts in the name of religion!

Perhaps, some sections of the human race might claim that they are a happier lot and therefore, there is no need for any more fresh ideas regarding the Divinity. They are indeed

blessed if there is any element of truth in their claim.

In modern times, the Almighty or the Supreme Divinity is being marketed everywhere in the world. It doesn't matter whether there is any element of truth or not in people's claims of direct experience of the Divinity. Since creation itself is illusionary in nature, the Divinity itself is being understood in the same tone.

Such a great amount of degeneration has taken place from the great traditions of *yōga*.

What is the solution?

The solution lies within the human mind.

It is the manifestation of the Divinity within the Self.

You can call this Self-realization, or direct experience of the Divinity, or salvation, or divine grace or anything else. However, it is strictly private business.

Although, the spiritual brilliance of a person has a direct impact (limited) on the rest of humanity, the benefit of Self-realization is strictly personal.

However, just like a lamp that can light up a million lamps without losing any of its original brilliance, an enlightened person might be able to ignite a spark in millions of minds. But, for a person to achieve the final salvation, the Divinity needs to be manifested within the Self alone.

The mechanism of manifestation of the Divinity within the Self is what is called *yōga*. Once the Divinity is manifested within a human being, the merger with the Almighty or the Divinity is simultaneously affected. Self-realization in a person that he or she is not separate from the Divinity results in this terminal state.

Furthermore, all the *yōga* texts focus on the fact that every human being is basically a miniature model of the Divinity or the Almighty.

## The Power Unknown to God

The only way for a person to attain lasting peace and happiness is through Self-realization, as it reveals to them that their true nature is that of the Divinity.

It is only a Self-illuminated human being who can be of any assistance to humanity. Whether the person has managed to ignite one mind or a million minds, lasting peace and happiness in whatever measure can be passed on to the human race only through a Self-illuminated human being. Such a person can be called a saint, or a sage, or a guru, or a venerable teacher, or by any other name one desires. It is not the name which matters but the fact that the person needs to be Self-illuminated.

The first and fundamental step towards Self-realization for any human being is the igniting of the spark within them by a venerable teacher who himself or herself is Self-illuminated. A person who himself or herself is in darkness cannot lead others who are also in darkness.

After this initial ignition of the spark in a person, the concerned person is required to manifest the Divinity within the Self, alone, without any further external assistance. Since the Divinity is enshrined within the Self of every human being, there is no necessity for any external assistance. It is only the initial ignition that is required, and of course direct supervision up to a point—till the baby learns to walk without a wheel walker.

I will subsequently elaborate on this “wheel walker” idea in later chapters.

The cosmos (which include human beings) is the grosser manifestation of the primordial energy of God. One can say that the Divine manifests as the cosmos, or as this visible universe and beyond while simultaneously pervading it.

As far as human beings are concerned, the same Divinity is enshrined within the Self and is manifested in the form of the human body. As a result, there are two apparent parallel

creations. One is at the collective level of humanity and the other is at the individual level.

I will subsequently elaborate on this.

It is only the Divine or the supreme cosmic energy that exists, and nothing else. Therefore, the primary focus of this book is on the concept of Self-surrender to the Supreme Divinity or manifestation of the Divinity within the Self. These are one and the same thing.

The Supreme Divinity is this very energy, and likewise this energy is God.

The supreme energy manifests as the visible cosmos and beyond, and as the collective conscience of humanity. However, this energy (after the creation of the human race, or after the Divine manifested in human form), has remained dormant and is located somewhere deep inside the vast and infinite cosmos. It may not be theoretically possible to determine the exact location of this energy in the cosmos. The energy needs to reveal this itself; it exists in a form that cannot be comprehended by the human intellect. However a *yōgi* who is in the advanced stages of *yōga* practice is able to comprehend this energy. The dormant energy continues to project and sustain a world of illusion with regards to the collective conscience of humanity.

So, the primordial energy of God after manifesting as the human body at the individual level remains dormant and is located at the base of cerebrospinal system—halfway between the anus and the genital region. However, it continues to project and sustain a world of illusion within the psyche of the individual.

The energy (which has manifested in the form of the human body) when tampered with by a self-illuminated venerable teacher or a guru, swings into reverse mode, thereby causing the involution or destruction of the psyche. Creation at the individual level is undone so that the person

becomes self-illuminated and merges with the Divine.

Here, the reader might wonder whether it is theoretically possible for all of humanity to achieve the state of Self-realization simultaneously. As per ancient Sanskrit texts, creation (at the collective level) is undone by God from time to time at the closure of each epoch. Here, I would like to acquaint the reader with the cyclic nature of creation. As per ancient Sanskrit texts, creation (at the collective level of the human race) is instigated by the Almighty from time to time.

What I will proceed to say on this subject, is purely my personal opinion. I am not knowledgeable enough to comment upon a question of this magnitude.

In the case of an individual person, when creation is undone, it results in Self-realization in a very controlled manner. It is the practice of *yōga* coupled with the grace of a guru that results in this terminal state. How creation is undone at the individual level has been explained in detail in one of the chapters.

However, when creation is undone at the macrocosmic level by God, the phenomenon of collective self-realization by the human race may not occur.

The reason is very simple. Firstly, there may not be adequate time for the entire human race to experience the breakdown of the laws of science followed by the breakdown of the laws of *yōga* at the time of cosmic delusion. (I have explained what I mean by the breakdown of the laws of science and *yōga* in a subsequent chapter.)

Secondly, Self-realization can only occur at the will of the Divinity. And the Supreme Divinity is something that is widely well known to be mysterious in nature.

I cannot comment any further on this subject.

As far as the individual is concerned, the Self-illumination or realization that he/she is none other than the Divinity,

results in direct knowledge of the nature of the supreme energy; because the Supreme energy is the very “Self” of the individual.

Therefore, there is no need for human beings to search for the source of the Supreme primordial energy anywhere else inside the vast cosmos. It is present within the Self. It is the very Self.

Upon being sparked, the primordial energy, which is located at the base of the spine, starts to climb up along the cerebrospinal system. As the energy ascends to the cerebral region, the person experiences the movement of this energy directly within the body.

Modern science cannot give any rational explanation for this process. A person needs to experience the flow of this energy directly within their body to believe it.

Furthermore, the movement of the energy within the body itself is not all that takes place. First of all, the energy triggers a Pandora’s box of nerves all over the body. Then it starts cleaning the human mind of all its sensual impressions without any voluntary effort from the person. A sort of divine interface is setup between the mind and the cosmic energy.

As the energy ascends to the cerebral region, the mind is elevated to higher and higher platforms. As the first ray of Absolute Knowledge dawns upon a person, the Absolute Bliss experienced within the Self cannot be described and cannot be explained in earthly languages.

No scientific knowledge—modern or ancient—can give any rational explanation for this mind-boggling phenomenon.

This is what happens when *kuṇḍalīni* energy or the cosmic energy is awakened in a person.

This is what is called *yōga*—the cosmic mechanism of merging with the Supreme Divinity!



## The Power Unknown to God

This book is about my personal experiences pertaining to the awakening of *kundalini* energy. I have attempted to describe my experiences without any reservations. Though narrating such experiences violates the traditions of the *yôga* system, it has been done with purely altruistic intentions.

Here, I would like to inform all general readers that *yôga* is often thought to consist of only postures and breathing exercises. However, all these techniques are only a means to awaken the cosmic energy. The technique itself is not *yôga* at all. However, all the postures and breathing exercises form an independent *yoga* system and its purpose is fully served after the *kundalini* or the cosmic energy is awakened.

Similarly, meditation as such is only a technique used to activate the dormant cosmic energy. Only once the energy is activated can its purpose be fully served.

Other techniques may also be used such as devotion to God, performance of duty in worldly life without attachment to results, etc.

Every *yôga* system contains a particular technique aimed at activating the cosmic energy. This applies to all *tāntrīc* practices as well. The technique itself is only a means. *Yôga* as such starts only after the cosmic energy is awakened in a person. This process is similar to a “return journey,” which starts only when a person turns back and starts walking.

*Yôga* means the joining of individual or a human soul with the Supreme universal soul called God.

This process cannot begin while the cosmic energy is projecting a world of illusion outwardly through the ego, the intellect, the mind, and the five senses.

One needs to be focused inwards first; and no person can deliberately do this all by himself or herself. I will subsequently elaborate on this.

Upon activation of the cosmic energy, the return journey

or the involution or the destruction of the psyche begins, and finally dissolves into the source from which creation at individual level was done.

This source is called the Self of a person, or the spirit, and is of the same nature as that of the Almighty. Just like a spark in a fire.

So, various techniques are used to awaken this cosmic energy in the form of various independent *yôga* systems. After the *kundalini* or the cosmic energy is awakened, all independent *yôga* systems merge into one single grand path!

## *Sīdha Mahā Yōga*

It is the grand path or the grand *yōga* system that begins after the *kundalini* energy is awakened, which is called *Sīdha Mahā Yōga*.

All the *yoga* systems, *tāntric* practices, religious practices, philosophies, doctrines, dogmas, etc., which exist in the world today, are there to basically wake up the dormant cosmic energy located inside the human body. This can be done directly or indirectly using a wide variety of techniques which somehow activate its reverse mode of destruction or involution! I have elaborated on the various categories of techniques, which are generally used for the purpose of awakening the cosmic energy in one of the chapters.

This is the standard cosmic mechanism inside the human body for the purpose of Self-realization. Self-realization cannot occur technically by any other means. In fact it is a gift from the Supreme Divinity to the human race. The process of awakening of the cosmic energy can be directly experienced by a human being within the body. What else is required for anyone who still entertains any doubts regarding the validity of the theory?

Why is destruction or involution necessary?

It is necessary because the creation or evolution of the human being needs to be undone by the same cosmic energy so that the underlying substratum or the Divinity, which is enshrined within the Self of every human being, can be revealed. This is what is called Self-realization or salvation.

I will subsequently elaborate on how this process of involution or destruction of the psyche occurs in an individual.

This supreme primordial force of the cosmos, after having manifested as a human being (as the miniature model of the cosmos), remains in a sort of dormant state at the base of cerebrospinal system. The word dormant is used to highlight the fact that the creative phase is already over. However, the primordial energy is never dormant in the exact sense. This force continues to project a world of illusion into the psyche of the human being, and sustains it through the medium of intellect, egoism, the mind, and the five senses.

After this energy is woken up by a competent teacher or a guru, it swings into the reverse mode, thereby destroying the psyche of the practitioner of *yōga*. The supreme force finally dissolves back into the source, the Almighty, thus leaving the human mind filled with Absolute Knowledge. The nature of the Self or the Divinity is revealed!

So, the very primordial force that created human beings needs to undo the creation in exactly the same way and in reverse order.

This is the very essence of “Life” as expounded in a variety of ways all over the world since ancient times. Therefore, without this divine grace, it is not humanly possible to achieve the state of self-realization through one’s own effort alone.

A person may go and search all the corners of the world, perform the most severe religious practices of the highest order, do anything and everything; still it will all be futile. The

cosmic energy needs to be woken up first by a Self-realized venerable teacher or a guru. Till then all efforts will amount to practically nothing other than providing a temporary peace of mind to the practitioner.

That is why, absolute Self-surrender to the Almighty is generally insisted on in all religious systems of the world, because it is the only way to attain Self-realization.

Once this cosmic energy is triggered in a human being, all paths will get converged into one grand idea about God for the final salvation of the human being, leading to Self-realization. In a nutshell, what I mean to say is that after the *kundalini* energy is awakened in a person, all the ideas about Divinity will undergo a drastic change. The distinction between religions will no longer exist in the mind.

You can call this one “grand” religion, or *yōga* system, or a unified theory.

All Earthly languages, which originate from the human intellect, have an inherent limitation with regards to the description of something that cannot be grasped by the intellect.

Hence, all the religions, philosophies, doctrines, *yōga* systems, and so on, can only provide different paths or techniques to guide a person up to this point of waking up the dormant cosmic energy. From this point onwards, perception of the Almighty starts converging into one grand idea for all! Let me assure the reader that the very fabric of the mind will get altered very drastically from this point onwards. The very idea of the Divinity will undergo a profound change. I have narrated adequately on this aspect in one of the chapters. To put it in plain language, a practitioner of *yoga* will not even come to know what has hit them. The required transformation in the mind occurs in a flash. The supreme primordial force starts propelling the person towards Self-realization without any further voluntary effort.

In the case of practitioners of *Sidha Mahā Yōga*, this cosmic force is activated by the grace of the guru or the venerable teacher who is already functioning as a medium of the supreme primordial force for the benefit of humanity. The *guru* tampers with this force by using a technique called *Shakthipāth* or “descent of the energy.”

I will subsequently elaborate on this technique in this book.

Hence, this *yōga* system is not an independent *yōga* system, like all other the *yōga* systems which have their own ways and employ their unique techniques to awaken the dormant *kuṇḍalini* or cosmic energy. However, all paths of various practices will get manifested as one grand path as the realization sets in that all paths lead to the same Divinity in the end!

Therefore, the very platform that humanity seeks out with the help of various scriptures, religions, philosophies, doctrines, *yōga* systems, and *tantric* practices is already granted to the practitioner of *Sidha Mahā Yōga*. This is the reason why it is called the grand *yōga*!

However, this higher spiritual platform, which has been granted to the practitioner directly through the shower of divine grace from a *guru*, doesn't bring about Self-realization overnight or even over a few years. The benefit of *Shakthipāth* or descent of the divine energy is strictly limited to awakening the *kuṇḍalini* or the dormant cosmic energy.

The awakening of this energy puts the practitioner on a course that prevents them from ever returning to a regular lifestyle. Perhaps, it is at this point that the dream of several past births finally fructifies. Awakening of *kuṇḍalini* energy in a person is an extremely rare phenomenon. In fact, all the worship of God done by the human race is for this purpose. All *yōga* systems and *tantric* practices are meant for this purpose only. Without the awakening of *kuṇḍalini* energy, nothing can happen technically from the spiritual point of

view. Usually no human being is capable enough to affect the awakening or, to put it in better words, to receive this divine grace in one lifetime. Hence, it is the dream or the hard work of several past births that finally culminates in this divine grace.

From an earthly point of view, it can be said that nothing spectacular will happen materialistically. However, everything has been granted to the practitioner from the divine point of view. It is a myth among humanity that whenever *kundalini* energy is awakened in a person, something extraordinary is bound to happen materialistically. Every reader must be familiar with the fact that any person who goes to the altar of any god in this world, basically goes there begging for several materialistic things. It is very rare that a person goes in front of the altar of any god purely seeking the divine grace from the spiritual point of view. Whenever, the Supreme Divinity showers its grace, it is in the form of awakening of *kundalini* energy. The Divinity is not concerned with illusionary requirements of humans for petty earthly things.

Everyone and anyone cannot be initiated into this *yôga* system readily, because the mind of a person may not be able to sustain the force. Furthermore, the force may not even work in a person due to the lack of required conditions (in the mind). It is perhaps for this reason that existence of this system has been kept alternatively secret and public once in every six hundred years, depending on the prevailing social conditions. This is something that is widely believed among the fraternity of the Order of *Shakthipāth*. Just imagine a situation where everyone is running to a guru for initiation into this *yôga* system, when it cannot be granted.

Here, the reader is requested to understand my bereavement. I wish it had not been this way. Alas! Free human will has turned out to be only an illusion. This world is the creation of God. Other than absolute self-surrender to the Almighty, there is nothing else that can be done to

achieve salvation. Only divine grace can save a person. This can be best understood through the following examples.

A pig in a pit filled with mud doesn't like to get out of it until something pricks it hard enough!

A frog in a well thinks it has seen the whole world until the time someone throws it into an ocean!

Similarly, human beings exist in "a pit" or "a well" called "life"!

Now, something needs to happen to each of them for them to be able to comprehend the eternal Absolute Truth! *Kundalini* or the cosmic energy, the supreme primordial force, does exactly that. The person in whom this energy has been awakened is dragged by force and shown the Absolute Truth!

Unexplainable and perhaps irrational to modern science, *Sidha Mahā Yōga* shines like the sun, showering knowledge and peace on to humanity.

Let the whole world go to hell.

Do not be concerned. You shall dwell alone in the cosmos forever. For your true nature is Absolute Truth, Absolute Existence, and Absolute Bliss! This is what *Sidha Mahā Yōga* promises to humanity.

I have made a feeble attempt in this book towards the fusion of science, philosophy, religion, *yōga* systems, and anything or everything else!

I have opened the doors of my internal world narrating my personal experiences from an altruistic point of view!

I have bared my mind with humility and without any reservations!



## *Four paths to the grand yôga system*

It has been widely proclaimed by all *yôga* texts that the grand path to Self-realization can be broadly classified into four preliminary paths. These paths only pertain to the initial stages that take place before the awakening of *kundalini* energy in a person. Here, the reader is requested to remember one thing. All types of effort made by any person in the world to worship God in any form (like *yôga* practices, *tântric* practices, or any other practice) are solely geared towards the awakening of *kundalini* energy. In *yoga* terminology, all this effort is considered to be atomic or very minute. The actual effort starts after the *kundalini* energy is awakened in a person. However, there is a catch here. After the *kundalini* energy is activated in a person, there is nothing left for that person to do through his or her own effort. All the work is done by the primordial energy, internally. Hence, awakening of the *kundalini* energy is the first stage in the process of Self-realization. Therefore, all efforts preceding this can be called preliminary in nature.

The first path is Absolute Self-surrender or devotion to the Almighty.

Here, a person performs all actions as an offering to the Almighty. In this frame of mind, all the sensual impressions

that have been recorded in the mind of the person are burnt down at a rapid rate. Thus, the person is led to a state of thoughtlessness, which is the terminal objective in all *yōga* systems!

This path is generally considered to be the fastest way to Self-realization!

However, the reader is requested to keep in mind that destiny unfolds at a rapid rate when following this path, although under the full protection of the Divinity. Hence, this method is also considered to be very safe, because it is said that a devotee of the Lord is never abandoned or allowed to drift away from the path and fall down.

This technique of Self-surrender for the purpose of Self-realization is more suitable for people who are emotional and sensitive in nature.

The next path requires the squaring off of all actions—both good and bad—in this earthly life. This entails destroying all sensual impressions by physically experiencing the resultant fruits. Let me further elaborate.

Every sensual impression recorded in the mind of a person acts as a seed for the subsequent construction of their future destiny. When this reaction is experienced by the person in the form of destiny, impressions of even this fresh experience are recorded in the mind. These impressions in turn once again become further cause for future destiny. Thus, the wheel of causation carries on and on in a never-ending cycle. However, readers must remember that a person exercises total control, but only before an action is performed. Once an action is performed, no control can be exercised over its outcome. Further, the outcome of an action cannot be predicted, since the person technically loses all control over it. Under these conditions, a person needs to destroy all sensual impressions from the mind. This is possible by experiencing destiny as it unfolds, so that all the sensual impressions are exhausted from the mind. However,

at the same time the person needs to ensure that no fresh impressions are recorded back into mind. Again this is possible only if the person becomes a mute witness to his unfolding destiny without getting emotionally attached.

Here I would like to give a small tip to *yoga*-practitioners. The freshly recorded impressions (formed as destiny unfolds) are relatively easier to clear. It all depends upon the degree of emotional attachment exercised by the practitioner while experiencing his unfolding destiny. Less emotional attachment means it is easier to clear the recorded impressions and vice versa.

This path is a very delicate one. A person has to be alert all the time while experiencing worldly life. Those who follow this path should never, at any stage, get attached emotionally while performing an action. Otherwise the action performed will get recorded in the mind and becomes the cause for their future destiny.

This path is very time-consuming because the person has to completely finish off experiencing the resultant fruits of all past actions while simultaneously ensuring non-attachment to the physical experience of his presently unfolding destiny.

However, this path is very beneficial because a person constantly makes progress by eliminating the stock of destiny. Even if the person drifts away or falls down from this path, it will take a considerable amount of time, because it will take a long time to accumulate sensual impressions in the mind once again. In the meantime, the person may become aware they are steering off the path and may be able to adopt corrective measures.

The third path is the path of knowledge.

However, there is a catch here. The Divinity is not manifested through earthly knowledge! That means a person needs to realize that all the earthly knowledge that there is is of no use. The person needs to reject this ocean of

accumulated data. However, a person needs to accumulate this vast data first before the realization can set in that it is of no value at all.

Let me further elaborate on this.

There is a massive amount of literature available in the various languages of the world that expounds on the Supreme Divinity. However, from the perspective of *yōga*, a person who has mastered this entire ocean of knowledge is no different from someone who has not read even a single word of this vast literature. The reason for this is very simple—both of them have no direct experience of the Divinity!

The Divinity needs to be manifested from within the Self.

The Divinity doesn't flow into the body from any external source to a person, since it is enshrined within the very Self of every human being.

However, the holy scriptures along with other earthly knowledge play a crucial role in the emergence of Knowledge Absolute in a person, but in an indirect manner.

Systematic and logical deduction within can lead a person to reject everything in this illusionary world. When everything has been rejected, there is nothing left for the mind to think about. As the mind becomes calm without any thoughts, it acts as a mirror for the spirit enshrined within the Self. As a result, the substratum within the Self, which we call the spirit or the Divinity, is revealed. When this happens, it is as if one can finally see their own reflection in a mirror, since the dust has been wiped away. In this case, the mind is the mirror that has been cleansed off all sensual impressions or thoughts.

This path is more suitable for people who are intellectual in nature.

The person who takes this path has to amass a vast quantity of data and simultaneously negate it through constant (internal) debate with regards to the eternal truth.

## The Power Unknown to God

It is a very laborious process that takes up a considerable amount of time.

A point comes when the intellect of a person starts to deem that it is the supreme Almighty indeed. Since the intellect has managed to amass so much data in the form of various scriptures and scientific knowledge, it mistakenly thinks that it knows all of creation. Here, the intellect is not very different from a frog living in a well that thinks it has seen the whole world—until it is thrown into the ocean. However, a final point comes when the intellect at last realizes that it is not the Supreme Divinity. Somehow, the intellect reaches a point where it is humbled. This appears to be a cosmic phenomenon. Something will eventually happen to a person who is over-flowing with the pride of possessing such vast amounts of data. The person loses his or her pride and becomes humbled in a unique way based on his or her accumulated character.

The last path is through the means of internal control of the mind. This path basically pertains to meditation.

Here, the mind is somehow tricked into a state of thoughtlessness. This state is generally achieved by using an image or sound or any other thing as an object for the mind to focus on, and then concentrating on that object. Slowly the mind learns to stay focused on the object. This is followed by a stage in which the mind becomes empty and totally devoid of any modification in the form of thoughts or emotions.

In this stage, the mind eventually no longer needs to focus on the object to sustain concentration, thus finally leaving the mind in a tranquil state of thoughtlessness.

This path is more suitable for people who are of a scientific temperament by nature. They seek verification of the Divinity through experimentation. They are the kind of people who want to have direct experience of the Divinity at each and every step. However, this path is generally considered to be dangerous for those practicing meditation

without the guidance of a qualified teacher or a guru.

The danger for such people is that the *kuṇḍalīni* energy might get activated in an uncontrollable manner and the practitioner may not be able to sustain the force. As a result, he or she may be permanently injured both physically and mentally.

Hence, the reader is requested to make a very special note of the above paragraph, in case they have been practicing any type of meditation without appropriate supervision.

Although the following is not exactly related to any *yōga* practice or activation of the *kuṇḍalīni* energy, I would like to provide an account of a nerve-chilling experience that I had with the cosmic force, in order to further emphasize the importance of what I have mentioned in the above paragraph. However, this experience does not pertain in any way to the primordial form of cosmic energy. Rather, it pertains to the life force inside the human body that happens to be a slightly grosser version of the primordial form of cosmic energy. I have given a detailed explanation of the manifestation of energy into various forms in a subsequent chapter.

About four years before my initiation into the *Siddha Māhā Yōga* system, I had a mind-boggling experience.

I had been told by someone that there was a lady in the city of Hyderabad who initiated people into “Reiki”—an oriental system of *prāṇic* healing. I fixed up an appointment with her for the initiation procedure, and when the time came, I went to her house.

There, I was called into a room and was told to sit on a chair and close my eyes. The Reiki master, a lady, was sitting a few yards away from me in a meditative posture. Another lady who was the attendant was directed to place her hand on the crown of my head. An attempt was made to transfer the cosmic energy to my body through this point. I had been told

prior to this experience that a person is clearly able to feel the flow of energy into the body during the Reiki initiation.

So, naturally I was waiting to have such an experience. After the session, I was asked about my experience. I explained to the Reiki master that nothing had happened. On hearing this from me, she told me not to form any opinion about the Reiki system just yet, and told me to come back again after four days for another try.

About two days after this incident, I was lying on my bed one night and reading a book. All of a sudden, I started to feel a swirling movement on the crown of my head. My attention got diverted away from the book and I started to mentally observe this phenomenon as it unfolded. The swirling movement of energy intensified further and started to enter into my head through the crown of my head.

Thereafter, the energy quickly flowed down to all parts of my body. I could even feel the energy flowing out of my finger tips and out of my feet into the air. I could very clearly feel this sensation of energy flowing out of my body parts. A few minutes later, the flow of energy started to further intensify, and I started to experience a very uncomfortable sensation in my head. After some time, the feeling in my head became unbearable.

I managed to get up from my bed somehow, and thereafter the flow of energy slowed down a bit. However, the sensation of energy flowing inside my body did not go away, and as a result, I could not sleep for the rest of the night. The uncomfortable sensation in my head persisted for the entire night. On the next day, the feeling had still not gone away, and in the evening, I decided to go out for a walk.

I was walking on a road that had heavy traffic. All of a sudden, I began to feel as if I was about to collapse on the road. My head started to spin and suddenly I experienced a total blackout—right on that busy road. Luckily the blackout only lasted for a few seconds. I got very scared by what had

happened and immediately started walking back to my room.

On the walk back, I started to feel that I was going to blackout again at any moment. Somehow, I managed to get to my room. However, the uncomfortable sensation in my head lasted for the second night too, and I could not sleep properly.

On the following morning, I went to meet my Reiki master and told her what I had been experiencing.

What she said to me sent a chill to my bones.

She told me that during my last visit, she had failed at initiating me into Reiki. Somehow, the technique hadn't worked in my case. The Reiki master had taken this outcome very seriously. She explained to me that after I'd left, she had fallen down at the feet of the Goddess whom she worships. She had then prayed to the Goddess to save her from this embarrassing situation. Furthermore, she had been continuously trying to initiate me into Reiki by remote means. That means she was attempting to transfer the *prāṇic* energy from a distance.

As per my little knowledge of Reiki, this sort of thing is technically possible. However, I had been directly experiencing it for the last two days.

I will not further dwell on this episode and its ramifications.

However, for many years after this episode, I felt as if my body had become a dustbin of energy. That is until I got initiated into the *Siddha Māhā Yōga* system. The energy used to flow across my body, into every nook and corner, without any purpose. It had no effect on my mind. It used to be irritating to me sometimes. The worst thing was I could do nothing about it. There was no one with whom I could speak to about it. Who would believe my story? Thus I had to live with this abnormal flow of energy in my body for years.



It is for this reason that I must emphasize the danger of practicing meditation without the proper guidance from a guru who is well qualified. It is possible for the cosmic energy to get activated in an uncontrollable manner.

I have narrated the above experience to warn the reader that they must take proper precautionary measures before attempting to tamper with the cosmic energy in any manner. However, it is not my intention to scare away the reader. In fact, it is this very divine cosmic energy that, when activated under controlled conditions, leads a person towards Self-realization.

Now let me go back to my earlier point about the four preliminary paths that lead to the grand path.

Whichever of these paths one takes, the *kundalini* energy will wake up at some stage or the other. This cosmic energy is referred to by different names in the various *yoga* systems.

However, the point at which the *kundalini* energy is activated in a person is the point at which all the paths merge into one. When all these different paths merge, they become one “grand path.” I have elaborated on this adequately in one of the chapters.

It is only in the initial stages that the different paths, or *yôga* systems, or techniques are made use of by different practitioners for the purpose of activating the dormant cosmic energy. Once the energy is activated in a person, the divine process of involution is set into motion.

The person is put on a course that sees them making a return journey to the source—that is the Supreme Divinity, or God, or the Almighty.

What happens to a person in these uncharted waters of returning to the source is what this entire book is about.

## *Kundalini energy*

There is a large amount of literature available in the world on *kundalini* energy. In fact, *kundalini* energy has one thousand names as per Sanskrit texts. Therefore, I will not go into scholarly details trying to explain the meaning of the Sanskrit word *kundalini*. I will come to the crux of the point directly without beating around the bush.

The word *kundalini* literally means the coiled one. It is the primordial energy of the cosmos, or to put it in another way, the cosmos is basically the grosser manifestation of this primordial energy.

However, do not assume that any limitation is set on this energy due to modern scientific calculations about the size of the universe.

The nature of this energy is incomprehensible and mysterious.

One cannot speak of its quantity or size.

The true nature of this energy is revealed by the very energy itself, and only to the *yōgis* who are in the advanced stages of *yōga*.

However, let me use a phrase and see if the reader can comprehend its meaning—“super-smart energy.”

This energy is supreme in the cosmos. It is conscious just like a human being or the Almighty. After all, it is primordial energy or energy in its fundamental state.

This supreme cosmic power is not different from the Almighty. It is the very Almighty manifested in the form of energy.

Hence, the reader is requested to remove all the ideas of modern science from their mind, as they pertain only to the gross physical form of this primordial energy. In this way, readers will be able to comprehend this book in a much better way.

The structured manifestation of the primordial energy into the final gross physical form is highly complex. As I said earlier, the energy itself is super smart in its finer forms; in the sense that it is an entity, which has a superior intelligence to that of the ordinary human intellect.

In its fundamental form, the energy is all-knowing and supreme. The Supreme Divinity is popularly believed to possess two attributes as per the ancient *yôga* texts. One is the static aspect and the other is the dynamic aspect. The static aspect is associated with the changeless or eternal principle and the dynamic aspect is associated with the ever-changing cosmos or the cosmic energy. However, since these aspects are two sides of the same coin, they are in a sense one and the same thing. This very energy itself needs to reveal its true nature to a practitioner. This happens only to a *yôgi* who is in the advanced stages of *yoga* - where the observer is the mind, the thing observed is the mind, and the laboratory itself is the mind.

This supreme energy or *parā śakti* (as per *yoga*\_texts) manifests as the visible universe at two levels.

One form of this manifestation is at the collective level and the other form is at the individual level. That is, on one hand the universe exists as it is, in the collective conscience of

all of humanity; but on the other hand, it also exists differently at the level of each individual. However, both the worlds are meshed together in such a way that it appears as if there is only one reality, experienced by all in the same way.

Let me further elaborate on this.

Reality as perceived at the individual level is something that is true only to a person based on what has been accumulated in their mind in the form of various sensual impressions. However, the world as it appears to the person will be same as that of his or her fellow human beings due to a large number of other common traits that pertain to the biological structure of humans. It is due to this that all individual worlds appear to be meshed together. Further, this common appearance of the world appears to be the true reality and this belief is also strengthened through collective experience. However, as far as the contents of mind are concerned, they are unique to each individual. Hence, the world as perceived by a person will be unique too. I request the reader to try and understand this very carefully. Something that appears to be right to one person may not be the same to some other person.

Is this not total cosmic illusion?

Now I will come to the point of how human beings are affected by the illusionary nature of reality. The primordial force operates in such a way that it affects people's perception of reality. The force itself is responsible for projecting and sustaining the world of illusion, which all humans perceive as "reality."

However, this world of illusion dissolves back into a latent stage during deep sleep, and is created once again when a person drifts back into the waking state. As far as the "collective world" is concerned, it is dissolved only once in an epoch, and then creation begins afresh once again.

Let me further elaborate on this.

The external world is basically a projection of the internal world, or what is there inside the mind. Therefore, how a person experiences reality on a daily basis is totally based on the impressions (created by the senses)—both physical and mental—that have been recorded in the mind of that person (whether in this life or countless past lives). Readers are requested to understand that every person has undergone countless lives in the past and will keep being reborn till the time they achieve Self-realization. Thus the experience of the external world is completely unique to the individual experiencing it—in the sense that it is “real” only to that particular person.

For example, a person might meet and interact with different people in their daily life. All the people whom the person encounters are only a medium through which the person is experiencing his or her own individual external world. Other than this, the external world cannot impact a person as such. It is only the reaction of a person to his or her surroundings, which is true, although not in spiritual sense. This reaction is again based on what is inside the mind, in terms of all the sensual impressions that have been recorded. Therefore, no person in this world can blame any other person for anything happening to him or her. This is a bitter fact with which people need to reconcile. A human being is not designed in any other way. Nor can a person help another person (unless destined by the Divinity to act as a medium), and neither does anybody need help from another person.

I hope that the reader can now easily comprehend the illusionary nature of the external world. It has no basis in reality at all. The very basis for the existence of creation or the world around us lies within the Self of a person and is projected on to infinity through the mind and the five senses. So, the contents of the mind are projected outwards through the senses on to infinity, thereby creating a world at the individual level.

When a person drifts into the dream state, a new world is created. When the dream changes, yet another world is created. The dream world is as real as the external physical world, as long as the dream lasts. The nature of both the worlds is the same. However, when we are in the waking state, we don't accept this fact about the dream world and brush it off as a mere psychical experience.

When a person drifts into the sleep state, the external world, which existed either during the waking state or dream state, is dissolved completely. The person has no awareness of any existence at all during the sleep state. During the sleep state, the ego of a person gets completely dissolved. Hence, no separate creation (whether in the form of a dream world or external physical world) is experienced. There is no experience of "I"-ness or a separate identity away from the Almighty.

When a person drifts back into the waking state, the external world is once again created. However, there is no difference in the knowledge level of that person. With whatever knowledge the person had entered into the sleep state, he or she returns with the same memory of the external world.

Similarly, when a person drifts into the waking state from the dream state, they do so with memories of the dream world etched onto their mind. However, the dream world is forgotten slowly, just like we all forget our daily external life! This is also the reason why we do not remember our past lives. As time lapses, so do the memories, which fade away. It is as simple as that.

So, it is this illusionary world at the individual level which is called "life" in earthly languages. Therefore, the supreme primordial energy (which has emanated out of the Almighty or the spirit within the Self of a person) is what is called creation, either at the individual level or at the collective level. Here, I would like to draw the attention of the reader to one

## The Power Unknown to God

crucial aspect of the primordial energy as manifested in the cosmos. The energy will never get separated from the source that is the Almighty or God or the spirit.

Life is basically a manifestation of this energy (at the individual level) in illusionary form—which changes constantly at a trice. It is like a projection of a film on a screen. However, the projector, the beam and the screen are all one entity represented by the Almighty at the collective level, and the spirit or the Self at individual level.

To summarize, the supreme primordial force when put into reverse from its dormant mode by a guru slowly dissolves back into the source from which it had begun creating the world. The individual, after practicing *yoga* for a long period of time, starts to enter into a state of *samadhi* or thoughtlessness. The play on the screen or life (or creation at the individual level) is undone, leaving the Self of a person with Absolute Knowledge.

This force is located in the human body at the base of the cerebrospinal system half-way between the anus and the genital region.

This energy projects a world of illusion on the psyche of humanity (at the collective level) on one hand, and on the very psyche of the individual human being on the other hand. The Almighty must be thinking of the Self as “Lord of the Universe” just like a human being thinks he or she is the Lord of his or her body. God is also referred to as “Lord of the Universe” in several Sanskrit texts due to the illusionary power of the supreme primordial energy. That is why this energy is also popularly hailed by Sanskrit texts as the “grand cosmic illusion.” Hence, with humble salutations to this supreme mother of the cosmos, I have paid my obeisance by calling it “The Power Unknown to God.”

A human being is basically a miniature model of the Almighty or the cosmos!

So, you see, this is the cosmic play of the supreme, super-smart energy of the Almighty. The entire game again is being played out by the very Almighty.

That is why it is so difficult to comprehend the nature of the Divinity and to achieve the state of Self-realization.

First of all, this supreme energy manifests from God creating the collective universe; then, God manifests in the form of multitude of human beings; then, this supreme energy of the Almighty creates a multitude of worlds within all human beings at the individual level. All these different levels of creation are meshed together to appear as if they are one reality, which is actually a complete illusion. This supreme energy also creates a multitude of Gods or celestials and puts them in charge of certain regions in this vast and infinite cosmos. Lastly, this supreme cosmic energy (as proclaimed in the Sanskrit texts) is located in a place called *mañi dveepa* or the “islet of gems” surrounded by the “ocean of bliss” far away from the myriad of all these countless world systems very deep inside the vast and infinite cosmos.

Now what do you make out of this?

Though difficult to comprehend, Self-realization can theoretically occur at any moment of time. Self-realization results in direct knowledge of the true nature of this supreme, super-smart energy.

This energy is Space. This energy is Time. This energy is the Life Force. This energy is Absolute Truth and Absolute Consciousness. This energy is the Mind. This energy is Absolute Bliss. This energy is the Intellect. This energy is the Ego. This energy is Love. This energy is my Humility. This energy is my Breath.

My salutation to this energy!

This energy is mysterious in nature. And finally, this energy is inexhaustible. As mentioned above, the pinpoint location of this energy in the human body is at the base of



## The Power Unknown to God

cerebrospinal system, half-way between the anus and the genital region.

This is called *kundalini* energy—the coiled one.

This energy when tampered with by a guru in a person swings into reverse mode of destruction of the psyche of the person, resulting in Self-realization. The merger of the human being with the Divinity occurs, as the energy ascends along the cerebrospinal system of the person, thereby elevating the mind to higher and higher platforms.

How this energy in its reverse mode propels a person towards Immortality is what is called *yóga*.

## *Shakthipāth*

The word *Shakthipāth*, essentially means “descent of the energy.” It is basically a technique used by the monks of the “*Shakthipāth* Order” to awaken the dormant cosmic energy in the human body.

Who can perform *Shakthipāth*?

And on whom can *Shakthipāth* be performed?

What happens when *Shakthipāth* is carried out?

These are the questions I will briefly elaborate upon for the benefit of a general reader who is not familiar with this subject.

A guru or a venerable teacher performs *Shakthipāth* on a person whom he has decided to bestow his grace upon.

However, a guru cannot be compelled to carry out *Shakthipāth* on a person. For a guru is the manifestation of the supreme divine power in a Self-realized human form. Therefore, even if it is done, it will not work.

Let me further elaborate on this.

A guru can technically exist in human form (although Self-realized) because he or she is destined to be the medium for the Divinity on earth for the benefit of humanity. A guru is

basically a gift to humanity from the Supreme Divinity for their salvation. However due to technical reasons (from the point of view of *yōga*), a guru might still have to be under the laws of *yōga* so that he or she can continue to remain in human form. Under such conditions, when someone tries to compel the guru to carry out *Shakthipāth*, the Supreme Divinity itself will not sanction it. Furthermore, all the *yōga* texts are unanimous in agreeing on the fact that a venerable teacher or a guru is endowed with certain privileges.

The reader might be surprised when they read what I have to say on this subject of the privileges conferred on a guru.

As per all *yōga* texts, a guru can save a person even against the wrath of the very Supreme Divinity. The very Supreme Divinity has granted this privilege to a guru since time immemorial.

However, not even God, or the Almighty or the Supreme Divinity can save a person from the wrath of the guru. Again as per all *yōga* texts, a guru has been conferred with this privilege by the very Supreme Divinity since time immemorial.

God cannot be tricked because His Absolute Existence is the only Absolute Truth in the cosmos; not free human will, tinged with the color of egoism. Divine free will of course exists, when not tinged by the color of egoism. When it is tinged by the color of egoism, it ultimately turns out to be only an illusion.

So, when a guru performs *Shakthipāth* on a person, on whom he decides to bestow his grace (or the Almighty decides to bestow his grace upon), the guru is actually acting as a medium for the Almighty in a human form. The guru transfers his own energy to the person and tampers with the dormant supreme force, which again is the very Self of the Almighty manifested in a different form.

Now, the creation of the Almighty is all set to be undone

by the Almighty Himself, or Herself, or Itself. One can refer to the Supreme Divinity in whatever earthly terminology one wants. As per certain religions, the Almighty is worshipped in male form as father or paramour. As per certain philosophies or even religions, the Supreme Divinity is worshipped in female form as the mother. I have no idea about the modern scientists! They might be referring to the Divinity as energy without consciousness.

Therefore, when a guru tampers with this primordial force in order to swing it back into the reverse mode, he does it either through touch or sight, or through a “mantra” or by applying his own divine free will. Sometimes, the guru may employ a combination of these techniques depending upon the necessity.

Now, I shall address the question of whom can this technique be performed upon.

Is every human being in a position to receive this Divine grace? Yes, of course. Religion, race, or creed is of no relevance. The Almighty can bestow his grace on any one at any time. Even the simple rational earthly logic is sufficient for one to concur with this fact.

Then why doesn't the Almighty bestow his grace on all and free them from the cycle of birth and death?

And more importantly, why should the Almighty do so?

The Almighty has created or manifested as the human being by exercising divine free will. Where is the question of a human being exercising his or her earthly free will against the will of the Almighty?

Does he or she exist separately from the Almighty?

This is the fundamental question that human beings need to reconcile with.

Therefore, when you create a toy (or manifest as a toy) for your amusement and endow it with all your attributes and yet

condition it under a set of laws, the toy has no fundamental right to question you. The very existence of the toy and you is one and the same. Without you, there is no toy. However, the toy has been endowed with the power to realize its true nature, which we call Self-realization.

This is how the Supreme Divinity has created human beings—as a toy for the sake of divine amusement. Therefore, where is the question of a toy or in this case a human being exercising earthly free will?

The free will that human beings possess transforms into Absolute Truth when the human being ceases to be a human being mentally devoid of any trace of ego! That is when Self-realization occurs. The power of free will does not accrue under the conditions of egoism.

Every human being is an incarnation of the Almighty. The Divinity is enshrined within the heart of every human being. Due to this, the divine free will tries to shine forth through the mind, although tinged with the color of egoism!

This is the crucial point to comprehend.

Free will is mistakenly understood to be all-powerful and all of humanity harps on exercising free will (tinged with the color of egoism) for petty earthly gains.

No one wishes or even desires to check whether its existence is absolute or illusionary in nature. No one wants to even come out of the false sense of freedom provided by the illusion of free will. Free will definitely constitutes as Absolute Truth but only when the ego has been taken out of the equation. Till then it is only an illusion.

Therefore, a human being cannot question the Almighty as to why his grace is not being showered on all. This is exactly the reason why a guru cannot be compelled to perform *Shakthipāth*!

I hope that the reader can make some sense out of what I

have written in the above paragraphs.

It is popularly said in the Sanskrit scriptures that when a student is ready, the guru or the Almighty appears instantly.

This appears to be a natural cosmic principle.

No Earthly rational explanation can be offered on this count. Take it or leave it.

I do not wish to waste time debating a settled discussion. The free will of humans, tinged by the color of egoism, is always readily available to be exercised by anyone.

I would now like to shift the focus on to the construction of faith in a person. There are many things that we take for granted. We take it for granted that water will quench our thirst. We take it for granted that food will remove our hunger. We take it for granted that fire will provide us with warmth, and so on. Sometimes faith is constructed after experimental verification and sometimes due to intuition. It is faith—regardless of its rationality or irrationality—which is the very fabric of life. There can be numerous occasions where faith cannot be verified experimentally. Such as the faith of a child in their mother, or the faith of a soldier before entering the battlefield.

A person is generally considered to be worthy enough to receive initiation by *Shakthipāth* based on the structure of the mind. When a person can exercise adequate faith in relation to the Supreme Divinity, he or she can be initiated.

Let me further elaborate on this!

Every human mind is composed of a mixture of three qualities, or *guṇās* per the *yōga* texts.

These three qualities are *rājas*, *tāmas*, and *sātvic*.

*Rājas* is dynamic in nature, *tāmas* is lethargic, and *sātvic* is the equilibrium.

Creation in all forms takes place due to the quality of

*Rājas*; destruction in all forms takes place due to the quality of *Tāmas*; and maintenance or sustenance in all forms takes place due to the quality of *Sātvic*.

Every human mind is uniquely structured, based on these three qualities of the supreme cosmic energy.

Furthermore, this composition also changes constantly in the mind of a person—giving rise to various modifications of the mind in terms of thoughts and emotions.

When all the three qualities themselves are in a state of equilibrium in a person, the person overcomes the binding grip of the cosmic energy. They enter a tranquil state of mind or a state of thoughtlessness!

In this case, at least theoretically, Self-realization should occur.

In an ordinary human being, this state of equilibrium occurs on several occasions in their daily life. However, it does not last and the human being also does not recognize what it is, when it occurs. Just like a gem, which a poor man may not be able to recognize on seeing for the first time—one does not accidentally become aware of the benefit of Self-realization.

Now let me go back to the unique composition of the three qualities in the mind of a person.

Through a systematic religious process or through persistent practice of a *yoga* system, the mind slowly starts settling down into a state of equilibrium. However there is no stability in this state as yet. The mind of the person starts swinging from one state to the other rapidly, in a very disorderly manner.

This disorderly state of mind also manifests in the actions performed by the person in the external world or daily life.

Can the reader imagine the character of such a person?

For every good action, the person will commit an equal bad action. Thus the merits and demerits earned balance out. For every sin accumulated, there is an equal accumulation of virtues. As a result, this person starts to develop a saint-cum-sinner kind of character. Such a person, to put it in another way, does not drift too much or take any good path or bad path seriously. Somehow, the person constantly fights back towards a state of equilibrium, although it constantly eludes them.

This kind of a person somehow manages to remain in such a state wherein they are no longer useful to the Almighty for the sake of divine amusement.

The person starts sulking like a child.

It is this sulking faith of a person on the Supreme Divinity that is the essential ingredient required for initiation by Shakthipāth.

At this point the guru or the Divinity appears in front of the aspirant.

The *kundalini* energy is activated in that person, and creation at the individual level is all set to be undone by the very primordial force, which instigated it in the first place.

Now the question of how Shakthipāth is executed.

It is done through four popular methods, as expounded by my guru. It is done either by touch, sight, application of Divine free will, or through a mantra. Sometimes, when necessary, a combination of these techniques may be employed by the guru.



## *Brief history of the secret Order of Shakthipāth*

The Order of Shakthipāth has secretly existed in India since ancient times.

It is said in “*Yôga Vāsishṭa*,” an ancient Sanskrit scripture, that Shakthipāth was performed on Lord Sri Rama by his guru Sage Vasishta. Lord Sri Rama was the prince of an ancient kingdom in India and was popularly accepted as a divine incarnation. The Order has been in existence ever since, unknown to the majority of humanity. Perhaps it existed even before the time of Lord Sri Rama.

As readers go through this book, perhaps they will get a glimpse into the reasons for its secrecy.

It is widely believed that every six hundred years, the Order alternates between operating secretly and publicly.

The last known link to this lineage of monks was a *yôgini* who lived approximately seven hundred years ago in a village called Padmanpura in the modern day city of Srinagar in the State of Jammu and Kashmir. The village now forms part of the outskirts of the city. It is called Pampore.

This great *yôgini* used to roam around the city in torn clothes. She went by the names Lal Ded, Laleshwari, and

Lalla.

Readers can access the teachings of this great *yôgini* easily on the worldwide web. She is referred to as “Lal Ded” in modern times.

However, Her Holiness’ connection to the Order of *Shakthipāth* is known only among the fraternity of the Order.

What happened to the Order of *Shakthipāth* for the next six hundred years or so after her time is unknown. Only a small amount of information is available on three of the *yôgis* or practitioners of *yoga* during this long intervening period—Swami Paramananda, Trailoki Baba, and Swami Mukundananda. I cannot write anything further on these *yogis* as not much information about them is available.

Here, I would like to remind the reader that I am writing about *yôgis*. *Yôgis* are not like religious scholars. They are not even like any other saints or swamis, who may be heading large institutions or organizations. They are a class apart. As per ancient Sanskrit texts, they are even greater than the celestials or Gods. They are the purest manifestation of the Divinity in human form. Nothing can equal their spiritual brilliance. In fact, they possess such supernatural powers that they can create parallel worlds or another universe as such, if they wish. As a result, petty earthly issues do not matter to them. Readers can now easily imagine their brilliance.

The Order of *Shakthipāth* came into the limelight in recent times because of the great *yôgi* or practitioner of *yôga*, Swami Gangadhar Tirtha, who lived in the modern day city of Puri in the State of Orissa more than one hundred years ago. He is known to have initiated only one student into *Siddha Mahā Yôga*.

Swami Narayan Dev Tirtha was the only practitioner who received initiation into this *yôga* system. This *yôgi* was born in what is now Bangladesh. His Holiness later initiated the third generation of practitioners (of this lineage).

This third generation of practitioners subsequently initiated the fourth generation and also formed the beginning of their own lineages. I have given a brief tree of the entire lineage of monks whom I could trace and also the list of various ashrams of this Order (at least the ones that could be traced) at the end of the book.

However, since it is not possible to write about the entire Order of monks in this book, from this point onwards, I will focus on one particular lineage—that of a *yōgi* called Yogananda, who belonged to the third generation. This *yōgi* was born in a place called Junagarh in the state of Gujarat. His Holiness had initiated several practitioners into *Sidha Mahā Yōga*. However, since it is not possible to write about the entire lineage of monks under His Holiness, I will further focus on one particular lineage—that of a *yōgi* called Swami Vishnu Tirtha of the fourth generation.

However, before proceeding further to describe this fourth generation of monks, I would like to say a word about Yogananda of the third generation. Unlike his fellow practitioners, His Holiness refused to wear saffron clothes and renounce worldly life. Here, I would like to dwell upon this particular way of life in a more detailed manner.

There are two kinds of *yōgis*.

The majority of them generally renounce worldly life, wear saffron clothes, and live away from mainstream society in remote places. They focus on clearing their minds of all sensual impressions so that they may achieve the state of *samādhi*, a state of thoughtlessness.

Their asceticism and practice of *yōga* generates powerful vibrations that impact the world in a very positive way. These vibrations generate peace and harmony among the human race, the animal kingdom, and also within the eco system. In a nutshell, the world benefits from their *yōga* practice in a very subtle and intangible manner.

They have managed to quit the external world and focus entirely on their internal world. They struggle to bring their minds to the state of thoughtlessness, which is the terminal objective in all *yoga*\_systems. However, quite a few *yôgis* have failed in this struggle due to attractions of worldly life and non-resolution of their mind. As a result, they had to return to their normal regular life style, thus causing themselves severe spiritual injury.

For a fallen *yôgi*, there is no prescribed and known immediate remedial measure in terms of a *yoga*\_technique or religious practice. Taking into account the ancient Sanskrit scriptures as authority—whether it appears rational or irrational—it takes a long time before a fallen *yôgi* can return to his or her original path of *yôga*.

Fearing this, some *yôgis* prefer to remain in mainstream society and practice *yôga*. This might appear to be mentally comforting since there is no danger of falling down from the *yôgic* path.

However, it is merely a question of how one looks at it.

In the former path, the *yôgi* only falls down due to the weak resolve of his or her mind, as a result of which he or she becomes prey to the attraction of worldly things. However, he or she availed him or herself of a fair chance when he or she quit the external worldly life, donned saffron clothes, and lived away from mainstream society. It should have been easier for him or her to progress in *yôga*.

In the latter case, a *yôgi* refuses to leave mainstream society. However, he now has the greatest challenge to face—to not become prey to the attractions readily available. However, the greatest advantage here is that the *yôgi* yet again avails a fair chance to square off all his or her merits and demerits accumulated in the past by physically experiencing the resultant fruits of past deeds without any emotional attachment to the actions performed.

In the former case, where the *yōgi* was living away from mainstream society as a recluse, he could only square off his deeds through the practice of *yōga*. However, even in the case where the *yōgi* is experiencing the resultant fruits of his or her deeds physically by living amidst mainstream society, the *yōgi* is still deemed to be practicing *yōga*. So, when it comes to the practice of *yōga*, it makes no difference whether the *yōgi* is living away from or amidst mainstream society. It is the permanently altered state of mind that matters. The means employed are not relevant.

That is why, I have said that it all depends upon how one looks at it.

Both the methods have their own advantages and disadvantages. So, one cannot really say which is the better way of *yōgic* life.

Perhaps, destiny itself decides the way of life for a *yōgi*.

So, Yogananda was a *yōgi* who had voluntarily chosen not to take the path of seclusion.

I will now further focus on the lineage of Swami Vishnu Tirtha of the fourth generation.

This *yōgi* was born in the modern day state of Haryana in India, at a place called Jajjar near the town of Bhiwani. His Holiness was a lawyer by profession and was initiated into the path of *Sidha Mahā Yōga* by Yogananda.

His Holiness developed an existing ashram or *yōgic* retreat in the modern day city of Devas in the state of Madhya Pradesh. This ashram is called Narayan Kuti Sanyas Ashram.

His Holiness later established one more ashram on the banks of the river Ganga in the modern day city of Rishikesh. This ashram is called Yoga Shree Peeth.

His Holiness authored several books on this particular *yōga* system and thus can be considered as one of the first men to popularize the subject in modern history. His Holiness had

initiated several practitioners and the fraternity branched out across the country. Since it is not possible to write about the entire lineage of monks under His Holiness, I will now further focus on the lineage of another great *yōgi* called Swami Shivom Tirtha of the fifth generation.

This *yōgi* was born in the city of Lahore in modern day Pakistan.

Later, His Holiness was instrumental in widely popularizing the *yōga* system by authoring several books in Hindi. The books have been translated into several Indian regional languages.

His Holiness was also put in charge of the Narayan Kutī Sanyas Ashram by the master Swami Vishnu Tirtha.

His Holiness initiated many practitioners into this particular *yōga* system and my own guru Swami Sahajananda Tirtha, who lives in the city of Vijayawada in the modern day state of Andhra Pradesh in India, was one of the practitioners under Swami Shivom Tirtha.

His Holiness belongs to the sixth generation of monks starting from Swami Gangadhar Tirtha.

## *Kriya*

I shall first try to explain the meaning of this word before narrating my own experiences. Otherwise, readers who are not familiar with this sort of *yōga* system may find it difficult to comprehend.

Readers who are already familiar with this kind of *yoga* system may also find this section helpful because *kriya* or the reaction in body, mind, and external daily life develops in many ways depending upon the character of a person.

In order to understand why *kriya* depends upon the character of a person, it is important to first understand how character is built in a person.

It is said that every human being is continuously experiencing this worldly life through the physical senses. As a result, sensual impressions are recorded in the mind. It is these sensual impressions tinged by the color of egoism that are known as “karma” in *yōga* systems—because they construct the future destiny for a person, thus setting the wheel of causation in motion. To put it in another way, one can say that karma constitutes of a person’s past actions (both physical and mental) tinged by the color of egoism. Karma can be either good or bad from an earthly point of view. Karma becomes cause for subsequent reactions, thus forming the destiny of a person.

So, a set of such impressions pertaining to a particular subject develops a particular tendency in the mind of that person.

Let me further elaborate on this.

Every reader must be aware how brain-washing is done to a person. A series of sensual impressions recorded repeatedly to the mind makes a person tend to act in a certain manner. However, it may be only a tendency to act at this stage. Later on, the tendency might gather strength as the sensual impressions continue to be etched onto the mind of the person. It is the same story in every situation of life. When the sensual impressions are not strong enough, they may slowly fade away from the mind.

In the similar manner as mentioned above, a set of these tendencies will develop a habit in that person pertaining to a particular category. This habit could be mental or physical.

The sum total of all habits in a person is what we call the character of that person. It is as simple as that!

It is this character that, when broken down into pieces, is a bag of impressions that has been imprinted on the psyche of a person.

It is this character, whether it belongs to this life or past lives that is the basis or the fundamental reason for a man or woman to take human birth in order to undergo the consequences of past actions.

It is this character of a person which results in their destiny.

It is this character that is forced to be resolved in an accelerated manner so that all sensual impressions are burnt down or erased from the mind of a person. The burning down process manifests as *kriyas* when a guru gives the required ignition to a person by initiating him or her into the *yoga\_system* either by touch or sight or application of divine



free will or through a mantra.

Now, let us understand the meaning of *kriya*.

By now, the readers may have already guessed what I am going to write next. This is self-explanatory if readers understood what I meant by “character” of a person.

The literal meaning of the word “*kriya*,” is of no importance. *Kriya* refers to the reactions that occur in the body, the mind, and in external events. These reactions take place when the supreme primordial cosmic force tries to resolve the psyche of a person or clean the mind of all sensual impressions in an accelerated manner. When this is achieved, the person is free of all the impressions (good and bad, which has been accumulated in their mind) over eons or thousands of past lives.

Everything needs to be destroyed.

Just as the character of a person has been constructed by piled-up sensual impressions over eons of time, the same process needs to be undone so that the mind is completely free of any modification. When a mind is elevated to this tranquil state, the spirit enshrined within the body is reflected in the tranquil waters of the mind.

The resolution of the human psyche propels a person towards the last lap of Self-realization (although this outcome depends on the will of the Almighty). The supreme primordial cosmic energy that is conscious and all-knowing knows best as to how to achieve this resolution.

So, sequences of reactions are now triggered, with the guru acting as the medium for the supreme primordial force. Without this divine grace from the guru, the wheel of life will otherwise go on and on in a never-ending cycle of action and reaction, or birth and death, or good action and bad action, or good fruits and bad fruits, or happiness and misery, or heat and cold, and indeed all other dualities.

So, what happens when *kriya* actually starts manifesting in the body, mind, and external daily life is a mystery to modern science since it cannot be explained by any rational means. For example, a person might start sweating in spite of the cool weather outside, and this may happen without any physiological explanation.

Some other person might suddenly start practicing certain *yōga* postures, which he or she might have never even learned in his or her present life.

Some other person might start uttering certain mantras, which he or she had never learned.

In some cases, a person might start crying, laughing, or even start making animal-like sounds.

In some cases, a person might start dancing, and that too may perform a particular form of dance that was never learned.

In some cases, a person might start turning round and round on his or her seat, or even roll on the ground as if possessed by some unknown demon inside the body.

In some cases, the person might start singing in some unknown language and tune.

The list is not exhaustive in any way.

All of the above mentioned reactions pertain to the gross body and no harmful side-effects occur to the person in any way. Moreover, the person can stop the *kriyas* or reactions at any time by exercising free will very easily. In fact, it is a gift from the Divinity since the Divinity is aware of the mind of a practitioner all the time. Here, readers are requested to understand that the Divinity will ensure that a practitioner of *yōga* is not subjected to any sort of harm while the *kriyas* are being manifested. However, manifestation of the *kriyas* can be stopped voluntarily by a person if required. This control over the *kriyas* up to certain extent has been conferred on a

practitioner of *yōga* by the very Divinity. Sometimes *kriyas* can become uncontrollable and only a guru can exercise the control over them.

As I said earlier, the guru gives a mantra to the person at the time of initiation by placing his hand on the head crown, or uses a combination of the techniques.

In some cases, *kriya* starts manifesting in the body immediately. Thereafter, the initiated person is required to stay with the guru for three consecutive days so that the person is under direct observation when *kriya* starts manifesting. The intensity of the *kriya* is completely under the control of guru. The guru can either increase the intensity or decrease the intensity or stop it or even delay its manifestation.

After this initial period of three days, the person is free to go and practice *yōga* anywhere. So, when a person sits on a seat and starts the repetition of mantra, *kriya* starts manifesting after some time.

The point of *kriya* is to clean the mind, to wipe away all its accumulated sensual impressions.

So, based on the character of a person (which, again, is a sum total of all the impressions ever gathered by the person) a particular set of reactions may start manifesting.

However, it does not mean that the same type of reactions will continue forever and also for everyone. The character of every human being is unique. Hence, the reactions, which manifest to erase one's character, are unique too! However, some common traits can be observed among human beings. Therefore, some common reactions could also be observed among the practitioners.

Once the cleaning of the mind is over, a different set of reactions may start to manifest. But, manifestation of the *kriya* does not take place in a compartmentalized manner. Sometimes the required cleaning of the mind may not have

finished and a new type of *kriya* might begin simultaneously, further followed by yet another type of *kriya*. It is entirely based on the structure of the mind and the accumulated impressions. Manifestation of the reactions depend entirely on the nature of sensual impressions ever recorded in the mind of a person.

So, it is the character of a person as I said earlier which fuels the *kriya* being manifested in a person. So far, I have been talking about the kind of *kriya* that pertains to the gross physical body of a person.

I will now elaborate on other type of reactions!

Some reactions can be classified as those pertaining solely to the mind. The reactions are not visible to an outside observer. The concerned person only knows when a *kriya* takes place inside the mind. This mental awareness is granted to a practitioner of *yōga* by the very supreme cosmic energy.

Readers might question how anyone can differentiate between a normal thought and a thought which is deemed to be a *kriya*.

Let me explain it in this way.

Let us say a person has closed their eyes and is sitting on a meditation seat. Mental pictures start flooding his or her mind. The person is not visualizing anything at all by any effort whatsoever.

Further, the person might start seeing faces of people whom he or she has never met.

Similarly, the person might see very clearly some cities and towns that he or she has never visited.

Further, he or she might see some strange kind of plants, flowers, trees, and creatures, which are not even familiar.

Further, the person might see some strange vehicles or weapons, which again are not even available in modern times.

The reader might assume that the person must have read about them in books or watched them in movies. What if the person has absolutely no link to anything, which is being seen in the mind space?

How can this entire phenomenon be explained?

Look at it from whichever angle you want.

The debate can go on and on! The fact is, it is clearly a *kriya*. The person must have had that experience in a past life, and he or she is now being cleaned of all the accumulated sensual impressions, by the all-knowing supreme primordial energy operating in the reverse mode of destruction or involution.

When I say destruction, it is the destruction of the psyche of a person that I am alluding to. This occurs so that Self-realization or divine knowledge can shine through the mind. This can only happen when the accumulated impressions are now erased from the mind by the same energy itself.

And that is what happens through a *kriya*.

Another type of *kriya* can be classified as the type pertaining to external daily life. A person feels as if the divine energy that is all knowing is actively interacting with their daily routine life. This happens because the cosmic energy is experienced by a practitioner distinctively as a separate entity inside and outside the body. I have elaborated on this in detailed manner in later chapters of the book.

Many bizarre and strange events start occurring, thus confirming to the person that *kriya* is indeed being manifested!

Let me narrate a few examples.

Suppose a person in the normal course of their life is destined to receive a serious injury to their right leg due to past sins committed either in this life or a past life. In order to accelerate this destiny and remove the concerned

impressions from their mind, the all-knowing energy will ensure that the person receives some mild injury in some form or the other, thus making the concerned person undergo the mandatory reaction. All necessary external conditions are created for the person in normal life, so that the destiny can be worked out.

Similarly, a person who is destined to drown in water, might experience a very mild event, wherein someone might throw some water on his or her head in normal daily life.

However, similar kind of reactions happen in the opposite manner too, wherein a person might be subjected to worldly enjoyment in a mild form thus washing away all the merits accumulated due to good deeds in the past.

Readers must remember that both the good and the bad impressions will get erased.

Similarly, both the happy events and unhappy events in life are also eliminated.

This cleaning of mind from all types of impressions is mandatory for the light of Absolute Knowledge to shine!

What has been learned in normal life needs to be unlearned for the Divinity to manifest!

## *Structured manifestation of the energy*

I would like to begin this chapter by describing the structure of human body from the perspective of *yōga*. This is crucial as readers may find this perspective difficult to comprehend in light of the modern day understanding of the anatomy of human body.

I shall request the readers not to compare this *yōga* anatomy to modern day anatomy and to be humble enough to accept that not everything is known about human anatomy, even now.

In any case, this knowledge of *yōga* human anatomy, whether it is consistent with known anatomy or not, is of very little importance.

It is said in the ancient *yōga* texts that human body comprises of five different sheaths enslaving the infinite divine spirit enshrined inside the body.

The first sheath is known as *anandamāya kōśha* or “the sheath of bliss.” This sheath envelops the infinite spirit in cosmic illusion or “*māya*” as it is known in the *yōga* texts. This enveloped body is known as *kāraṇaśarīra* or the “casual

body.” It is in fact the core of the human body over which other layers start manifesting till the final gross body is manifested.

Readers must excuse me for not elaborating further! Neither am I competent enough to comment on such a high spiritual state, nor does it come under the scope of this book.

The second sheath is known as *vijnānamaya kōśha* or “the sheath of knowledge.” It is in this sheath that the human intellect and the egoism are co-located and embedded. Furthermore, it is also the home for all sensual impressions and is the beginning point of the human psyche—both conscious and sub-conscious.

It is this sheath that *yogis* are mainly interested in! Unless he or she is totally cleared of both egoism and sensual impressions, the *yōgi* cannot achieve the state of “*samādhi*,” or the thoughtless state, which is the terminal objective in all *yoga* systems. At this stage, all the laws of science pertaining to physical universe must breakdown!

The reader must understand that this state is not the Self-realization state that occurs at a much higher level after dissolution of the casual body, and for this last lap of the journey, even the laws of *yōga* have to breakdown. It is impossible for me, or anyone for that matter, to provide a description of these higher levels.

Over this sheath is *manōmaya kōśha* or the “sheath of the mind.” It is this sheath that is the seat of all the senses and from where the application of free will is exercised by the enslaved infinite spirit.

Over this sheath is “the sheath of life force” or “*prāṇamaya kōśha*” as it is called in *yōga* texts. This sheath of “life force” appears to be akin to the human body in shape. This is what is referred to as a phantom body in some cultures. It contains a complex network of extremely subtle energy channels. There are five major and five minor life forces in this sheath



that perform various functions inside the body such as breathing, digestion, excretion, procreation, blood circulation, and yawning.

Projected by this, “the sheath of life force” is the gross body known as annamaya kôsha or “the sheath of food.” This is the last layer.

So, starting from the “sheath of bliss” going up to the “sheath of food,” there are five sheaths.

The first sheath is referred to as the “casual body.” The casual body covered by the next three sheaths together is known as “sūkshmaśarīra” or the “subtle body.”

The subtle body is finally covered by the last sheath known as the gross physical body.

It is this gross body that dies after it is worn out or not fit enough for a spirit to dwell in.

The “subtle body” along with the spirit enslaved in the remaining four sheaths leaves after death and reincarnates once again with a fresh body. The life the spirit reincarnates into depends upon the kind of character that it had managed to accumulate cumulatively over its previous births.

So, the casual body is made of the supreme primordial energy in its fundamental form—that is cosmic illusion or māya, which is supreme in the cosmos.

The reader might point out that it is the infinite spirit or the Almighty that is supposed to be supreme! Yes, in fact, the supreme cosmic power is never without spirit, and the infinite spirit is never without supreme power. It is one and the same, like two sides of a coin.

God can be hardly called God without this inherent supreme energy! Just like a spider man of the Hollywood movies cannot exist without the inherent power of a super spider. Same is the case with the Shakthimān of the Sanskrit texts who cannot exist without the inherent shakthi or energy.

Similarly, energy in its fundamental form exhibits its supremacy only in the form of the infinite spirit.

Spirit and the energy are inseparable. It is not only due to the limitations of earthly languages that the Divinity cannot be described, but also because the Absolute Truth is unknown.

Let me further elaborate on this.

Absolute Truth in the cosmos and beyond is the Supreme Divinity. This Supreme Divinity or the true nature of the Self is unknown to any person at any point of time including myself right now! If I happen to be a Self-realized soul, then I would not be writing this book right now. That is why I have made the above statement that the Divinity cannot be described due to the unknown Absolute Truth!

When the “sheath of bliss” or energy in its fundamental form is resolved back into its source that is God, we call it Self-realization!

However, this final transformation or Self-realization in a human being occurs only at the will of the Almighty. Even the laws of *yōga* have to breakdown. It is for this reason that absolute self-surrender is mandated in all religious systems.

Now, the energy pervading the next three sheaths of knowledge, mind, and life force is together classified as *chits~~h~~ak~~h~~ti* or the “psychic force.” It is the energy in its next grosser state.

This energy can be further classified as constituting the intellect or *buddhi*, mind or *chit*, and life force or *prāṇ*, as per the various *yōga* texts. Many texts varying refer to this energy using any one of the words I have listed above. It is sufficient if the reader can understand that the same energy manifests in different forms, based on the specific function in the human body.

The form of energy pervading the lowest levels is physical

energy, which the reader and modern science are familiar with.

So, within the first sheath we have energy in its original state that is responsible for creating the “cosmic illusion” or “*māyā*.” In the next three sheaths, we find the grosser manifestation of this energy—as a “psychic force.” In the last sheath, this energy manifests as gross physical force, which we call cosmos or nature or “*prakṛiti*” in Sanskrit texts!

If you approach the manifestation of energy in reverse order, we find that first the laws of science pertaining to gross physical energy must stop operating in order for a *yōgi* to pursue of Self-realization!

What I mean by the “breaking down of physical energy/laws of science” is that these no longer apply at this stage. The *yōgi* starts to possess super natural powers.

While these powers may be “super natural” for an ordinary human being who is bound by the laws of science, for the *yōgi* they are natural!

However, even though a *yōgi* may possess super natural powers, he or she may still not achieve the state of Self-realization. This is so because even the laws of *yōga* (which pertain to the super natural powers) must be broken down for any further progress to take place.

So, the *yōgi* must overcome the laws of science and the laws of *yōga* in order for Self-realization to take place. The supreme *Brahman*, or the spirit, or the Almighty, or God has reserved all the rights to the Self.

Here, I would like to briefly touch upon the anatomy of the cerebrospinal system from the *yōga* point of view for the benefit of the general reader. According to this view, the human anatomy pertains to the structure of the life force contained inside the gross cerebrospinal system. This view gives no importance to flesh and bones. Hence, one cannot cut open the cerebrospinal system and see this life force. The

structure of this life force is based on energy patterns that are so subtle they can't even be found on the electromagnetic spectrum known to modern science! Therefore, the laws of science, which pertain to the gross form of the energy, are not applicable at this microcosmic level. Hence, no instrument can either measure it or record it—directly or indirectly.

Starting from the base of the spine and moving to the top of the head—to the crown—there are seven energy centers called *chakras*, as per the *yōga* texts.

The first one is called the root *chakra* or *Mūlādhāra**chakra*. It is located at the base of the spine halfway between the anus and the genital region. *Kundalini* or the cosmic energy is located in this *chakra* or the energy center in a sort of dormant state. *Yōga* texts describe this *chakra* in a highly detailed manner.

However, the structure is very complex and I will give out the details of only this particular *chakra* briefly so that the general reader can get an idea of it!

If interested further, readers can read about the other *chakras* and also the entire anatomy of the cerebrospinal system! A lot of books are available on the subject and readers can easily access them on the Internet!

All *chakras* are supposed to be in the form of lotus flowers.

The root *chakra* lotus consists of four petals. The petals are red in color. Perhaps, the pattern of energy is shaped in the form of a petal and there are four such patterns. Further, the red color may be indicating the associated frequency like the red color in electromagnetic spectrum.

On each of the petals is a letter from the Sanskrit alphabet. The color of these letters is golden! The sound of the letters is *Va*, *Sha*, *Sba*, and *Sa*. When it is said that the letters are located on the petals, perhaps it is the sound of the Sanskrit letter that is somehow integrated with the energy pattern.

In any case, sound as such is also energy. Therefore, a particular letter of the Sanskrit alphabet or the particular sound of the letter has certain energy pattern associated with it.

The entire lotus flower is supposed to be an energy center. So, it can be easily understood that it is structured based on various energy patterns in the form of petals, letters, color of the petals, or color of letters. In this case, all the letters are supposed to be indicative of a certain frequency level.

Inside the flower is a region that is supposed to be in the form of a four-sided cube surrounded by eight spears! As per *yôga* texts, the square is a symbol indicating the earth element. The spears represent the various directions.

Therefore, this region is supposed to represent the “earth quality” or the principle of solidity in matter!

Further, the color of this region is yellow as per *yôga* texts. Readers must be familiar with the frequency of energy associated with the yellow color in electromagnetic spectrum. Hence, this yellow color might be indicating some sort of energy pattern. As per *yôga* texts, yellow represents the earth element. Furthermore, the color yellow also represents the sense of smell as per *yôga* texts! The entire yellow region is represented by a letter “*lam*” from the Sanskrit alphabet! Or the sound body represents this yellow region.

Inside the flower there is also an inverted triangle. The inverted triangle represents the female genital organ or energy, as per the cult of the *shāktās* or energy worshippers in India. So, the inverted triangle itself must be a pattern of the energy since energy as such is always represented by an inverted triangle. Further, inside the triangle is another sound or Sanskrit letter “*klīm*.” The triangle is also filled with the red color. The sound *klīm* is supposed to represent sexual energy, or creative energy. The color red is associated with passion or lust.

Above the triangle is a *shiva linga* or a phallus in black color (as it looks in shape). As per the followers of *Shaivism* in India, the Almighty is worshipped in the form of a phallus.

*Kundalini* or the supreme cosmic energy is supposed to be in a coiled form around the phallus. It is supposed to be of three and half coils and in the form of a serpent with its mouth covering the top of the phallus!

The readers can now well imagine on what a microcosmic level this energy exists yet how all-powerful it is.

First of all, the energy center itself is invisible and cannot even be detected with the sophisticated modern instruments. The entire structure of the lotus shaped energy center is made of super-fine energy patterns. It is like constructing a machine with energy patterns as the material or it can be compared with a model constructed out of super fine energy patterns! Furthermore, each energy pattern is conscious and is pervaded by the supreme *Brahman*, or the universal soul, or God! Hence, there is a local God or Goddess associated with each energy pattern.

Let me further elaborate on this.

Energy can never exist separately from the spirit or the Divinity or God at any point. However, different qualities are attributed to energy based on its specific function in the cosmos or in its miniature version of human body. Hence, God is also attributed with every energy pattern. This is what is meant by a local God or Goddess in an energy center. Otherwise the Divinity as such cannot be broken into various Gods. Without this theoretical break-up of the Supreme Divinity, it is not possible to explain or understand the highly complex nature of the Divinity rationally.

*Kundalini* energy itself exists inside this complex structure in an even finer form than the energy which exists inside the lotus shaped energy center. I hope readers can now easily imagine the microcosmic nature of the energy in a human

body!

It is this supreme cosmic energy that, after having created a human being, continues to project and sustain a world of illusion on the psyche of the person! Somehow the various energy patterns on the cerebrospinal system (which I have described above) are integrated into the beam of illusion that is projected out into infinity, thereby creating the illusionary world a person experiences.

A few local gods and goddesses along with a few other objects are also located inside this *chakra* structure, as per *yōga* texts! I will not go into further details of this *chakra* since it will be of no use!

The academic knowledge is good only for delivering a lecture or writing a book just like I am doing right now. Other than these two uses, the academic knowledge cannot bring about any peace and happiness to a person. Maybe intellectual amusement could be another use. And that is all about its purpose.

Similarly, there are other *chakras* or energy centers along the cerebrospinal system.

The next *chakra* is called *Svādhistānachakra* and is located at the root of the genital region. It is followed by the *Mañipurachakra* located in the navel region. This is further followed by the *Anāhatachakra* located in the region of the heart. The fifth *chakra* is located at the base of throat and it is called the *Vishudhachakra*. The sixth *chakra* is located between the eyebrows and it is called the *Ājñachakra*. The last one is called the *Sahasrārachakra* and is located in the cerebral region.

Each of these energy centers or lotuses contains fixed number of petals. From the first *chakra* to sixth *chakra*, there are a total of fifty petals comprising the fifty letters of Sanskrit alphabet! The last *chakra* at cerebral region consists of one thousand petals with the entire alphabet of fifty letters repeated by twenty times!

As the cosmic force after having been woken up from its root *chakra* surges up along the cerebrospinal system and reaches the cerebral region, Self-realization is supposed to occur in a person! When the cosmic energy was in its creative mode, it created the illusionary existence in the form of a being known as human and later sustained it sitting at the base of cerebrospinal system. When this process is now reversed the energy goes back into the source at the cerebral region. Thus leaving the mind filled with Knowledge Absolute!

This long narrative that I have written above is crucial to comprehend the movement of energy in the human body.

The primordial energy after creating the human body continues to project and sustain a world of illusion to the infinite spirit enshrined in the body!

Readers are requested to remember that this spirit is not different from the supreme spirit of the cosmos or God! It is one and the same thing!

So, this energy is seated at the base of cerebrospinal system in a human body exactly half way between anus and genital region.

This energy when tampered with by a guru swings into the reverse mode of destruction of what it had created and had been sustaining for eons! As a result, the movement of energy in its reverse mode of involution spreads across the body to each and every cell.

I will now narrate my own experiences as to how this energy has been woken up inside my body and how it had been making movements in my body!



## *Awakening of kundalīnī energy*

Sometime during the month of November, in the year 2007, I was initiated into *Sidha Māha Yōga*, a *yoga*\_system practiced by the “Order of *Shakthipāth*.”

I had heard through a friend (Dr. VVSS Chandra Sekharam) that my future guru Sri Swami Sahajananda Tirtha, who belongs to this Order, was going to visit Hyderabad in India.

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

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

I had made that trip during the summer of 1986, when I was around fifteen years old.

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

His Holiness, in saffron clothes, was returning to his ashram or *yōgic* retreat in Rishikesh at the foothills of the Himalayas in the modern day state of Uttarakhand in India.

I was on my way to learn mountaineering and rock

climbing at the world famous Nehru Institute of Mountaineering in a town called Uttarkashi (slightly further inside the Himalayan range), also in Uttarakhand.

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

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

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

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

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

In the evening on the same day, I boarded a bus to Haridwar, which is located close to Rishikesh, and reached the city around midnight. To my horror, I found that the city was heavily over-crowded. The streets were filled with people sleeping on the ground. I had later learned that the “Kumbh Mela”—a river festival celebrated on the banks of the river Ganga once in every twelve years—was at its peak. As a result, I got stuck with no place to stay. Somehow, I managed to get a cot in a dormitory at a hotel after paying a heavy price.

The next day, I decided to buy the return rail ticket in advance before catching the bus to Uttarkashi. Although there were special rail counters established to handle the

crowds, it had still taken several hours for me to buy the ticket. Due to this unexpected delay, I missed the last bus to Uttarkashi.

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

I decided to take this route, because the hotel prices would get cheaper the further away I got from the main center of the Kumbh Mela festival.

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

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

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

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

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

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

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

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

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

His Holiness took turns placing his hand on the top of everybody's head, while we all sat in the room in meditation.

The initiation procedure was over very quickly. I was told that I had to present myself in front of my guru for three consecutive days, before the initiation sequence could be completed. This was required to keep the newly initiated practitioners under direct observation while reactions develop in their bodies. I was given a "mantra" by my guru after the initiation was done, on the first day itself. The mantra was a Sanskrit syllable that I had to practice repeating. I was told that some sort of reaction would start manifesting in my body, and that this reaction was known as "*kriya*" in Sanskrit. The *kriya* process, I was told would purify the karma or

sensual impressions that had accumulated in my mind, due to past actions. I do not think it is necessary to explain the Sanskrit word “Karma” since its meaning is widely understood all over the world.

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

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

However, my guru used to enquire about my practice regularly.

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

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

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

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

However, due to my circumstances I somehow still could

not get into any regular practice.

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

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

Negative thoughts had started gripping my mind.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

One day, my guru decided to visit the Yoga Shree Peeth

ashram at Rishikesh. His Holiness contacted me and directed me to meet him there if possible.

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

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

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

After we had stayed at the ashram for a few days, my guru decided to visit Gangotri, which was slightly deeper inside the Himalayan range, and told me that I was to accompany him. The famous river Ganga in India originates from the Gangotri glacier in the Himalayas. The small town of Gangotri is about sixteen kilometers away from the point of origin of the river—called “Gomukh” or “face of the cow” (as it literally means in Sanskrit).

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

Readers might remember my first meeting with my guru as I have narrated in the beginning of this chapter. I was on my way to a town called Uttarkashi. This town is located halfway between Rishikesh and Gangotri. So, I drove down along with my guru from Rishikesh passing through the town of Uttarkashi and finally reached the town of Gangotri.



During this journey, I got plenty of time to discuss several aspects of the *Sidha Maha Yôga* system in great detail with my guru. I will not go into the details of this conversation and shall restrict myself to an important part of our conversation, which was to prove instrumental during the next few weeks of my life.

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

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

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

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

My guru promptly replied by saying that mental worship is not only superior to physical worship, but is also several times more powerful. His Holiness further added that people find it difficult to practice it mentally, due to the problem of visualization. Hence, most people resort to physical worship.

At the end of this discussion, I asked my guru if I could henceforth perform religious worship mentally rather than physically. My guru blessed me and directed me to go ahead. With this sanction from my guru, I decided that from that day on I would perform religious worship only through my mind henceforth.

After I had returned back from my trip to Rishikesh, I started practicing the repetition of my mantra along with mental worship rather than performing it physically by way of

lighting incense etc., in front of the gods and goddess.

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

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

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

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

As I will elaborate in later chapters of the book, this sort of delay may not take place for every practitioner. My guru probably did not want to use too much force at once due to the lack of adequate conditions in my mind.

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

## *Manifestation of the kriya*

One auspicious evening, sometime during the autumn season of 2009, two years after my initiation into *Sidha Mahā Yōga* through *Shakthipāth*, the *kriya* finally started manifesting in my body.

I was sitting cross-legged on the floor in front of the image of a celestial female form, on a meditation seat, and was repeating my mantra. My eyes were closed and my attention was focused (in the mind space) on the image of the celestial female form I had kept in front of me.

Readers are requested to pardon me for not giving out the details of the mantra and the corresponding goddess. These details have not been written deliberately since they were meant to serve a specific purpose only in my case. Moreover, they cannot be revealed to any third person. In any case, they are of no use either to any practitioner of *yōga* or to any general reader. The mantra simply will not work for any one unless it is given to them by a guru, along with the required initiation.

All of a sudden, I started to experience some sort of strong sexual urge developing in my body. With my attention focused on the image of the celestial female form with utmost reverence and despair, I began to enter a panic state. Very soon, the sexual urge fully bloomed, in spite of tremendous

effort to restrain it mentally.

Now, the actual shock!

A feeling of indescribable and unbearable bliss started developing in the region between my anus and genitals.

By this point, I had stopped repeating the mantra.

I was stricken by panic. I felt as if a sin was being forced upon me by my mind. I was unable to have any control whatsoever over the reaction being manifested near the genital region. I was unable to stop experiencing the joy and bliss that kept arising in waves. I continued to sit there for some more time. The joy and bliss I felt would be so intense at times that it would become extremely unbearable. It is hard for me to put the exact experience into words.

The sensations I felt were akin to experiencing sexual climax, although not exactly to the same degree.

However, the sensations do not arise out of the sexual organ, although swelling of the organ does take place followed by ejaculation of the semen by a drop or two.

The sensations were pin-pointed in the center between the anus and genitals.

The bliss generated was not continuous. It was in the form of medium to long bursts. The burst of pleasure or joy was experienced from a specific point. The main highlight of the experience was that it started becoming unbearable as the burst of energy was released and slowly faded away. After a few seconds another burst of energy was released. The bliss spread in a circular wave like manner to the neighboring areas each time. At least, that is what the experience of it was like.

After fifteen to twenty minutes (although I cannot remember precisely), the reactions started to subside and I immediately picked up my mobile phone and rang up my guru.

My guru confirmed that the *kriya* had started to manifest, and further added that there was no reason to panic. He advised me not to make any effort mentally to stop the reactions while they were in the process of manifestation.

This is how the process of purifying the mind of all sensual impressions starts. The very supreme primordial cosmic energy awakes from its dormant state and goes into the reverse mode causing the involution or destruction of the psyche of a person. Here the reader is requested to briefly recall my description of the cerebrospinal system in one of my chapters. The invisible structure of the cerebrospinal system with various energy centers gets activated fully after *kundalini* energy is activated in the first energy center. As a result, the effect is felt by every nook and corner of the body including the mind. As per *yōga* texts, the human body is basically a projection of the mind. Either the subtle body nerves called *nādis* (as per *yōga* texts) are cleaned to impact the mind, or the mind itself is cleaned to impact the nerves in body. The entire process can also occur simultaneously. It all depends on the structure of the mind and how the primordial energy wants to sort it out, so that it is cleaned of all sensual impressions recorded in it over millions of births. I am using the word “million” to illustrate the subject. No one can say how many past lives one has undergone.

These sort of experiences continued thereafter.

Every day I would sit on the floor, to practice repeating my mantra and similar reactions would manifest in my body. This continued for three to four months.

Since the manifestation process of the *kriya* was very pleasurable, I used to practice the repetition of my mantra with very keen interest every day. As a result, I was making rapid progress in *yōga* during the initial weeks following the aftermath of the awakening of *kundalini* energy in my body.

In January 2010, I moved to a place near the famous energy center known as Vaishno Devi, in the Himalayan

foothills.

There, I continued practicing my meditation as usual, but found that a different type of *kriya* had started to manifest.

Before narrating this experience, I would like to familiarize the readers with another mind-boggling and irrational experience I had undergone, which had taken place several years before I was initiated into the *Sidha Mahā Yōga* system.

Along with this experience, there have been many other experiences, which I will elaborate on later in this book. However, I cannot explain why these experiences occurred before I was initiated into this *yōga* system.

It is possible that I might have been initiated into this *yōga* system or I might have practiced some other *yōga* system in my past life. I cannot say this for sure and I humbly leave it to my guru to ascertain!

I know nothing of my past lives, but perhaps what I had experienced had been carried over from a previous life. I cannot think of any other rational explanation for the mind-boggling phenomenon I experienced.

I was about thirty or thirty-one years of age when this phenomenon started manifesting in my life.

I was living in the remote jungles of the Himalayan range by virtue of my profession. One day I was sitting in a contemplative mode and closed my eyes. I found myself staring into a black mind space. All of a sudden I started to observe some sort of movement in this darkness. The vision was akin to the movement of smoky clouds in the sky. Initially I was scared when I started observing this phenomenon. However, I continued to sit there and observed the phenomenon for some more time, until my eyes started aching.

I again experimented with the same phenomenon in the evening, with similar results. In the subsequent days I

experienced several other different type of visions of the same nature. The smoky clouds appeared in numerous shapes and sizes.

This vision of moving clouds in the sky continued in my life for years thereafter. However, new visions also started to appear.

One day I was lying on my bed and had just woken up from sleep. My eyes were open and I was lying on my left side. My room was completely dark.

All of a sudden I had a vision of my own mirror image. The image was lying down a few yards away from my bed in the same posture and was looking at me. However, the image was naked and appeared slightly disfigured. The vision lasted just for a few seconds. I was scared to death. After this experience, I started going to bed with the lights on in my room.

The next prominent vision I had after this was of a female face and a pair of eyes. This vision again lasted for several years. Every time I used to close my eyes and try to peek into the mind space, this vision of a female face used to appear. I could never recognize the face and sometimes it used to be in a disfigured state.

Other than the above two initial visions, I observed numerous types of other visions, which I will subsequently elaborate on in this book.

I will now narrate the manifestation of the *kriya*, which I wanted to describe earlier.

One day I was sitting cross-legged as usual and meditating. I started seeing the image of an inverted triangular form in my mind space. It appeared to be pink in color, as my attention was focused on the form. It soon started manifesting as a female genital organ covered with an undergarment.

Here I would like to remind the reader that an inverted triangle is basically a symbol of the energy associated with the female genital organ, as per the texts of the *Shaktas* or energy worshippers in India.

For any practitioner, many obstacles arise during the practice of *yōga*. Generally these obstacles pertain to sex related ideas, money, and of course other worldly issues like ethics, sins etc. The supreme primordial energy will ensure that all this dust is wiped out by manifesting a variety of reactions based upon the kind of character, which the practitioner has managed to accumulate.

On another day, I was sitting cross-legged and meditating on a bed. After an hour or so, the form of a celestial female started appearing in my mind space. It appeared as if the form was coming closer towards my face. Mentally I tried to drive away her form.

Now, this is against the principle of practice in the Order of *Shakthipāth*. The *kriya* must not be resisted or stopped by any voluntary effort. I had violated this principle by mentally resisting the celestial female form.

As a consequence, the celestial female form disappeared from my mind space. However, this was followed by the appearance of strange snake like creatures, which were coming closer towards my face to bite. This time, I somehow managed to hold on despite severe mental discomfort.

This state lasted for a few minutes and thereafter, the celestial female form appeared once again. This time, I simply held on as a mute spectator as the celestial form came closer.

One part of my mind was trying to encourage me to allow the *kriya* to operate in my mind space, and another part of my mind was reminding me that it was a sin of the highest order to allow the *kriya* into the mind space.

Thus, my mind was being torn apart from two extremes. I was treading on a very thin line between being a saint and a



sinner. The distinction between grace and sin was fast becoming blurred.

What I was experiencing was the clearing of all sensual impressions by the supreme force, and I simply watched as a witness as the *kriya* unfolded.

When a baby tries to learn to walk, it needs the support of a wheel walker. Once the baby has learned to walk, the wheel walker becomes a hindrance to further progress. The baby cannot learn to run unless it leaves the wheel walker.

It is the same with all religious systems, philosophies, or doctrines. A human being can turn to all of these sources on the path to awakening the dormant *kundalini* energy seated at the base of spine in the body. However, once the purpose has been achieved, all the temples, Gods, Goddesses etc., are gone in a trice.

Let me further elaborate on these mind-boggling phenomena.

Every person in this world has a uniquely structured mind. Based on the unique character of a person, the Supreme Divinity showers blessings in a unique form as well.

If a person has the habit of accumulating wealth, when the Divinity showers its blessings, it will manifest by removing all the wealth from the person's life. As per ancient Sanskrit texts this is a special favor from the Almighty, especially for those people who were on the path to accumulating a lot of wealth. Here I would like to inform readers that pursuing wealth, is also a form in which the Almighty is approached, as per the Sanskrit texts.

Next I would like to inform the reader of a small interesting story from ancient texts to further illustrate this point. There was a Sanskrit scholar who used to be very religious, but he was proud of his knowledge of all the scriptures. One day when this gentleman entered a temple, to his shock and utter disbelief, he found an old man sleeping

on the floor inside the temple with his legs kept on an idol of God. In a fit of rage, he went and shook him up. The old man simply said that he could not see due to a defect in his eyes, and further requested the scholar to help him in removing his legs and place them somewhere else clear of any divine idols. To his shock and surprise, the scholar found the idols of the Divine form springing up everywhere, in whichever direction he tried to place the legs of the old man. The Divinity showered Divine blessings on the scholar by arranging for him to meet this old man, who happened to be in such highly advanced state of *yōga* that he could humble the Sanskrit scholar in a trice without any effort.

Thus the mind is drastically transformed when incidents of this nature happen to a practitioner of *yōga*. Something will happen based on the kind of character which the person has managed to accumulate.

If the practitioner of *yōga* is not inclined even after such incident to leave the Gods and Goddesses, then further progress may not take place. The mind will not be elevated to higher platforms. Gods and Goddesses will become a hindrance to progress. Temples and religious places will become chains to the freedom of the eternal spirit.

What I mean to say is that worship of God in a particular form must eventually come to an end. The mind must be drawn towards a formless Divinity, which is all pervading and not restricted to the confines of a temple.

Here, I would like to inform all the readers that the actual effects of *krīya* upon the mind, and how the transformation is brought about, depends upon the unique character of the practitioner. Hence, readers are requested to pardon me for deliberately not elaborating on the *krīya* process.

However, it is sufficient if the readers can understand that certain events can have such a profound mental or physical impact that the transformation of the mind happens in a flash. Reactions or incidents of this nature (like the ones

which were described in earlier paragraphs) are ensured by the all-knowing supreme cosmic energy, so as to drastically alter the practitioner's state of mind.

I had later explained the *keriya* to my guru in detail. My guru had simply said this—some practitioners do rapidly rise to this state spiritually, but to be careful to not fall down from this high platform.

With this one session of meditation, my life had taken a total turn.

I generally stopped going to temples (at least voluntarily) from this stage onwards.

My ideas, my beliefs, my customs, my traditions were all shed off in one session of meditation. The doctrines, dogmas, philosophies that I had accumulated in my mind were all wiped out in this one session of meditation.

I lost interest in reading any scriptures and was generally withdrawn from performing physical and mental religious actions.

Never could I imagine in my dreams that even the Divinity could be so cruel at times in the process of Self-realization.

Salutations to the all-knowing supreme cosmic power! For it knows best how to remove the dirt accumulated in the mind in a flash!

Salutations to my guru whose very nature is to drive away the darkness from mind so that the eternal light of the spirit embedded in the deep recess of the heart of every human being can shine.

My life has never been the same after this experience.

## *The ascent of energy along the cerebrospinal system*

On one auspicious day some time at nine or ten in the night, I was sitting and meditating on my bed next to my guru's room. The meditation must have lasted for nearly two hours.

All of a sudden, I started feeling a strange kind of movement along my spine. The movement was akin to a frog leap. I learned later from my guru that it was the energy that had started surging up along my spine and also my entire back on both sides of the spine. At times it stopped, at times it moved, and at times it would jump and move on to a higher level along my spine. Finally the movement stopped near the region of the heart on my spine. Let me explain very clearly, that the experience of this phenomenon was certainly not pleasurable at all. In fact, I entered into a state of panic as I mentally observed the phenomenon unfolding.

However, in retrospect, I can say that this experience was unique and amazing. It was the first time I directly experienced the physical movement and flow of energy inside my body. This experience defied all rational explanation by modern science. The reader can now well imagine the impact it made on my mind. All of what I had read in the *yōga* texts was validated beyond any doubt through this experience. As a

result my conviction in the *yôga* texts has become very firm. My faith in the *yôga* system has strengthened beyond any element of doubt.

Later, my guru explained to me that what I had experienced was the beginning of the cleaning of the nerves, or subtle channels of energy, or *nādis* (as they are called in Sanskrit) in the body.

On the next day, I could not meet my guru due to some reason. I was sitting on a chair and meditating as usual.

Soon, I could feel something moving up along my spine. I was mentally expecting the movement as being like a frog-leap, which I had experienced the night before. However, there was a total twist to the movement as the energy surged upwards. It twisted and twisted something akin to the path of a snake as it moves on ground.

I had read a lot of literature about *kuṇḍalini* energy being linked to a snake. However, the experience was somewhat different.

It was frightening, of course. I was not really enjoying the experience, although I was elated at the manifestation of the *kriya*. Again the surging energy stopped near the heart region on my spine.

At the end of the session, I realized that it had lasted for three and half hours. After lunch on the same day, I again felt like meditating. This time the session lasted for another three hours or so with a similar experience.

I was in a sort of total daze all day.

I again sat down to meditate on the same day after dinner. This time, the session lasted for about two and half hours. So, I clocked about nine and a half hours of meditation on that single day, a feat which I have not been able to repeat till date.

On the next day, when I met my guru, His Holiness

explained that although nine and a half hours of meditation was no big deal as such for *yōgis*, it was indeed surprising for a guy of my status. His Holiness further said that this long session of meditation in one single day was a *kriya*. Here I would like to inform the reader that a *kriya* does not necessarily occur in one session itself. It might get prolonged over an entire day like the one I experienced. His Holiness also told me that this sort of *kriya* usually took place as a result of serious meditation practices done by the practitioner in the past.

Remember that even the impressions of good action performed in the past needs to get erased from the mind, on par with the bad actions performed.

As far as *yōga* is concerned, it does not give a damn to an earthly good action or bad action.

As I said earlier, all the doctrines, dogmas, philosophies and anything and everything ever accumulated in the mind needs to get erased for the eternal light of Knowledge Absolute to shine!

Let me further elaborate on this.

Let us suppose that a person did a lot of meditation or *yōga* practice in his or her past life. The sensual impressions of the practice itself must have been recorded in the sub-conscious mind. Even this record needs to get erased once and for all. Otherwise, this memory, which was etched in the mind in the past life, will also act as a mask and prevent the light of Absolute Knowledge from shining.

Similarly, if a person performed a lot of good actions in the form of religious practices, social service, donations to charity, etc., in his or her past life, all these actions although good from the earthly point of view, must have etched memories of pride etc., sub-consciously on to the mind. Even these memories must be erased from the mind for the Absolute Knowledge to shine.

On the following day, I had yet another experience while meditating. Readers are requested to pardon me for not remembering the exact dates and also for not mentioning the mantras and places deliberately.

As I was undergoing these experiences, I had never planned to write a book one day. Therefore, I had never maintained any diary recording the experiences.

Since, the time has come to write these experiences, I have tried my best to recollect my memories. As a result, there could be some minor errors in the sequence of events and experiences.

On this occasion, while I was meditating, the energy started surging upwards as usual. This time the experience was totally different. It was something akin to a large number of ants trying to climb up my back side. I felt like scratching my back because the sensation was very prickly. Again, the movement of energy stopped near the region of my heart on the spine.

Later, on the following day, I narrated the experience to my guru. His Holiness said that soon the energy would surge further upwards and it would manifest on each and every muscle of my head including my ears, eyes, nose, mouth, cheeks, and hair. In fact, His Holiness said it would even go out into the external world from the top of my head.

After this experience, I had to take leave from my guru in order to go back to my place of duty and live the balance destiny of my life.

Here, I would like to inform all the readers that the ascent of *kundalini* energy along my cerebrospinal system was completely consistent with what has been expounded in the *yōga* texts, except for one particular movement pattern of the energy.

The energy is also supposed to make a movement that is akin to a flying bird.

However, I would like to humbly submit that this kind of movement too appeared to have taken place on my spine, but I am unable to recollect the experience with clarity. Hence, I am not making any outright claim on that particular movement pattern.

As I will subsequently elaborate, the movement patterns of *kyndalini* energy along my cerebrospinal system turned out to be very complex. Given the fact that I had never maintained any diary recording the experiences, it is extremely difficult in narrating all the experiences.

I continued to practice my meditation regularly and the ascent of energy along the spine too continued.

During one of the sessions of meditation, the energy had risen to the navel region on my spine called *Mañipura Chakra* in *yōga* systems. The rising energy halted at this region and started moving around my spine very rapidly in a very strange manner. This movement pattern cannot be compared with any known ordinary movement. All that I can say is that I experienced a complex and very rapid movement of the energy on my spine. However, the movement was localized and did not spread to other regions on back.

Similarly, during many sessions of meditation, I experienced further strange patterns of the movement of the energy. Sometimes it felt as if the movement of the energy was going along a very thin path, almost as if it was piercing through the center of my spine.

After a long session of mediation I used to feel completely subdued and docile. However, I would like to describe another type of *kriya* that I experienced in my head. I used to feel a sort of pressure in my head continuously for years. Along with this pressure, my head was subjected to a sort of alcoholic effect continuously day and night. Only for a very brief time, mostly after waking up in the morning, I used to feel lighter in the head. Otherwise, my head was continuously subjected to some kind of strange effect as if some chemical



reaction was occurring inside the brain. Besides this, whenever the energy ascended to my cerebral region, I would continuously feel its movement along my scalp.

However, I never felt any side effects from all this mayhem inside my cerebral region either physically or in my normal daily routine.

## *Dynamics of the energy*

In the previous chapter I have provided a description of the movement of *kundalini* energy along the cerebrospinal system. I will once again come back to this region to describe more reactions later in the book. I have not included them in the previous chapter, because the nature of those reactions are totally different.

I would like to tell the reader that *kriya* occurs all the time—around the clock. It can occur simultaneously in all the sheaths of the body or in isolation only in a specific sheath. Furthermore, it can also occur in a very disorderly manner in the body, the mind, and in daily life. So, it is very difficult to classify the processes of *kriya*. However, in this chapter, I shall continue to describe my experiences pertaining to *kriya*.

The ascent of energy along my cerebrospinal system triggered a Pandora box of nerves.

I would constantly feel the movement of energy in my body, around the clock, except during deep sleep.

Let me now tell you something that might surprise you. Do not assume that the energy is not at work during deep sleep. I would like to give a few examples of this and the reader can easily imagine the rest. The energy will ensure that

a practitioner is granted the required awareness to make him/her realize that he/she has no control whatsoever over the manifestation of *kr̥i̇ya* in body, mind or the external events. Hence, some of the reactions which occur defy logic and rational explanation. I have given a few examples of these reactions in this chapter, which should convey the idea to readers more than adequately.

One day I was asleep in the afternoon and suddenly my phone started to ring. I woke up and attended the telephone call—the person on the other end of the line had dialed the wrong number. This telephone call had disturbed my sleep. As I returned to my bed and lied down, *kr̥i̇ya* started off almost instantly producing severe vibrations along my cerebrospinal system. The practitioner's sleep cycle and duration of sleep is strictly controlled by the conscious cosmic energy. My sleep was disturbed in this way on numerous occasions.

On one occasion, I drifted into a dream sequence. Suddenly I slipped into another dream sequence that caused me to feel so much fear that I was forced to return to the waking state. Again, *kr̥i̇ya* started off instantly, producing severe vibrations all over my cerebrospinal system.

Between the dream state and waking state, there is yet another state, which in Sanskrit is called the *Tandhrā* state. However, this state is experienced by a very few number of people in the world. Even most of the *yōga* texts mention only the four popularly known states—the sleep state, the dream state, the waking state, and the super conscious state (the state of thoughtlessness). Not much is known about the intermediate state of *Tandhrā*, which occurs between the dream state and the waking state.

I used to enter into this state very frequently, almost on a daily basis. In this state, I used to see bizarre things such as cities, towns, and villages. Some of these places were like modern towns, villages, and cities. However, I could never

recognize them since I have not ever visited them in my life. Sometimes I tried to read the names of these places written on the various buildings. However, the visions used to last a short time and would rapidly change. As a result I could not read the names or any other tell-tale signs. Moreover, the languages were also not familiar in some cases. Sometimes I used to see places so strange that it is doubtful they exist or have ever existed on Earth. Additionally I used to see known and unknown weapons, flora and fauna, faces of people, costumes worn by people, vehicles, etc. The visions I saw were crystal clear.

This list is not exhaustive in any way.

On an almost daily basis, I used to enter this state and have these visions.

*Kriya* of this nature increasingly strengthens one's conviction that they have undergone several births prior to this present life.

So, the supreme primordial energy erases all this that has been recorded, by revealing it in the mind of the practitioner one last time.

Along with the erasing of this record, the emotional attachments a person has with people in their present life is wiped out as well.

In one's past lives, a person must have been paramour to countless lovers, a son to countless fathers, a father to countless sons and daughters, a friend to countless friends, a daughter to countless mothers, a mother to countless children, and so on.

Additionally, interest in external social life is wiped out as well, without any regret or remorse.

The person starts living happily within the self.

This is the lasting peace of mind!

This is how the knowledge of the Self, starts bringing about necessary transformation in the mind so as to bring lasting happiness and peace to the mind. It is how the supreme primordial force showers grace upon a person by removing all traces of emotional attachments. The mind is elevated to such high platforms that nothing can have any impact on the psyche of the practitioner. Neither happiness nor misery, or any other duality of life can make an impact on the mind.

The Self of a person is totally satisfied within the Self, and nothing else is required from any external source.

This is how *Sidha Mahā Yōga*—the Grand One propels a practitioner towards immortality.

Readers are requested to understand that this transformation of the mind does not occur overnight. It occurs over a prolonged period. Sometimes, the energy does elevate the mind rapidly to higher states. However, the mind soon slips back down and then again is slowly elevated. Hence, perseverance is required during the practice of *yōga*.

I shall now elaborate on the dynamics of the flow of energy through the numerous nerves in the body.

Most time I would experience the flow of energy near the region of the anus and the genitals, and sometimes in the rest of my body parts. Sometimes, I would even experience the energy flow along my penis and near my pubic region. However most of the time, the flow of energy was restricted to the region of the anus, spreading around the buttocks. This could be due to the fact that the seat of *kundalini* energy is located at the base of spine. Furthermore, as per *yōga* texts the energy moves up to the root of the genital region upon waking up from its dormant state. Hence, I used to experience the flow of energy everywhere around this area countless times.

Many a time while meditating, I would feel such a strong

sexual urge that I would have to get up and go to the toilet before returning back to my meditation.

Many a time, my shorts would get wet with dripping semen.

In the later days, I began meditating without clothes.

Many a time, semen used to drip and fall on my meditation seat.

Many a time, disgusting sex-related thoughts in relation to the near, dear, and venerable people in life would flood to my mind. I would even have visions but I persevered as a mute spectator!

Thus due to *keriya*, it is possible that many sex-related thoughts will arise in the mind, that too in relation to the most respected and least expected people. This can cause a mental shock and make a person feel that they are not even worthy enough to live thereafter.

Yes, the dust that has gathered and accumulated in the mind needs to get erased forever! It is the play of the supreme primordial force on the psyche of a practitioner!

All the fears, anxiety, sexual fantasies, bizarre thoughts, ideas of ethics and sins, ideas of right and wrong conduct—everything needs to be experienced in mind for one last time (or a few times) before everything that has accumulated is permanently erased forever.

Bizarre thoughts, including visions pertaining to the gods and goddesses would flash through my mind. I never held back the thoughts, and simply persevered as a mute spectator—watching the erosion of the dust collected in my mind.

I could never imagine that even the grace of God could result in such a mentally cruel process on the path to Self-realization.

## The Power Unknown to God

The energy would flow in each and every part of my body. I used to feel it flow through my scalp, nose, nostrils, ears, mouth, tongue, cheeks, eyes, throat, hands, shoulders, palms, fingers, stomach, thighs, and down to the soles of my feet.

Sometimes, the energy would feel like a vibration and sometimes it would be prickly in nature.

The mayhem continued in my body for years!

The movement patterns of the energy are difficult to describe. Sometimes, strange and bizarre patterns that cannot be identified with any known patterns on earth were observed. The energy moves through each and every part of the body. I could never discuss these experiences with anyone else other than my guru and very few fellow practitioners.

The experiences were totally irrational and in any case I had never given a damn whether they were consistent with science or not.

## *Special reactions in cerebrospinal system*

Breath is a function of the mind. The process of unnatural respiration is possible only when the mind is not calm and tranquil. Every reader must be familiar with this phenomenon. When a person is agitated or angry, the breathing is not very calm. It becomes quicker. Similarly, when a person is under fear or tension, again the breathing is not calm. In *yōga*, when the mind becomes calm and tranquil, this unnatural process of respiration comes to a complete halt. It may not completely stop technically since everyone is not in such an advanced stage of *yōga*. However, for an outside observer, it appears that the breath has stopped. It is due to this reason a *yōgi* can remain in meditation without any requirement of air. Since breath comes to a standstill, all biological processes also come to an almost complete halt including the process of aging. It is due to this reason that a *yōgi* is capable enough to live and continue to remain in meditation over prolonged periods without any food and water. Whether this is consistent with science or not, I am not sure. Whenever *krīya* used to manifest in relation to these two (breath and mind), I would experience a state of breathlessness. Furthermore, this state was linked to a particular region on the spine.



On one such occasion, I was lying on my bed in the Tandhrā state, when I felt as if energy was flowing along my spine. All of a sudden, it got concentrated and contracted at the navel region,(but on my back). I felt as if it was getting highly concentrated at a pin-point location on my spine. Suddenly my lungs emptied and my breath stopped for a few moments.

Later on, I narrated this experience to my guru. His Holiness said that soon the energy would act in similar manner near the region of my heart (on my spine). His Holiness further said that when this arrest of breath takes place near the region of the heart, the practitioner no longer face the danger of experiencing a spiritual fall! Here I would like to inform all readers that the biggest fear for any practitioner of *yōga* is to fall down or slip down from the progress made in the path of *yōga*. This slipping down is something that happens to each and every practitioner. However, when certain bench marks are reached, this fear is removed from the mind of the *yōga* practitioner and the mind is also elevated to higher platforms. Furthermore, even if the practitioner happens to fall down in later stages, it may not be a major fall.

A few weeks after I'd had this experience, something else happened as I was lying on my bed in the Tandhrā state. I experienced a sudden flow of energy rising from the navel region on my spine. The energy surged upwards to my heart region on the spine and started making some strange movement. The movement was very strong and powerful. I felt as if my back was being crushed by some unknown force. I felt a heavy concentration of the force along with contractions at a pin-pointed location (on the spine) near the region of the heart. I remembered the previous experience where the energy acted in a similar fashion near my navel region. However, this time the energy level appeared to be more powerful.

Mentally, I recalled the image of my guru and paid obeisance.

Suddenly the energy started spreading around my entire backside, including my shoulders. The movement of the energy on my back lasted for a few more minutes. Overall, I felt as if the energy was trying to pin me down on my bed. It felt as if I was being pinned down to the floor by a wrestler. The energy was so powerful! However, this time my breath did not stop. As I have already mentioned, I was in the Tandbrā state when this movement of energy started on my back. I was lying on my back when the energy started rushing up from the region of the navel (on my spine). Immediately I turned around and lay on my stomach so that the energy could flow freely. Later on after a few minutes, while the *kriya* was still taking place, I drifted into a shallow dream state briefly. I was still able to feel the effects of *kriya* until the dream got disturbed.

Immediately the *kriya* stopped and I was shaken out of the dream state and the Tandbrā state. I remained on my bed for some more time before getting up to make a telephone call to my guru. I told His Holiness about the entire experience. His Holiness told me that all these type of reactions basically pertained to the physical body and that soon the energy would manifest in a similar manner in the mind and in external events. However, His Holiness said that he was happy about the experience that had taken place and further added that it would yield good results!

A few weeks later, I had another intense experience, although it was not related to breathing. I was lying on my bed in the Tandbrā state when the energy started to surge upwards, starting from the base of the cerebrospinal system. The energy moved quite quickly. However, it felt very powerful, as if it was concentrated in a packet. After it had reached my cerebral region, it felt as if it was exploding inside my brain. With my eyes closed, I could see fragments of light

of various colors, after which I experienced a total sense of calmness. My mind entered a very quiet and tranquil state thereafter.

Whenever I used to utter the sacred syllable “om” (a few times), the *kriya* used to start instantly, and the energy would move along my cerebrospinal system and the energy would get concentrated and contract at any one of the *chakras* or energy centers along the spine, followed by a flow of energy to the top of my head. Here, I would like to inform the readers that the ascent of energy along the cerebrospinal system, might start from any one of the *chakras*. It need not always start from the base of the spine. The energy might get activated and surge upwards from any one of the *chakras*.

Many a time, I have also experienced the concentration and contraction of energy taking place between my eyebrows or *Ājñā chakra*, as per *yōga* texts. It is difficult for me to convey the exact sensation that I experienced. However, I shall make an attempt to do so. I would feel a sensation between my eyebrows—sometimes, it was prickly and sometimes it would feel like a vibration. I would also feel this vibrating sensation in the back of my head (at the same level as my eyebrows).

On many an occasion, whenever, I used to transit from the sleep state into the waking state, I would realize that I had been repeating my mantra during deep sleep. I would find my lips involuntarily moving and repeating the mantra as I drifted into the waking state. This happened on numerous occasions.

I would experience visions of burning candles and hurricane lamps, the full moon, the stars, the sun, and a few times even lightening while I was in meditation. These visions also occurred many times while I was in the *Tandbrā* state. Usually they would last for a few seconds.

I would frequently have visions of a full-moon and a burning hurricane lamp. My guru explained to me that these

visions are known as *vishôka* lights.

The word *vishôka* in Sanskrit literally means “that which drives away the sorrow.” So, the appearance of these lights in the mind space signified good progress being made in the practice of *yôga*.

Sometimes, while meditating I would also notice strange unidentified lights flashing across the mind space.

During the initial months of meditation after the *kriya* had started manifesting in my body, I would observe powerful effulgence in my mind space. Sometimes, the effulgence was very bright like the sun, and the vision also used to last over a prolonged period, unlike the *vishôka* lights mentioned above, which used to flash only for a few seconds.

I would also have visions of the Hindu gods and goddesses, sages, the Buddha, the Christian cross, and various other saint-like personalities belonging to various religions or faiths during my sessions of meditation and the *Tandhrâ* state.

On many occasions, whenever I used to undergo a good session of meditation, I would be unable to open my eyes due to the bliss I was experiencing. My mind was reluctant to allow my eyes to open. It was due to the pain in my legs—that resulted from sitting for such long time—that I would forcefully have to open my eyes and end the session of meditation.

I was about twenty-three years old, when I first began to hear the *anâbata* sound in my mind.

Let me first explain what is meant by “*anâbata*.”

It is a sound heard in the mind without anything making noise either externally or inside the body. This sound can be heard by a practitioner only within the Self and cannot be heard by any one externally. This sound is called *anâbata* due to its association with the *anâbata chakra*—the energy center located in the heart region.

After *kundalini* energy is activated by a guru, it starts surging upwards along the spine piercing through the different energy centers. When this energy reaches the heart region, the *anāhata* sound can be heard. Since it is a sound produced without anything being struck either internally or externally, one can easily deduce rationally that the sound itself is the *kundalini* energy. Or one can say that nature of *kundalini* energy is that of sound in its primordial form. Incidentally, this is also consistent with modern science as per the proposed String Theory. As per my little knowledge of theoretical physics, all matter consists of strings, which essentially means music or sounds. Each loop of string is associated with a frequency that amounts to a sound body. This could possibly be the sound body associated with each letter of the Sanskrit alphabet, which is located at every *chakra* along the cerebrospinal system in the human body. Perhaps, it is due to this reason that the sacred syllable “om” is considered to be the supreme primordial force from which this universe has been created.

I would hear what sounded like a snake hissing continuously in my ears.

The sound has lasted for the last twenty years and persists even now as I write this book.

After seven or eight years, the sound became sharper and louder. I used to hear the sound constantly except while I was asleep. At times it was a little irritating, but otherwise I had no other problem with it.

In later years, I began to hear other sounds such as a honeybee humming. Sometimes, I would hear the tinkling of a bell. Sometimes, a sweet flute.

Sometimes, for a brief period of time I used to hear the sound of rainfall. I used to immediately go outside my room to find that the weather was absolutely normal.

At time, I used to hear my door bell ringing and

immediately I used to wake up from my sleep to open the door and realize that there was no one outside. Or hear my mobile phone ringing and immediately would wake up from my sleep to answer the call and realize that no one had called.

Disturbances in sleep of this nature have occurred numerous times.

Sometimes, I would smell a strange kind of fragrance, or experience a very light sweet taste in my mouth.

At about the same time, when I had started hearing the *anāhata* sound (at twenty-three years old), I also started experiencing vibrations along my spine. In later years, these vibrations became more and more severe. Along with the *anāhata* sound, I have experienced these spinal vibrations for the last twenty years or so. However, my health has never been impacted by all the mayhem taking place inside my body.

Readers might point out that I had been initiated into *Sidha Mahā Yōga* system in the year 2007; whereas, I was hearing the *anāhata* sound and also experiencing spinal vibrations when I was around twenty-three years of age. It is possible that I might have been initiated into this *yōga* system in one of my past lives. However, I am not competent enough to comment upon this and humbly leave it to my guru.

As I have already stated previously, visions of past lives started flooding my mind when I was around thirty or thirty one year old. However, these visions could never give me much information about my past lives. Therefore, I am unable to recollect any of my past lives.

## *Interface between the energy and practitioner*

As per the *yoga* texts, there are nine types of emotions that dwell in the human mind. These include fear, anger, greed, pride, lust, etc.

The all-knowing supreme primordial energy manifests a variety of *kriyas* so that the sensual impressions pertaining to all the nine types of emotions are removed for ever from the mind of a practitioner. It burns down the very seeds of these emotions inside the mind itself, so that they do not germinate under any kind of physical or mental conditions. As a result, the practitioner becomes permanently free of all thoughts and emotions. Now readers can very easily understand that mere suppression or control of these thoughts could not be of any benefit to a person. They need to be permanently eliminated, and this can only be done by the Divine force.

The practitioner will be truly amazed when they see the vast multitude of subconscious sensual impressions that have been recorded in their mind. The practitioner will find an unimaginable and unthinkable variety of thoughts, surfacing and flashing in their mind space, without any voluntary mental effort.

The primordial energy will dig deep into the depths of the

mind and comprehensively clean it of all the sensual impressions ever recorded.

As the sensual impressions are removed, the mind slowly starts settling down in to a state of calmness and tranquility. As a result, the spirit or the Absolute Consciousness dwelling within the heart of every human being gets a glimpse of its true nature reflected in the tranquil state of the mind.

This used to manifest in my mind in the form of extremely bright sunlight. Sometimes, this sun would look a little dull as if masked by a thin smoke screen.

However, what is important is not the appearance of this bright light, but rather its impact on the state of mind of the practitioner, Furthermore, how long this state lasts in the mind is also important. Usually after a good session of meditation, the effect lasts for at least two to three days, although the period can't be fixed very precisely.

As I have said earlier, sensual impressions can't be completely erased overnight. It is a gradual process that takes place over a prolonged period of time.

I will narrate a few incidents so as to illustrate how sensual impressions (pertaining to the nine types of emotions) are erased from the mind. For sensual impressions to be removed, the supreme energy ensures that an event (pertaining to a particular emotion) is experienced by the practitioner in a mild form. Sometimes, an experience might be repeated several times or even over a prolonged period of time, thus chipping away the solid thick layer of emotions little by little (although at an accelerated pace). Every practitioner of *yôga* must remember that his or her destiny will unfold at a rapid rate when compared with a normal person. I have elaborated on this in one of the chapters. As this process unfolds, the all-knowing energy simultaneously ensures that the mental equilibrium of the concerned person is perfectly maintained.



## The Power Unknown to God

While I was living in Srinagar in Jammu and Kashmir, *kriya* had begun to manifest for the first time. As a result, I had subconsciously started overflowing with the emotion of pride. I had started behaving like a great sage of meditation, or maybe these impressions were already accumulated in my mind earlier during past lives.

I was told that there was a cave on a mountain-top in the middle of Srinagar where one of the great popular sages in India called Shankaracharya had lived and meditated more than a thousand years ago.

My interest was piqued, and I decided to visit the cave and do a session of meditation there so as to benefit from the powerful vibrations and also the tranquil ambience.

I went to the mountain-top in my car, and then further climbed up steep stairs to the cave. The cave was small and at the best could accommodate six to eight people.

I went to a corner of the cave and sat cross-legged for a session of meditation. However, this mountain happened to be a popular tourist destination in Srinagar. As a result, there was a steady traffic of tourists entering and leaving the cave.

Initially my mind was getting disturbed, although the vibrations inside the cave were very powerful and I could feel them very clearly. And then it suddenly happened.

I lapsed into a concentrated session of meditation that lasted for more than two hours. I sat on the bare stone floor of the cave with my toes pressed against the floor.

However, my body was totally immobilized and my posture was completely rock steady. Slowly the noise level of tourists started diminishing as I started lapsing into a state of serious meditation. Even in this state, I could still hear the voices of the tourists and on a few occasions could hear them commenting on my meditation practice in a very positive tone.

Suddenly the emotion of pride surged up from the depths of my sub-conscious mind.

I started to feel like a great sage myself. The peaceful session of meditation had temporarily gone for a six. I sat there with my heart swollen with pride for a considerable amount of time before I was able to recover from the reaction occurring inside my mind. Of course, I was able to come back to the normal state of meditation after some time.

This is how the cleaning of the mind of all sensual impressions pertaining to the emotion of pride unfolded! The necessary ambience for this had been ensured by the energy itself that had inspired me to go to the cave and practice meditation.

Here readers are requested to understand that sensual impressions are erased from the mind either by removing the ego directly or by making the practitioner undergo the experience in mild form. The way the primordial energy functions is extremely subtle and thus difficult to understand.

On August 29, 2011, I was traveling by car from Srinagar to visit a famous shrine called Vaishno Devi. I halted for the night en-route in the nearby town of Udhampur. There I stayed with a friend of mine who was also planning to visit the shrine along with me on the following day.

The next day morning, both of us left for the town of Katra located at the base of the Trikuta Mountain in the Himalayas. The Vaishno Devi shrine is located below the top of this mountain in a cave. This is one of the most popular religious shrines in India especially for energy worshippers.

We both traveled in a jeep and reached the town of Katra around nine or ten in the morning. I had planned to climb the steep mountain on horse-back, whereas, my friend was insisting on climbing it on foot due to religious reasons. I was adamant and was in no mood to climb on foot.

After reaching the town of Katra, I changed my plans and

decided to take a helicopter ride to reach the shrine. So, we both reached the helipad to buy our tickets. At the helipad when we enquired about the availability of seats in the helicopter, a member of the ticketing staff pointed his finger upwards into the air. At this point, I realized that the weather was totally cloudy on top of the mountain and that all helicopter flights had been suspended temporarily. We were further told that there was a long backlog of tourists that had been piling up since the morning.

With no other option, we both reached the pony point to hire two horses. To my horror, we found out that all the horsemen had called for a general strike against the local government authorities and were out of business temporarily. Then I asked for the palanquin—even they were out of commission.

With no helicopters, horses, and palanquins, all my options to avoid climbing the mountain were fast running out.

Finally, the time came to take a decision as to whether to climb the mountain on foot or to turn back. My friend who happened to be a childhood buddy was thoroughly enjoying my discomfort and was laughing to the hilt. Somehow, I managed to make up my mind and decided to climb the mountain on foot.

The total distance we climbed was about fourteen kilometers on a steep gradient. It usually takes four to five hours to climb the mountain on foot. After we both climbed half the distance, there was a sudden commotion.

The helicopters had resumed operating, horsemen could be seen appearing all of a sudden and palanquin bearers were busy doing brusque business. When we enquired about the reason for all this commotion, we were told that the strike was called off by the horsemen due to reconciliation with the local government authorities.

Further adding salt to my wound, a horseman turned up in front of me promptly with a pony and offered his services.

I was in such an angry state against the Goddess Vaishno Devi for making me undergo this climb that I decided to climb the rest of the route on foot only. However, surprisingly, the climb was very easy and I did not feel any exhaustion at all.

This is how the process of cleaning the mind of all egoistic impressions by the supreme cosmic energy unfolds!

A few days later, on September 3, 2011, I was visiting a *yôgic* retreat called the Narayan Kuti Sanyas Ashram in the city of Dewas. Readers might remember that I had written about this ashram in one of the earlier chapters.

I had learned later that there was a cave inside the ashram in which several sages had practiced serious meditation. So, naturally my interest was piqued and I went to the ashram and sat inside the cave to practice the repetition of my mantra.

To my total surprise, I just could not recollect one of the lines of my mantra!

This was a big shock to me because I had been practicing the repetition of this mantra on a daily basis for quite some time now. After struggling to remember the line of the mantra for quite some time, I had to finally give up. I left the ashram totally disappointed and reached my hotel room. The moment I stepped inside my room, I was able to recollect the lines of the mantra almost immediately.

On the next day, I went to the ashram once again and sat inside the cave to meditate and practice the repetition of my mantra. The meditation must have lasted for more than an hour or so, when all of a sudden it started raining heavily outside the cave.

My meditation got disturbed briefly and I opened my eyes

only to stare into stark blackness inside the cave, since the electricity was cut off. I thought that the best thing to do was to go ahead with the meditation. So, I once again closed my eyes and started meditating.

The heavy downpour of rain continued outside the cave with water splashing against the cave from all sides. My meditation continued inside the cave with the full knowledge that I was sitting all alone in a completely dark place with the electric supply cut off. Furthermore, the thought that the cave was separated from rest of the ashram buildings was also lingering in my mind. Heavy downpour of rain accompanied by thundering and lightening continued outside the cave unabated.

Somewhere I had read that the cave was inhabited by devils or human spirits. The word devil does not necessarily mean evil spirits. Rather a devil is a spirit without the gross physical body. It could be human or any animal. Further, there is no guarantee for any human spirit to take birth again as a human only. The spirit could well degenerate and take birth in animal forms, later followed by the human form once again. According to the *yoga*\_texts, this is a very common phenomenon that happens to every living creature. This is the reason why it is said that the Supreme Divinity is enshrined in every living creature on the earth.

The thought that there may be some spirits present inside the cave flashed through my mind. As a result of this, entire ambience around me, and also the frame of my mind, I suddenly got overpowered by a strong spell of fear.

I went into a total state of panic due to this unknown fear. This mental state lasted for several minutes. Finally I was forced to open my eyes to stare into the darkness of the cave. I could not continue my meditation any longer. On the other hand, I knew that stopping the *kriya* because of fear in my mind space went against the principle of meditation of the *Shakthipath* Order. Thus, after spending a few more minutes

with this dilemma lingering in my mind, I decided to switch on my mobile phone torch light and walk out of the cave.

This is an example of the process of cleaning the mind of all its fear impressions (particularly regarding spirits and devils) that is carried out by the cosmic energy.

While I was in the city of Dewas, I had decided to visit another important place. I had learned earlier that there was an adept in *yōga* who lived in that city more than a hundred years ago in the tradition of “*Nāṭb*,” a *yōga* Order that had existed in India since ancient times. This great *yōgi* called Baba Shiela Nath used to keep a piece of burning wood with him at all times. Burning wood is a symbol of the burning down of sensual impressions from the mind of a practitioner. After his departure from the city, his devotees continued the tradition of burning a wooden log. Even today, one can see a burning wooden log kept at the place where Baba Shiela Nath once practiced his meditation. The place is called Baba Shiela Nath Dhuni Samsthan and is located on the outskirts of the city.

So, naturally I got interested in seeing this place and went there to pay my obeisance. I saw the wooden log burning and sat there to meditate. I was hoping to spend a few minutes in the tranquil atmosphere before departing from the city. To my total surprise, I lapsed into a highly concentrated session of meditation that lasted for a couple of hours. I had not intended to do any meditation at this place. Furthermore, I was in a hurry to leave the city due to the long drive that I had to make on that day. However, in spite of all this, I had been forced to lapse into a serious session of meditation.

This sort of *kriya* usually takes place due to meditation practices done in past lives (these impressions also need to be erased from the mind). The reader should understand that the primordial energy erases each and every sensual impression from the mind of a practitioner. As per *yōga* texts, it ultimately erases the very idea that a person has ever existed separately from the Supreme Divinity. This is how *yoga*, or joining of the

individual soul with the Divine is affected.

After my visit to Dewas, I drove down to a place called Basara, on the banks of the Godavari River in the modern day state of Telangana in India.

A great sage called Vyas, who is also popularly accepted to be the compiler of the Vedas and the Mahabharata, during ancient times used to live and meditate at this place. The cave in which he is believed to have meditated still exists in this small town of Basara.

So, naturally my interest was piqued and I went to visit this cave and also do a session of meditation. The cave was very small and narrow. I had to crawl through the entrance to get inside. However, the interior of the cave could accommodate four to five persons. So, I sat cross legged for a session of meditation. I was told at the entrance of the cave that it would be closed in an hour. Furthermore, regular tourists were also going in and out of the cave. The cave was lit up inside. However, I was sitting on the farther edge in the shadows so that my meditation would not be disturbed by the tourists.

The vibrations were very powerful inside the cave. I could feel the impact of the vibrations on my mind. After all, thousands of years ago, a great sage had meditated in this very cave!

The ambience inside the cave was totally charged with positive vibrations.

My meditation must have lasted for an hour or so when I got disturbed due to some unknown reason. I had opened my eyes and found that the electric lights were switched off and that there was very little sunlight entering the cave from one of the corners. Furthermore, I found that the flow of tourists had completely stopped. The place appeared totally deserted. I was not sure if the attendant of the tourism department was still present at the entrance of the cave. Furthermore, this

cave was located on a small hillock surrounded by thick vegetation.

I had started to suspect that the attendant hadn't noticed me sitting inside the cave and had closed the entrance. The cave would not be opened till the next day.

My mind started to fall into the trap of fear once again, similar to the way it had in the city of Dewas.

But this time, I decided not to give in to the fear and continued to sit there and closed my eyes once again for meditation.

At the worst, I thought I would have to spend the night in the cave without food and water. I was very sure that the cave would be opened the following morning. Thus, with the issue resolved in my mind, I continued to meditate inside the cave. However, the wave of fear lasted continuously unabated in spite of all my rationalistic reasoning and self-assurance.

The meditation must have lasted for barely another fifteen minutes or so when the fear of psychosis became so intense that I had to finally give in and open my eyes. I crawled out of the cave to realize that the attendant was still waiting for me outside the cave. He politely informed me that he saw me meditating and decided to wait for me for some more time so that my meditation is not disturbed.

I have narrated the above incidents to explain to the reader just how the interface occurs between the supreme cosmic energy and the daily routine life of a practitioner. The cosmic energy is clearly experienced by the practitioner as a separate entity that is interactive. Incidents of this nature have occurred on numerous occasions in my life. I hope readers can now easily comprehend the various other types of *kriya*, which occurred in my daily routine life.

However, readers might point out that incidents of this nature (described above) can happen to anyone in the normal course of life.



## The Power Unknown to God

Here, I would like to draw the attention of the readers to my earlier chapters on the flow of energy in the body. When the flow of energy is experienced inside the body as a separate entity, it defies all logic and rational scientific explanation. After the experience, the practitioner's state of mind gets altered drastically.

Energy is experienced by the practitioner as a separate entity from the Self from that point onwards.

As the practitioner advances further in the *yôga* practice, this dualistic distinction is removed with the knowledge of the true nature of the primordial force.

The true nature of the energy needs to be revealed to the practitioner by the very energy itself by bringing about the necessary transformation in the mind. A sort of interface between the energy and the practitioner is set up in normal daily life exactly for this purpose. Various incidents in the normal daily routine of a person (like the events which were described earlier) occur and the person is adequately sensitized to the subtle workings of the cosmic energy.

The mind of a practitioner is slowly elevated to this state, with the knowledge of the true nature of the primordial energy.

Let me further elaborate on this.

In a normal human being, the ego is in a state of full bloom. Everything or anything done by a person instills a sense of “self-doing” in that person. The person experiences oneness with the supreme energy without realizing that it is the supreme cosmic energy, which is the cause and effect of everything or anything done by that person. The person thinks he or she is in control. It is in fact the mind that thinks that it is the supreme Self. Or the Self or the spirit thinks it is the mind under the influence of cosmic illusion. Hence, the mind or the apparent Self is tricked into believing that it is the doer of an action even though it has no actual power.

The mind takes the supreme energy for granted and thinks that it is the supreme energy. The illusionary power of the cosmic has tricked the mind into thinking this way. Since the mind is also nothing but this very supreme energy in another form, from the earthly point of view, the mind is also not lying.

However, there is a complete twist to this entire story.

When the primordial energy is activated in a person, this energy is distinctively perceived as a separate entity inside the body of the person. At this stage, the mind is humbled down for the first time. The mind realizes for the first time that it has no control over any physical or psychic phenomenon.

Now the mind gives up and surrenders!

As the mind surrenders, it is simultaneously cleaned of the ego and all sensual impressions. As a result, the reflection of the supreme spirit is observed for the first time in the tranquil waters of the mind.

The result is truly devastating.

The supreme primordial cosmic energy, which is nothing but the spirit itself, will now start revealing its true nature by means of a series of interactions with the person. A sort of interface occurs between the supreme energy and the practitioner. And the process of Self-realization begins!

Thereafter, the practitioner starts realizing that the energy within the Self and the energy outside the Self in the external world is one and the same thing.

As a result of this experience, the perception that the supreme energy is a separate entity from the Self is removed. The person also starts realizing that it is in fact his or her own energy indeed that he/she has been experiencing (earlier) as a separate entity.

As a result the practitioner experiences oneness with the supreme energy. However, unlike a normal person, they do so

with the full knowledge of the nature of the supreme energy,

The difference is a normal person is in a state of ignorance, while the practitioner becomes aware of the true nature of the Self. This is the difference. It is as simple as that. Nothing spectacular happens from an earthly point of view!

The interactions between the energy and the practitioner tend to be somewhat playful in nature, so as to have a minimal impact on the mind. These interactions also take place to make the mind realize that it is not the Self.

The above phenomenon cannot be comprehended by way of any logical or rational explanation. The mechanism of the functioning of the supreme primordial cosmic energy is extremely subtle. It has to be directly experienced within the Self.

Let me further elaborate on this.

The process of Self-realization is a structured phenomenon. Its manifestation occurs in four different stages as per the *yōga* texts. I will try to put across to readers the best possible explanation of these four stages honestly within the limitations of my vocabulary and intellect,

Firstly, the energy is experienced as inseparable from the Self of a person (who is under the spell of cosmic illusion). That is to say, the mind of a person thinks it is the only real existence. The Self and the energy are ignorantly experienced as one without true knowledge of the energy. It is actually the mind of a person that thinks in this way!

As a result, the perception of non-duality takes place in the mind. It is not the pure Self or spirit that causes this thought, rather it is the mind that mistakenly thinks it is the Self. Thus the mind thinks it is one and the same as the supreme energy.

When the supreme energy is activated by a guru and starts to operate in reverse mode, the mind receives its first shock.

It becomes aware that it is not everything. This is the first stage.

Thereafter, there is an intermediate second stage where the person realizes that his or her body is completely filled with this cosmic energy to the brim. Other than this, no major transformation occurs in the mind.

It is at this stage that the independent and autonomous functioning of the supreme energy is distinctively felt as a separate entity. The mind is humbled for the first time. It is forced to look inwards. Without this internal focus, further investigation cannot take place. The mind now becomes the observer, the object of observation and also the laboratory. Finally everything is resolved internally and the mind gives up and surrenders. The person enters into a state of thoughtlessness.

When the mind (which has so far been masking the supreme spirit) gives up, the spirit is reflected in the tranquil waters of the calm mind. The Self of a person starts realizing that the energy and the Self are one and the same thing.

The non-duality is experienced with the full knowledge of the true nature of the supreme energy. By now, the person is in possession of supernatural powers since the person has full knowledge of the nature of the energy, and can exercise control over all physical and psychic phenomenon!

As per the *yôga* texts, enlightenment or Self-realization occurs at the will of the Almighty. When this Self-realization occurs, even the laws of *yoga* automatically breakdown. Or to put in another way, there is no need to be bound by any laws or conditions in the cosmos. The objective of *yoga* at this point has been completed. The spirit at the individual level can no longer be restricted to the human body since the merger with the universal soul has already taken place.

After this is the final stage. And I am not even competent enough to comment upon it.

## The Power Unknown to God

It is the supreme Almighty that we are discussing here.

The capability to simultaneously be in a state of witness and also roam amidst the illusionary reality in a human form is technically not possible from the point of view of *yôga*. That means, a person who has transcended the laws of science and *yôga* will have to return to earthly life and still remain detached emotionally from the world around them.

However, this capability has been demonstrated by very few men in the history of the human race. They are popularly accepted as divine incarnations who have appeared in the form of Rama, Krishna, Jesus, Allah, Buddha, and also other incarnations in various other religions. Hence, I cannot comment on this final stage.

## *Life as kriya*

When I had explained the meaning of *kriya* in one of the earlier chapters, I had said that it is basically a reaction that occurs in the mind, the body, and external daily life. Here it is important to understand that the mind and external daily life are inter-connected.

The external world (as seen by a person) is basically a projection of the mind of that person!

The external world also exists for the rest of the other human beings as a projection of their respective minds.

The external world exists at two levels—at the individual level and at the collective level.

When a person drifts into the sleep state, the external world ceases to exist. When the person drifts into the dream state, a new world is created. When the person drifts back into the waking state, the external world is again created for that person. It is as simple as that. The nature of physical reality has no other basis other than being illusionary in nature. It can be compared with a mirage in a desert.

However, there is no difference in the knowledge level of a person before and after the sleep state. At the best, a person feels totally energetic and the mind fresh.

The external world of a person (as I said earlier) is a

reflection of what is there in the mind of that person. Although a person is inter-connected to many other people and events in his or her daily life, the person still remains unique.

The way a person experiences the external world is different from how others experience it. The experience is entirely based on the contents in the mind, or the character as I said in one of the earlier chapters. An unpleasant or pleasant experience under a set of conditions will manifest in different ways for different people based on the contents in their mind.

As long as the sensual impressions (accumulated in the mind over eons of time or several past births) are not erased, their projection on to the external world will not cease. Once all the impressions are erased from the mind, there is no reason for the spirit enshrined in the person to continue its existence in human form. The fundamental reason for existence in human form is due to the necessity of undergoing the mandatory reactions for past actions performed.

The mind is gradually elevated to higher platforms as the accumulated sensual impressions are erased permanently by the very supreme cosmic power that had created them in the first place. However, it is only to illustrate the subject that I have used the phrase “elevation of mind.” Otherwise, there is no necessity as such to elevate the mind. All that is required is to eliminate the accumulated sensual impressions so that the mind settles down to an absolute tranquil state. In this tranquil state, Absolute Consciousness is reflected in the very Self of a person.

So, what happens when a person has attained enlightenment and Self-realization has occurred?

I am not even competent enough to comment upon this. However, all I want to say is that the external world as it exists for all human beings is really just a projection of their own minds.

The external world that existed for a person till that time ceases to exist only for that person. Till such time that Self-realization has not occurred in a person both the worlds, individual and collective, are inter-connected.

As I said in one of the earlier chapters, when a guru tampers with the primordial force located at the base of the spine, it swings into reverse mode thereby destroying the character accumulated in the mind.

So, first it starts erasing all the sensual impressions, which pertain to a multitude of categories. Reactions are felt in the body, the mind, and external daily life. However, with regards to the external daily life of a practitioner, a doubt may arise in the mind of the general reader. Since the external world of a person who has been initiated into the *yōga* system is also inter-connected with the collective world, how can one differentiate a *kriya* from any other ordinary event in daily life?

Here readers are requested to understand one thing. The person who has been initiated into the *yōga* system is on a return journey back to the source that is the Almighty.

The recorded sensual impressions in the mind tinged with the color of ego create karma. It is karma that dictates how a person's destiny will unfold. These sensual impressions need to be erased from the mind and the person must remain a mute spectator to his unfolding destiny. Otherwise, the sensual impressions that arise while experiencing one's destiny are again recorded back into the mind. The all-knowing supreme primordial force ensures that the practitioner is granted the required awareness to realize that it is a *kriya* that is taking place, so that the impressions are not recorded once again.

However, sometimes the practitioner is not in such an advanced state and the sensual impressions, which arise tinged with the color of ego, are recorded back into the mind although it now becomes relatively easier to clear them once



again. In the case of a person, who is not initiated into the *yōga* system, the supreme primordial force operates in its original mode of creation. That is the evolutionary mode.

A world of illusion is continuously projected on to the psyche of that person. As a result, each and every sensual impression is recorded in the mind as a potential seed, thus creating destiny for that person. In the case of a person in whom the supreme primordial force is in its reverse mode of destruction, the person becomes free of their unfolding destiny or the previously recorded sensual impressions. It is one and the same. The pre-recorded sensual impressions tinged with the color of ego are what unfold as destiny for any person.

Here, readers might point out by saying where is the rational proof that the destiny has been erased? This is crucial to understand. It is experienced by the person within the Self. The nature of the experience itself is somewhat playful. It is not a serious experience. What I mean to say is that the person has no emotional attachment to the experience, but still clearly feels the experience. This state of mind can't be known to an outside observer, although certain indications might be visible in the form of body language, etc. In addition, certain events like minor accidents will also give out certain clues that the person has undergone a *kriya* rather than the full-blown reaction in the form of a major accident. For example, all necessary conditions must have existed for a major accident to take place. In spite of the ideal environment around for a major accident, the person must have gotten away miraculously with mild experience. This is an example of *kriya*.

Therefore, for a person or practitioner who is on a return journey back to the source, that is the Almighty, life becomes a *kriya* at each and every stage. Numerous sequences of reactions will take place which the supreme primordial force will ensure so that the mind of the practitioner is free of all

the conditions set up by the very primordial force.

It is like sitting in a non-stop train with no return ticket as explained to me by my guru. There is nothing left for the practitioner to do. The practitioner is now on course of no return. The moment *kundalini* energy is woken up, the practitioner is put on this return journey or beyond the point of the regular cycle of birth and death so that he will be liberated!

I had asked my guru on a few occasions whether all options are over for that person, or whether it would still be possible for that person to return back to a regular life style. My guru had categorically replied that if the person does not surrender to the supreme force and remains a mute spectator, at the best, the pace of the return journey may slow down. He further added that the person can change his seat on the train by exercising his earthly free will. Other than this little freedom to exercise earthly free will, the practitioner is effectively put beyond the point of no return.

However, I would like to assure all the readers that, all this happens in a very harmonious way.

First of all, no person is going to get enlightened overnight. Self-realization is not going to take place in a trice or even in a few years. So, there is no fear of losing all the dust that a person has so dearly accumulated over eons of time in the form of emotional attachment to human relationships, etc. overnight.

Secondly, there is another phenomenon.

A poor man cannot imagine a scenario wherein he has to pay back millions. However, the situation might be set up for that person when he is actually in a position to pay back that amount.

Similarly, an ordinary human being cannot think of a situation wherein a lot of people are trying to kill him or her. However, when this situation develops, the ordinary person

also will have the required strength and wherewithal in the form of money and manpower to face the threat to his life.

So, there is no need to fear either way. When the time comes to jettison the emotional attachment, the person will also have the necessary state of mind to undergo the experience.

The supreme primordial force, which is conscious and all knowing, will ensure the required safe lanes are in place for the practitioner. In plain language, the Supreme Divinity knows how to square off everything.

The life of a practitioner is definitely put on a trail of fire! Especially when a *kriya* occurs in the “sheath of knowledge,” the egoism of a person is erased. As a result, thus experience is the most unpleasant one for a practitioner. Many a time, *kriya* of this nature does occur in the daily life of a person. All that I can advise my fellow practitioners is to hold on. Just hang on. Just a few more hours, or days, or months. The thorn will be removed from the flesh permanently. No more pain and misery!

## *Transformation of the mind*

I have written about a variety of *kriyas* that take place in the body, mind, and external daily life of a person—after the *kundalini* energy is activated by a guru.

However, what is important as far as a practitioner is concerned is not the various types of reactions which manifest. Rather it is the transformation of the mind and the net resultant state which is crucial.

As the reactions are manifested in the body by the all-knowing supreme primordial energy, the mind is also simultaneously cleaned of all the sensual impressions that were ever recorded. As a result, the mind is elevated to higher platforms step by step, thus broadening the intellect in a comprehensive manner.

I will narrate own experiences pertaining to how my mind has been altered; or to put it in a better way, I will narrate the effects on my personal life that resulted as my mind was slowly transformed.

The first positive casualty of the *kundalini* energy awakening in my body was my religious, philosophical, and ethical beliefs.

Readers might recall what I had mentioned in one of the earlier chapters about a baby wheel walker. I would like to

humbly request the readers to remember one crucial aspect of any religion or belief.

It is only an instrument to help you to grow, just like a baby wheel walker.

Once the purpose is achieved, these instruments are no longer required. Moreover, they become a hindrance to further growth.

By saying this, I do not wish to show any kind of arrogance or disrespect to the beliefs that were sustained earlier. In fact, they are the very reason for our growth. No one can forget the elementary school in which they learned the alphabet. Even if a person has become a great scholar in any discipline, the result is obviously due to everything that had been learned up until that point. This kind of logic applies to the normal earthly education.

However, in the case of the spiritual sciences, the logic is somewhat different—with a little modification. A student or a practitioner picks up a particular religious belief or philosophy so that the person can grow up. However, a stage comes when the person needs to drop all that was learned.

Let us take another example to illustrate this point. A person may be worshipping the Almighty in a particular form. A stage now comes when the form of the Almighty is required to be dropped from the mind as the realization sets in that the God has no form. What happens subsequently, I cannot say. I am not in such an advanced state of *yōga* practice.

I am only trying to humbly convey a point to the readers about an intermediate state of mind that occurs after the *kundalini* energy is woken up in a person.

Every person will ultimately have to manifest the Divinity within their Self on their own without any outside help. A guru is the medium through which this happens, that too with His or Her grace alone. This is the crux of the entire

matter.

The second positive casualty that occurred in my personal life is the loss of interest in socializing. Social life itself has not left me completely, since my previous karmas have not yet been completely erased. However, I have lost interest in it. When a large chunk of sensual impressions or karmas are erased from the mind by the primordial energy, the effect is clearly felt inside the mind. However, readers are requested to remember what I have said in one of the earlier chapters—that the manifestation of the *kriyas* are not compartmentalized. That means cleaning of the mind of a particular category of sensual impressions may not be completely over before a new *kriya* starts manifesting.

Similarly I lost my appetite for music, movies, television, internet, books, magazines, newspapers, etc. Once in a while, I have a look at them and that is about it

Similarly, I used to be very fond of traveling in my car alone to exotic places. I have completely lost any interest as such towards this kind of activity.

Let me narrate a few other incidents to illustrate how the urge is permanently removed by the all-knowing cosmic power from the mind of a person.

While I was living in the city of Jalandhar in the state of Punjab, I one day suddenly felt a strong urge to cook food, something that I had never done earlier in my life. I went and bought all the necessary things I needed to cook. And there I was on the fast lane, cooking all sorts of exotic dishes. I had started spending a lot of money and time shopping for all the necessary kitchen-ware and ingredients.

What had happened over the next few weeks was amazing. I was busy cutting, chopping, and peeling vegetables for long hours on a daily basis as if I was possessed by some unknown demon inside my body.

Suddenly I used to wake up from my bed and start

chopping the vegetables. I used to spend hours trying to cook exotic dishes quite late into the night.

This sort of activity continued for several weeks. And then all of a sudden, one day I completely lost the urge to do any kind of cooking at all. All my kitchenware was packed and shoved inside a wooden cabinet.

However, once in a while, I would still feel the urge to cook and would buy lots of vegetables and store them in the refrigerator. But, that's about it. I never cooked. After a few days, I would throw away the vegetables. Again after several days, the urge to cook would surface once again. Again I used to throw away the vegetables after holding on to them for a few days.

This is the process of cleaning the mind of all sensual impressions pertaining to cooking activity ever done by a person. Incidents of this nature pertaining to a wide variety of activities have occurred on numerous occasions.

Every person has a variety of fantasies and desires in their mind. The all-knowing supreme primordial energy will ensure that all these are removed from the mind by manifesting a variety of *kriyas* or reactions. Various events take place in daily life in a mild form so that different urges are removed from the mind. All fantasies and desires are fulfilled in a mild form so that there is no more urge left towards that particular attraction in life. Similarly, all fears and anxieties are also removed so that the person is not scared about anything henceforth, either in mind or daily life.

While the above mentioned processes of cleaning the mind carry on over a prolonged period of time, the mind starts experiencing as if it is being dragged inwards or collapsing towards a point of infinity inwardly. The effect is clearly felt inside the cerebral region continuously, day and night. Sound sleep is the direct outcome of this transformation.

However, I would like to warn all my fellow practitioners about a particular side-effect or a temporary phenomenon that occurs along with this cleaning during the initial stages.

When the mind is cleaned of a large chunk of sensual impressions by the primordial energy, the freshly cleaned mind becomes a little hyper sensitive and emotional.

I had asked my guru as to why this process takes place in such an opposite contradictory manner. In fact, it is my guru who first raised this topic in one of the discussions and clarified the matter.

His Holiness said that it is a natural process that accompanies the cleaning of mind during initial stages before it becomes immune to everything.

Every practitioner must be aware of this phenomenon. It happens in a very natural manner temporarily and there is no need to worry about it. My guru said that, it is in fact a sign of good progress in *yôga*.

As I had mentioned in one of the earlier chapters, many obstacles arise during the course of *yôga* practice.

For example, whenever I used to sit for meditation, I used to take all the necessary precautionary measures so that my meditation would not be disturbed. I used to put my telephone on silent mode, ensure that all other electrical gadgets were switched off, switch off all the lights, bolt the door, etc.

However, whenever a disturbance has to occur, it will occur no matter what precautionary measures have been taken.

The point to understand is that disturbances in meditation are a result of earlier actions. It is mandatory to undergo the disturbances so that they are gradually exhausted and they no longer trouble the practitioner. Otherwise, the un-cleaned impressions will continue to disturb the meditation by



manifesting as a variety of physical or mental obstacles.

All my fellow practitioners are humbly requested to remember one thing. You cannot fool the all-knowing supreme primordial energy even by your voluntary act of self-surrender tinged with the color of egoism.

The self-surrender needs to be spontaneous and naturally rise from the mind, intellect, and body. Kindly do not resort to any illusionary acts of self-surrender either consciously or unconsciously. Pray to your guru that self-honesty be your very breath of life at each and every moment!

The point that I want to convey to all my fellow practitioners is that obstacles do arise for everyone and it is a natural principle. Do not resist the obstacles. It is against the principle of practice of *yoga* to resist.

Next I want to convey to all readers that the state of mind may slip down during the cleaning process, but that is a natural event which occurs for everyone. There is nothing to worry about. It is only a temporary phenomenon. All *yôga* texts are a testimony to the fact that every practitioner of *yôga* is bound to slip from time to time during the progress of *yôga* practice. It happens to each and every one as expounded by my guru. It has happened to me on several occasions in minor ways and at least once in a major way.

What happens when *kuṇḍalini* energy initially awakes is that a person is rapidly taken to a very high platform and then the person slips. No major injury will occur. The person is initially taken to a level where the practice was stopped during the previous birth.

*Yôga* practice starts for any person, exactly from that stage where it was left in the past life. It will again start in the next life exactly from the stage it reaches in the present life if the person has failed to achieve the state of Self-realization.

It is a gift from the Almighty. The only gift which can be ever truly called a gift.

Various other kinds of events also occur during the process of cleaning the mind of all the sensual impressions!

For example, a few minor accidents might occur in a very mild form.

If you ever happen to see a *yoga*-practitioner bumping into a minor accident, do not forget to congratulate him or her! The supreme primordial energy has just showered a blessing in the form of a mild accident, rather than a full-blown reaction in the form of a major untoward incident.

Similarly, happy events also might take place again in a mild form. Do not congratulate him or her this time! This is purely humor.

Readers are requested to remember that both happy and unhappy events are eliminated by the all-knowing energy in an accelerated manner!

## *Guidance from guru during practice of yôga*

Guidance from a guru during the practice of *yoga* is crucial to keep the practitioner on track at each and every stage of his or her path. Without this guidance from the guru, it is just not possible for any practitioner to persevere long enough on the path of *yôga*.

Attractions and distractions of the external world are too strong for the practitioner. He or she will easily become prey to “life” and fall down from the spiritual path. The guru is constantly vigilant and watches over the practitioner.

I shall narrate a few examples in my own life so that readers can easily comprehend the essence of the subject.

I have already narrated some experiences in the previous chapters as to how guidance from my guru has been crucial. The very beginning of *kriya* in my case did not take place on initiation, and my guru had to interfere a few times before the *kriya* could start manifesting in my body.

Thereafter, I have narrated how my guru had to clear many of my doubts. Specifically, my fears of committing sins had to be cleared. Otherwise, my further progress in *yoga* would have been frozen. My guru was the constant reference manual for me whenever I needed answers to clear my mind.

Further, I have narrated how I had come out of the financial problems in my life due to the effect of the mantra given by my guru.

Now, I shall write about something that is very important for every practitioner.

Once the *kriya* starts manifesting, as I have already said in the earlier chapters, it starts manifesting either simultaneously in all the sheaths or sometimes in an isolated manner. Let us now assume that *kriya* has started manifesting in the normal daily routine of a person.

Can the readers imagine what will be the outcome?

Events start manifesting at a rapid rate. The destiny of a person is accelerated so that the accumulated character is washed off at a fast pace. Sometimes, it becomes too difficult for a practitioner to bear the load.

Many a time, I had to complain to my guru about the fast pace of destiny that was unfolding. Remember that this fast pace may not be always a pleasant one. Many a time, events pertain to the egoistic “sheath of knowledge.” Unpleasant experiences have to be borne by the practitioner. That is how the supreme force removes the last trace of egoism from the intellect or *buddhi*, as it is called in Sanskrit texts.

So, when the pace of a *kriya* used to become too fast, I used to request my guru for relief and my guru used to control the pace of events unfolding in my life.

In a similar manner, a guru might remove the unpleasant experiences from a person’s life so as to make it easy for the practitioner. Sometimes, the guru himself takes over the load by transferring the unpleasant experiences of a person on to himself including diseases. However, the guru can easily protect himself by experiencing them in a very mild form.

Sometimes, the guru might take over the pleasurable experiences so that the practitioner does not become prey to

the attractions of worldly life. When things of this nature happen, the guru does them in such a subtle way that the practitioner does not even recognize it at that point of time.

I can recollect many experiences wherein my guru had managed my destiny in such a subtle way. Both the good aspects and bad aspects of one's character need to get eliminated. This management of the destiny of the practitioner that is done directly by the guru is extremely subtle. I doubt if readers can comprehend this. And I doubt my own ability to put across the point to readers effectively. Anyway, let me try it out.

One day, I was driving on a scooter on my way to meet my guru in Hyderabad.

My guru had given me an address and had told me to meet him there.

I was not very familiar with the city. So, I took out a city map and marked my route through the familiar roads in the city. However, I had chosen a longer route, which was unnecessary. I was unnecessarily taking a long detour from a point along the main route since I was not very familiar with the shorter route.

As I was driving, my mobile phone started ringing. Normally, I do not respond when driving, and especially not if I am driving a two wheeler. However, I do glance at the screen to see the identity of the caller. This time it happened to be my own guru.

So, I stopped my vehicle and attended the phone call.

I was surprised to hear the voice of some other person. The person told me that my guru had instructed him to direct me along the correct route. He further enquired about my present location. Thereafter, he said that I need to take only a few turns along the route away from my intended route in order to reach my destination. Had the phone call been late by a few more minutes, I would have proceeded along my

earlier marked route that would have resulted in a long detour. Had the phone call been made from someone else, I would not have stopped. So my guru had given his own phone to some other person and made him direct me exactly at that particular point where I was about to make an error in the route.

On August 29, 2011, I had embarked on a long road journey in my car all alone.

The total distance was about three thousand kilometers, which included narrow roads, and I had planned to cover it over a period of ten days or so with breaks in between for sightseeing. The starting point was from Srinagar and the destination was Hyderabad. This was not my first long-distance journey in any way. A few days prior to the commencement of my journey, I had informed my guru about the impending sojourn.

My guru had given me a mantra on the telephone and directed me to commit it to memory. He further directed that I repeat this mantra eleven times before commencement of my long journey and also every day along the route I was taking.

I was told by my guru that this mantra was for my protection. As I had already mentioned, this was not my first long-distance drive in any way and my guru did not give this kind of mantra to me on earlier occasions.

After about eight days of driving, I was on my last lap to Hyderabad. I had chosen a convenient route although the route was not the shortest. As directed by my guru, I used to repeat the mantra eleven times every day before starting from any place.

On that particular fateful day, I was driving through the interior parts of central India.

I must have been driving at nearly a hundred kilometers per hour when I tried to overtake a bus on a narrow road.

## The Power Unknown to God

The bus driver was adamant and would not give me space to overtake. I was also in no mood to slow down and decided to take my chance.

A clash of wills took place between me and the bus driver. The bus driver must have thought that I would blink first and slow down. However, I pushed my car alongside the speeding bus.

As a result, I was forced to go off the road partially since the bus was not giving me the space to overtake. Two of my car wheels were on the gravel beside the road. I could immediately make out that I would not be able to overtake the bus in that manner, as the gravel beside the road was not smooth.

Finally I had to give in and slow down all of a sudden due to some people walking ahead on the road. As a result, I suddenly applied the brakes and lost control over my car.

What had happened over the subsequent few moments of my life will probably take a long time to forget!

How the vehicle had come under control is very difficult to narrate. I had already resigned myself to the inevitable accident. I clearly experienced the thin line between life and death. However, the experience must have washed away a hundred sins.

I came out of the entire situation unscathed, and neither my body nor my car were damaged in any way.

The mantra given by my guru was reverberating in my mind as I tried to digest the entire sequence of events in the aftermath of the incident.

That is how a guru handles the destiny of his practitioners in an extremely subtle way.

A guru may not exhibit his supernatural powers in a direct way.

In these two cases, the power of remote vision was being exercised by my guru!

However, just like the splendor of a light under a mask, which leaks out and becomes visible to the public, supernatural powers of a guru too are unintentionally leaked out to the practitioners under him.

Incidents of this nature have happened to me on numerous occasions. However, it is sufficient if the readers have comprehended the subject.

Let us carry out a simple analysis of the entire story!

Although I have said that supernatural powers of a guru are unintentionally leaked out to the practitioner sometimes, it could well have been a deliberate act on part of my guru. A guru may intend to achieve several objectives in one stroke.

First of all, the karmas or accumulated sensual impressions that were about to unfold in the form of destiny have been washed away! Next the guru might have exhibited the supernatural powers by deliberately leaking out telltale signs of the events that are about to unfold! This must have been done so that the faith of a practitioner towards the guru is strengthened.

That is why I have said that the way a guru handles his practitioners is extremely subtle to understand!

When incidents of this nature happen, a practitioner is firmly put on track of *yōga* practice so that he or she doesn't fall down by entertaining doubts over the validity of *yōga* system.



## *Final word*

What is meant by altruism in its exact true sense?

It is truly unknown since the Supreme Divinity can only ensure its promulgation among humanity.

Let me elaborate on this further.

It cannot be truly done voluntarily by exercising human free will tinged with the color of egoism. However, a person can only be a medium for an act that is altruistic nature if so ordained by the supreme Almighty.

No person ever needs any help from any other person. And no person can ever help any other creature. The very existence of all living things is supported by the infinite spirit or the Supreme Divinity. There is no need for any dependency on any external source. The very mechanism for the survival of a creature is not designed that way in the first place.

It is the free human will tinged with the color of egoism that makes a person think that he or she can do something to impact the world either positively or negatively. Similarly, it is the same in case of a person who thinks he or she needs help from an external source. Both of them are wrong.

As a result, words like compassion, altruism, love, and

mercy have no basis, just like their opposite counterparts. These ideas, however grand they sound, are purely generated from the intellect simultaneously tinged with the color of egoism. No idea, however grand it may sound or sinful it may appear, has any basis for its Absolute Existence. It is purely illusionary in nature. It is fueled by the egoism and projected on external world through the mind and sensory organs!

The Divinity enshrined in a human being needs to be manifested by the human being within the Self alone. There is no other external agency that can come to the rescue. The guru is the medium through which it happens, that too by his divine grace alone. At the end of the day, every human being is left all alone high and dry to fend for the Self and manifest the Divinity within the Self.

Self-realization or salvation does not occur in a human being without the grace of the Almighty!

And for this condition to set in, the mind needs to be free of all the sensual impressions that it has accumulated through eons or multitude of past births.

And for this condition to set in, *kundalini* or the supreme primordial cosmic force (which has created human beings) needs to undo the creation at the individual level!

And for this condition to set in, a guru needs to tamper with this cosmic energy and put it in the reverse mode of destruction or involution.

However, the piled-up sensual impressions in a human psyche are so gigantic in quantity that it takes a very long time to undo what has been created.

It can be accelerated by the will of the guru, if desired. However, a student or practitioner may not be able to sustain the pace. But, the guru can definitely manage their destiny in the most efficient manner. So, the required economy of effort is exercised by the guru in the best possible way in a practitioner.

## The Power Unknown to God

Therefore, absolute self-surrender to a guru is the only requirement from a practitioner.

And a guru is the only requirement for a human being.

I will put up one final question to all readers before I end my book.

How can one remain a witness or a mute spectator in this illusionary world when the mind is not in a tranquil state and is constantly subjected to the rising tides in the form of emotions?

It cannot be deliberately done.

The mind has to be elevated to this stage.

And this can only happen with absolute self-surrender to the Divinity. This cannot be done deliberately. The illusionary act of self-surrender tinged with the color of egoism will not work.

Then what is the final solution?

The divine grace from a guru is the only solution.

With humble obeisance to my guru, Swami Sahajananda Tirtha, I wish all the readers inspiration in the right direction!

## Glossary

***Ajñā chakra*** The energy center located between the two eye brows in a human body.

***Anāhata chakra*** The energy center located at the heart region on spine.

***Anāhata sound*** The sound produced without any thing being struck and could be heard by a person internally.

***Anandamaya kôsha*** The sheath of bliss. It is the first layer formed on the individual soul or spirit in the form of cosmic illusion. The primordial energy is at its most subtle and fundamental form at this stage.

***Annāmaya kôsha*** The sheath of food. It is the fifth and last layer formed on the individual spirit in the form of gross human body.

***Ashram*** The *yôgic* retreat. It is the residence of a guru or the venerable teacher under whose direct supervision *yôga* is practiced by people.

***Brahman*** The Supreme Divinity pervading all cosmos and beyond or the God or The Almighty.

***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.

***Chit*** The mind stuff in a person. It is the seat of all senses

where application of free will is exercised by a person.

***Chit shakthi*** It is a form of the cosmic energy called psychic energy functioning in the mind.

***Chakra*** An energy center in the cerebrospinal system.

***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.

***Guñās*** The three qualities of the mind stuff.

***kāraṇa sharīra*** The enslaved individual soul or the spirit surrounded by the cosmic illusion. It is called the casual body.

***Kriya*** The involuntary reaction in body, mind and external daily life that manifests so as to clean the mind of a person of all its sensual impressions.

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

***Kumbh mēlā*** It is a river festival celebrated once in every twelve years in India on the banks of river Ganga.

***Manômaya kôsha*** It is the third sheath formed over the individual soul or spirit. It is the seat of all senses where application of free will is exercised.

***Māya*** Cosmic illusion or the cosmic energy in its most fundamental form.

***Mañipura chakra*** It is the energy center located at navel region on the cerebrospinal system in a human body.

***Mañi dveepa*** It is the abode of the supreme primordial cosmic energy. It is called the “islet of gems” and is surrounded by the “ocean of bliss”! It is located far away from the myriad of countless world systems very deep inside

the vast and infinite cosmos as per the Sanskrit texts.

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

**Mūlādhāra chakra** The energy center located at the base of cerebrospinal system half-way between anus and the genital region.

**Om** It is the sacred Sanskrit syllable or sound or mantra representing the very form of the primordial cosmic energy!

**Parā shakthi** The supreme primordial cosmic energy.

**Prāṇamaya kōsha** It is the fourth sheath covered around the individual soul or spirit. It is called the “sheath of life force.”

**Prakṛiti** It is basically the energy in grosser form or cosmos or the nature.

**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.

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

**Sātvic** One of the three qualities of the mind due to which the function of maintenance or sustenance manifests in all forms.

**Samādhi** It is a state of thoughtlessness. It is the terminal objective of all yōga practice before self-realization can occur!

**Shaivism** The philosophy of the followers of Lord Shiva, one of the three Gods of Hindus who are together known as the Trinity.

**Shakthipāth** “The descent of energy.” It is a technique used by the “Order of Shakthipāth” monks to initiate a practitioner into Siddha Māhā Yōga system.

**Shakthi** The primordial cosmic energy.

**Shakthi peeta** The primordial cosmic energy center.

**Siddha mahā yoga** The grand *yōga* system encompassing all the individual *yoga* systems after the *kuṇḍalini* energy is woken up in a person. It is the *yōga* system practiced by the “Order of *shakthipath*.”

**Svādhīsthāna chakra** It is the energy center located near the root of genital region in the cerebrospinal system.

**Sūkshma sharīra** The subtle body comprising of all sheaths other than the gross physical body. It is this body which quits the physical body after its death to reincarnate once again.

**Tāmas** One of the three qualities of the mind due to which destruction manifests in all forms.

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

**Tantric** Practitioner of *tantra*. A form of *yoga* system.

**Vaishno Devi** The Goddess located on the *trikūta* mountain in Himalayas in Jammu and Kashmir, India. It is the most popularly worshipped energy center.

**Vishōka** Opposite of sorrow.

**Vijnānamaya kōsha** The second sheath formed over the casual body. Intellect and egoism are co-located in this sheath. It is also the home for all sensual impressions both conscious and subconscious.

**Yoga** Merger of the individual soul or spirit with the Almighty.

**Yogi** The practitioner of any *yoga* system.

**Yogini** The lady practitioner of any *yōga* system.

## *Ashrams of Shakthipāth Order*

(Traceable and Autonomous)

1. Sri Swāmi Sahajānanda Tirtha, c/o Asheervad Old age Home, Near Nagasai Mandir, Kabela Centre, RR Nagar, Vijayawada, Andhra Pradesh, Mobile: +91 9848219240, +91 9491324964
2. Yogini Rachna, Lakhimpur Kheri, Uttar Pradesh, India, Mobile: +91 945 022 0221
3. Yogini Supriya, Melbourne Beach, Florida, USA, Mobile: +1(321)960-0445, Email: [supriyavarmakurup@gmail.com](mailto:supriyavarmakurup@gmail.com)
4. Yogini Vartika Shukla, Gurugram, Haryana, India, Mobile: +91 981 996 2635, Email: [wartikashukla2000@gmail.com](mailto:wartikashukla2000@gmail.com)
5. Gregory Hagi, Melbourne, Victoria, Australia, +61 407 683 465, Email: [ghracer@hotmail.com](mailto:ghracer@hotmail.com)
6. Yogi Virendra, Ghaziabad, Uttar Pradesh, India, +91 9999290388, Email: [virendrasfarswan@gmail.com](mailto:virendrasfarswan@gmail.com)
7. Suzanne, Monza, Italy, Email: [sioux.aya@gmail.com](mailto:sioux.aya@gmail.com)
8. Abhishek Vashist, Jaipur, Rajasthan, India, +91 9079121514, Email: [abhijagriya@gmail.com](mailto:abhijagriya@gmail.com)
9. Yogi Gautam, Hyderabad, Telangana, India, +91 9963359922, Email: [yogi.Shaktipāt@gmail.com](mailto:yogi.Shaktipāt@gmail.com)
10. Yogini Ramya Devi, Bengaluru, Karnataka, India, Mobile: +91 988 023 9480
11. PuneetParashar, Dubai, UAE, Mobile: +971 52 867 6684,



Email: [puneetparashar39@gmail.com](mailto:puneetparashar39@gmail.com)

12. Yogini Manisha, Ranchi, Jharkhand, India, Mobile: +91 799 110 9595

13. S Sewduth, Johannesburg, South Africa, Mobile: +27 83 682 2286, Email: [juss@mplplanet.co.za](mailto:juss@mplplanet.co.za)

14. Yogini Parameshwari, Jangaon, Telangana, India, Mobile: +91 970 442 407

15. Mr. Ravi Kumar Kousik, Hyderabad, India, Mobile: +91 8978611137

16. Mr. Ajay Humsagar, Hyderabad, India, Mobile: +91 9449824331

17. Mr. Nageswar Rao, Andhra Pradesh, India, Mobile: +91 8639139422

18. Mr. Kamalesh Padiya, Pune, Maharashtra, +91 9765800457, +91 8530390457

19. Narayan Kuti Sanyas Ashram, Tekri Road, Dewas, Madhya Pradesh, India, PIN – 455001, Tele: +91 0727223891/31880, Mobile: 9977968108

20. Swami Vishnu Tirth *Sādhana* Seva Nyas, 12-3, Old Palasiya, Jopat Koti, Indore, Madhya Pradesh, India, PIN – 452001, Tel: +91 0731 566386/564081, Mobile: 9713468347

21. Swami Shivom Tirth Kundalini Yoga Centre, Durga Mandir, Near Collector Bungalow, Chindwada, Madhya Pradesh, India, PIN – 480001, Tel: +91 07162 42640

22. Swami Shivom Tirth Ashram, Mukarji Nagar, Raisan, Madhya Pradesh, India, PIN – 464551, Tele: +91 07482 22294

23. Swami Shivom Tirth Maha Maha Yoga Ashram, Khari Ghat, Jabalpur, Madhya Pradesh, India, PIN – 482008, Tel: +91 0761 665027

24. Devatma Shakti Society, 74, Navali Village, Post Dhahisar (via Mumbra), Mumbra Panvel Road, Thane District, Maharashtra, India, PIN – 400612, Tel: +91 022 7411400

25. Shivom Krupa Ashram Trust, House No. 28-1463/1, Tene Banda, Shivom Nagar, Chittor, Andhra Pradesh, India, PIN – 517004, Tel: +91 9440069096, 08572 49048

26. Yog Shree Peeth Ashram, Shivanand Nagar, Muni-ki-

rethi, Rishikêsh, Uttarakhand, India, PIN – 249201, Tel: +91 0135 430467

27. Om Kar Ashram, Chittorh Shasanagir, Junagarh, Gujarat, India

28. Om Kar *Sādban* Ashram, Anand, Gujarat, India

29. Swami Vishnu Tirth Jnana *Sādban* Ashram, Kubudu Road, Kedi Gujjar, Gannur, Sonapat District, Haryana, India, Tel: +91 0124 62150/61550

30. Vishnu Tirth Sidha Mahayog Samstanam, Shivom Kuti Ashram, Near Kaleshwar Mandir, Bhahadurpur Road, Amalner Post, Jalgaon District, Maharashtra, India, PIN – 425401

31. Guru Niketan, Shiva Colony, Dabra, Gwalior Dist, Madhya Pradesh, PIN – 475110, Tel: +91 07524 22153

32. Swami Shivom Tirth Ashram, Route No. 97, Pond Eddy, Sullivan Country, New York, U.S.A

33. Swami Maheshwaranand Tirtha, Sunwaha, Raison District, Madhya Pradesh, India, +917697648720



## *About the Author*

The author is an alumnus of some of the prestigious institutions of India like Sainik School Korukonda, National Defence 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 kilometres led to a different journey altogether, after he encountered his Himalayan master on board the same train as a young boy! Unknown to the young lad, his journey had already been scripted long before it began! The author happens to be a Grand Guru in the lineage of the *Shaktipat* Order! Some of his disciples are *Shaktipat* Gurus spreading the message of *Shaktipat* all over the world.