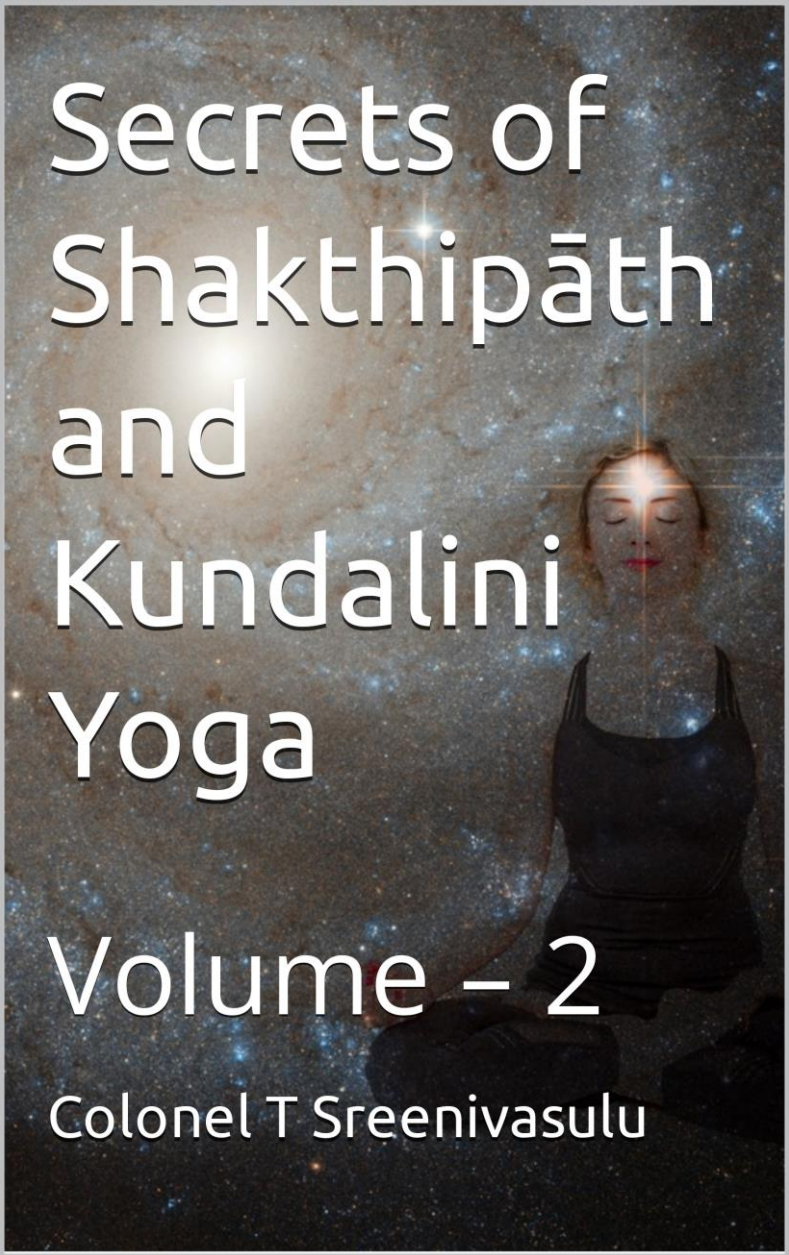


A woman with her eyes closed is shown in a meditative pose, seated in the lower right portion of the frame. She is wearing a dark, sleeveless top. The background is a vast, dark space filled with a dense field of stars and glowing nebulae in shades of blue, purple, and orange. A bright, circular light source, resembling a sun or a distant star, is positioned behind her head, creating a halo effect and casting a soft glow across the scene. The overall atmosphere is serene and spiritual, evoking a sense of cosmic connection.

Secrets of Shakthipāth and Kundalini Yoga

Volume – 2

Colonel T Sreenivasulu

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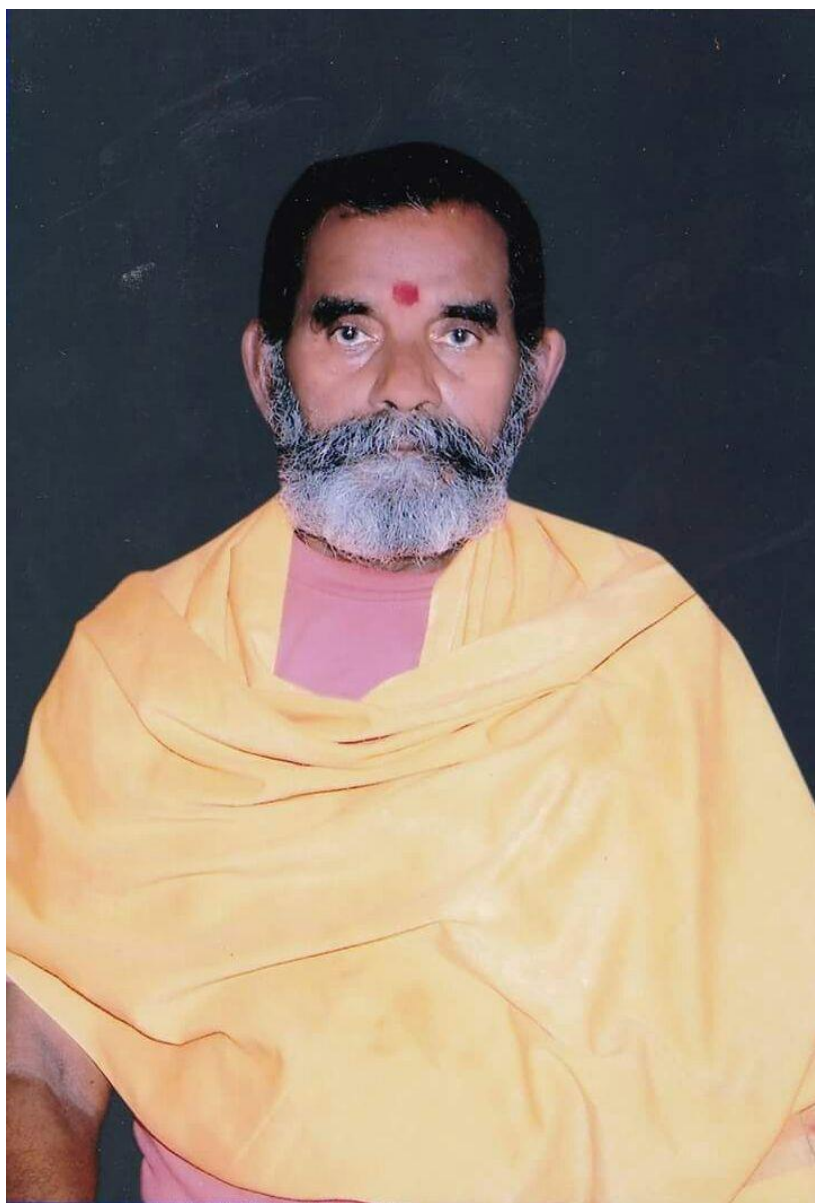
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Dedication

I am inspired to dedicate this work to all the practitioners of kundalini yoga who have taken shaktipat initiation in the past and those who will be doing it in the future.



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

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Acknowledgements

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

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

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

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

Introduction

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

Almighty, the Brahman, the Atman, or the divinity. It is widely proclaimed in all ancient Sanskrit texts that the same substratum of the cosmos is also pervading everywhere infinitely. Therefore, whether it is cosmic power or the divine is the same as two sides of the same coin. From this perspective and as proclaimed in ancient Sanskrit texts, a human being is a miniature model of the cosmos; the same underlying substratum in the form of divinity pervades the human body too!

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

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

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

This benchmark is what is called the awakening of cosmic energy. However, there is nothing known as awakening as such in its classical sense of the meaning of the word. The all-powerful, all-knowing, and supreme cosmic power is always

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awakened as we understand the word. It is just the point at which it starts to retract itself from the creative and sustenance mode to the disintegrative or destructive mode is what we term as "awakening" for ease of our understanding of the subject.

The awakened cosmic energy in the terminology of human beings is called the awakening of kundalini energy. After creating a human being, this cosmic energy is supposed to lie in a dormant state at the base of the cerebral-spinal system in the human body. It is also considered to be continuously projecting or sustaining the illusion of "life" for a human being. This illusion is akin to a mirage in a desert that gives the optical illusion of water.

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

Shaktipat is an exclusive yoga technique applied to awaken the kundalini energy. A little explanation is required here to understand the reason for this specialized yoga technique. The spiritual evolution of a spirit or the Atman of a human being can be broadly categorized into three stages. The first stage is before the awakening of kundalini energy! In this stage, all effort is put in by the yoga practitioner voluntarily, with egoism coloring all actions. All kinds of worship of God, yoga practices, tantric practices, etc., come under this category. However, the effort put in by the practitioner amounts to be very minute in nature. After the awakening of kundalini energy, the supreme cosmic power itself puts in the effort internally. As a result, the destruction of karma accumulated in a human being occurs rapidly and acceleratedly. This second stage terminates in thoughtlessness

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or samadhi, as it is called in Sanskrit texts. The third stage starts from here. However, there is no more yoga technique left for this stage. Hence, there is no known initiation into this absolute path. All ancient texts have remained silent after this. It is said in the texts that the final journey of the soul to achieve its merger with the universal soul or God occurs at the will of God.

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

Therefore, shaktipat is meant in a way for some people only. It cannot be given to anyone. It may not work even if it is given. Destiny itself decides who is meant to receive shaktipat initiation. That means the karmas accumulated by the practitioners themselves in their past lives or current life will draw them towards the path of shaktipat. A Guru may suddenly appear out of nowhere and bless them with shaktipat deeksha. This is crucial to understand. Because of this, the technique is not very popular among mankind. That means people do not usually meet shaktipat Gurus in the first place. Probably due to the advancements in modern communication technology, people are hearing about it in recent times. However, the actual process of shaktipat initiation takes place or depends upon their past accumulated

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karmas only. I wish to refrain from commenting upon many Gurus in recent times who may be offering to give shaktipat initiation for fees. Their authenticity cannot be taken for granted.

The author of this book is one of my disciples. I gave him a shaktipat initiation about 12 years ago. He has even written a book, "The Power Unknown to God," on his experiences during the awakening of kundalini energy. I have also given him the deekshadhikara, or the authorization to give shaktipat initiation to people at the beginning of 2019. He has been rendering his services to me tirelessly since then, giving shaktipat initiation to more than 200 people in less than a year.

Many people have numerous doubts regarding the subject, especially during the initial stages after taking shaktipat initiation. Guidance from a Guru is crucial during such stages. I am happy to see many of his practitioners asking numerous doubts about the subject. I am also pleased to see so many of them developing kriyas or reactions in their bodies and narrating them. Authentic literature concerning personal experiences available on such subjects is limited. Therefore, this book is priceless because it will add to the existing literature on the subject. Moreover, practitioners have explored the author's mind in such great depth by posing him with numerous questions covering almost all aspects of the issue. Hence, the title of the book "Secrets of Shaktipat and Kundalini Yoga" is quite apt.

May this book remain a beacon of knowledge to all kundalini yoga practitioners from all paths! May it contribute to the less-known subject concerning the practical intricacies of kundalini yoga practice! In recent times, there may be a massive volume of literature on kundalini yoga. But that is primarily theoretical in nature. The authentic knowledge which can be applied to the physical practice of the yoga system is limited. Therefore, this book will be of immense help to all yoga practitioners. Lastly, this book will also be an excellent resource for all shaktipat Gurus interacting with

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their disciples.

- Swami Sahajananda Tirtha

Foreword

During the peak winter season of 2019, in January, I have been conferred with the honor of shaktipat deekshadhikara, or the authorization to give shaktipat initiation into kundalini yoga, by my venerable Guru, His Holiness Swami Sahajananda Tirtha. His Holiness is now 97 years old, living in the city of Vijayawada in the State of Andhra Pradesh in India. He has already stopped giving shaktipat initiation to people directly for a while now. I was initiated into kundalini yoga by shaktipat nearly 12 years ago by His Holiness in 2007. I have written my first book, “The Power Unknown to God,” published in 2014, on my experiences during the awakening of kundalini energy. The book has been subsequently translated into 17 more world languages and published on several major platforms like Amazon.

When His Holiness first mentioned this a few years ago, I was completely reluctant to take on this sacred responsibility. I felt that it would be a distraction and a burden for me. Moreover, my Guru has already conferred the honor of giving shaktipat initiation to three of my fellow practitioners who have been on the job for some time now. Further, I always had this tendency to avoid taking on any kind of responsibility. Whenever I believed that a particular work

could be handled by someone else, I simply avoided it quietly. Perhaps this is inbuilt into my blood. However, His Holiness has been insisting on it on a few occasions from time to time.

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

In 2019, I gave shaktipat initiation to more than 200 people from various backgrounds. This includes people from different religious, educational, professional, social, and ethnic backgrounds. The list also included some of my friends, for which I am grateful to the Almighty for allowing me to wipe off my karmic debt to them. The range of age for both men and women varied from 20 to 75 years. In some cases, teenagers as young as thirteen even approached me for shaktipat initiation into kundalini yoga. I had to flatly refuse on the pretext that they were still minors legally.

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

I was aware that many questions would be asked by

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people, especially during the initial stages of practice. However, I had never expected to give shaktipat initiation to so many people in such a short period. I was also overwhelmed by both the volume and range of questions asked by the practitioners. In a way, practitioners have forced me to explore my mind within threadbare. Otherwise, I would have never explored myself so profoundly. Some of the questions asked by practitioners were rare from the point of their content. You don't find answers to such questions, usually anywhere among the existing literature on shaktipat and kundalini yoga. The idea of compiling my answers to questions never occurred to me initially. This was suggested by one of the practitioners later on. However, many questions and answers had already been missed by that time. Unfortunately, I don't remember those missed-out questions and answers now.

Later I had the idea of compiling the experiences also by different practitioners so that it would add to the existing literature on the science of shaktipat initiation into kundalini yoga.

Most of my answers to the questions are not new from the point of their content. They are consistent with the well-known phenomenon expounded by various Gurus of the shaktipat lineage. However, some of the questions have been answered with a slight modification so that the message can be understood by a wide range of people with different backgrounds. I have tried my best to keep the various religious and philosophical teachings out of the discussion. I have strictly adhered to the teachings of yoga texts.

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

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A massive quantity of literature is available worldwide in many languages pertaining to kundalini yoga practice. However, the available literature is mainly on awakening kundalini energy through various independent methods like Ashtanga yoga or Raja yoga. Literature available on shaktipat initiation into kundalini yoga is generally limited. Further, authentic personal experiences are rarely made public. Therefore, this book will benefit all the practitioners of kundalini yoga from various lineages. A general reader may find it informative as well as educative.

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

May the supreme cosmic power in the form of awakened kundalini energy in their bodies guide them safely to cross this vast ocean of samsara or this worldly existence! May this shaktipat initiation into kundalini yoga free them all forever from the cycle of birth and death!

God bless you all.

- Author

Manifestation of kriyas

Resisiting kriyas

Question: A practitioner: I took Shaktipat deeksha from you in September last year (2019). Due to my lifestyle, I don't get a chance to meditate that often. So, I meditate very rarely. But now, since you are doing the group meditation every day and we are under lockdown, I am taking full advantage and have started meditating regularly with you in the morning.

Today I did meditation for just 40-45 minutes. But sometimes, I went into deep meditation and felt some jerks, as though someone pushed me very hard. And in my meditative state thought that I was losing control of myself, but suddenly my eyes opened.

My response: It seems kriyas are showing up signs of manifestation. However, please don't get scared and open your eyes. Don't try to stop the kriyas when they are in the manifestation process. Exercise self-surrender and be brave. Please continue with your practice the same way.

Smell related kriyas

Question: A practitioner: After sadhan, I went to the washroom to have a bath. When I returned, I found that my room smelled like someone had just been smoking. This

happened even though no one in my home smoked, and there was no chance of anyone entering the room as it was locked.

My response: These are smell-related kriyas only. You might experience more such kinds of kriyas.

Question: Reply from another practitioner: Good, you reported this because I experienced a smoke smell, too, and didn't know from where it was coming. On another day, during meditation, I experienced a henna-like smell.

My response: Yes, please. These are kriyas.

Audio related kriyas

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

My response: It could be audio-related kriyas. It can't be ruled out! I have experienced kriyas like rain etc. I have written about them in my book also. But this is the first time I am hearing about this kind of kriya. Let's observe more of it over the coming days.

Question: Reply from another practitioner: Yeah, it could be audio-related, kriya. As I often feel it, many times during and after sadhan, I heard my name clearly and loudly. Listened to some songs in an unknown language! I guess those were some spiritual prayers. Sometimes I heard the "Shakti Mantra."

My response: Okay, good.

Negative thoughts about revered people

Question: A practitioner: I have had a problem for the last three times. Whenever I recall obeying the Gurus before and

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during the meditation, extremely bad thoughts come, and sometimes my image abuses them from inside me. I mean extremely bad thoughts. Every time I stopped meditation and prayed to them and apologized to them. How can I overcome these feelings? Please advice. I sincerely try to avoid it, and again it comes up strongly.

My response: They are kriyas only. Your past karmas are being cleaned. Just allow the thoughts to come into your mind. Just remain a mute spectator and observe the thoughts. Kriyas must not be stopped. However unethical or unpleasant, or disgusting they may appear to you. Be brave. Trust the Gurus of Shaktipat Order. Trust the Siddha Mahayoga system.

Resisting kriyas

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

My response: Yes, of course. Why did you stop it? So, what if you got scared? If you are in a public place, then it is okay. Otherwise, please don't try to resist the kriyas. Cosmic energy is all-knowing. That is why when a practitioner is not exercising a calm mind, the kriya will stop immediately. Never mind, but please remember this for the future. Never try to resist the kriyas, including thoughts. However, they appear unethical, unpleasant, disgusting, or anything else. They are happening for your good, to clean your karma.

Vibrations are a part of the kriyas. The flow of energy inside the body is usually experienced as vibrations or pin-pricking sensations or sometimes even more painful. But you will not have any adverse effects. Anyway, please don't worry about this incident. This happens with many practitioners!

Violent kriyas

Question: A practitioner: I suddenly woke up at 3:30 am today. I was not able to sleep again after that. There was energetic movement and pressure inside my forehead since I woke up. Around 6:00 am, near Ajna Chakra, the pressure became more intense. Suddenly, my entire body was vibrating like I was getting an electric shock. It happened 3 times for 3 to 4 seconds and felt unbearable. I was not able to move any part of my body. The pressure in the forehead is still there, even at work.

My response: Okay, if it is uncomfortable for you, please focus on materialistic things. Don't focus your mind on the spiritual subject. Take a break from sadhan temporarily. You can resume your sadhan later.

Thoughts as kriyas

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

My response: Okay, no problem, what you are experiencing is normal only; the more thoughts flood into your mind during sadhan, the more, the better for you. It is cleaning of karmas only which is going on. Similarly, sleeping cycles are also disturbed after Shaktipat. It is a known phenomenon because it happens as kriya. Sleep is obviously controlled by the awakened Kundalini energy. Please don't worry about it. It is a temporary phenomenon only.

Fear related kriyas

Question: A practitioner: Yesterday, I was meditating for over 2 hours. But, after 2 hours, my breathing was very-very slow; almost nothing. I felt like I was in a nutshell, and my

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existence was about to disappear. After that, I became apprehensive and came out of the situation.

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

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

My response: Okay, very nice, please don't get scared and resist the kriyas during such times like; moving in a dark tunnel, etc. Please be brave, and continue with your practice the same way. Duration of sadhan for 100 minutes is also okay; adequate, if not more.

Question: A practitioner: I felt a general coolness around my entire body by the end of the meditation. Sometimes during meditation, the coolness becomes intense at times. Also, I felt a movement along the lower spine that made me move back and forth, sideways, and also in a circular motion for a very short while. Then, this sudden current moved smoothly from the base of my spine to the top of my head.

Yesterday, I found myself traveling in a blue tunnel, at the end of which was a bright light. As I moved closer, it seemed so blinding that I had to stop there. I couldn't go ahead further.

Also, I found myself in a room flooded with blue light, and then I found a door that led me to another room filled with a green light. There was no other door. I felt trapped inside it. I've also felt that the world around me is constantly spinning and making me unable to see anything clearly around me, giving me a dizzy feeling. After yesterday's meditation, I don't

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know why I felt exhausted, and I fell asleep for about 2 hours after that.

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

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

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

My response: Okay, first of all, there is nothing to fear. You will not have any adverse effects because of this. They are all kriyas only. You will have many more such kinds of kriyas in the future. Seeing the light is also a kriya only. They are called vishoka lights. Color has no relevance as such. You might see other colors also in the future. They couldn't have been your imagination. They must be kriyas only. Please keep your body loose when meditating, but the spine should be straight.

Question: A practitioner: I want to share some of my dark secrets and fears today. If you remember, not long ago, I shared with you about a strange fear gripping me from nowhere, and I sat in sadhan for around 1.5 hours. The most extended session to date, but that day I didn't disclose to you what it was. Today, I will tell you.

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Everything is fine, and then from nowhere, these dark ideas arise that I will convert and become Muslim and all sorts of things of a similar kind. When I wake up for the last 2 days, Allah-hu-Akbar comes to my mind as my first thought. Although I don't mind it, I am concerned about these feelings somewhere. Where they rise from, and that too all of a sudden, after some time, these feelings diminish too.

My response: First of all, there is nothing dark about your experiences. They are very typical. You must understand that we all have undergone numerous lifetimes before our current birth. In some of our previous lives, we must have practiced various religions.

Those impressions would have got imprinted on our psyches. During various meditation sessions, I also saw visions of all religious symbols. Therefore, there is nothing to fear about it.

After Shaktipat deeksha, all those impressions are now getting cleaned up. You should be happy and relieved about that. As you progress on the path of yoga, religious tendencies will become less and less relevant anyway.

Question: A practitioner: I have woken up in the middle of the night for the last two nights and seen white light. Last night when the white light came, I felt as if it had come to take me. An option was given to me if I did not go with it, it would take anyone who was sleeping lower than my bed.

I could see the light spreading and searching the bed levels. I was so afraid that I almost got up and was about to sleep on the floor. Dream it may be, but it was very realistic. And after many years, I had this feeling of losing someone.

Otherwise, I was detached and never worried or scared of losing someone, knowing that it is the ultimate truth that everyone has to leave this body someday. I am still carrying this strange feeling of losing someone dear. Is this that the kriyas are surfacing my real dumped feelings?

My response: You must have been in Tandra, not the dream state. Yes, it is a kriya only which occurred to clean up your subconscious mind; all your fears and anxieties will get cleaned up. Otherwise, you don't have to worry about it.

Such visions during Tandra state don't foretell any events as such. Losing someone is a natural phenomenon that occurs when the time comes. Otherwise, such visions don't mean anything; they are just kriyas.

Please, don't get scared and stop the kriyas while they manifest. Otherwise, you keep carrying those accumulated karmas in your mind, which will later obstruct your spiritual growth.

Question: A practitioner: When I was a Christian, I had countless visions of the serpent. Sometimes, in a dream, it wrapped around me; sometimes, when I began to run, it followed me. When I open my eyes, it vanishes for some time and comes back into my vision. It was terrifying that I sometimes tried to cut off the snake's head. Since I started meditating and chanting, I have been seeing it in a vision. What do I do?

My response: Please don't worry about it at all. Such visions are due to your past karmas only. You must have been associated with the serpents in your past lives. Those sensual impressions are now being cleaned up from your subconscious mind. That is all about it.

Further, seeing serpent/s during sadhan is supposed to be very auspicious for Shaktipat practitioners. Since the Kundalini energy is supposed to be in a serpent form, it is an auspicious sign. You should be happy to experience such kriya, although; the appearance of a serpent causes a bit of anxiety to the mind. That is understandable. There is no need to worry about it at all.

Heaviness in head

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

My response: It is not a headache in the classical sense you are experiencing. It is some sort of uncomfortable heaviness in the head. That means you will not have any adverse effects on your health.

This is a very common and frequent kriya you will also keep experiencing in the future. Whenever the awakened Kundalini energy tries to destroy some of the strong opposing karmas, the effect is experienced in this manner. That means those karmas are not so strong that they must be experienced as destiny in your daily life. At the same time, they are not that strong either, that they can be quietly destroyed in your mind. This is the reason for experiencing such a kind of heaviness in the head.

This is for your good only. The kriya is happening for the cleaning of your karmas. Therefore, you need to endure this, please. If it becomes too uncomfortable to bear, you can stop the practice for a day or two. But this situation may not arise; you can easily endure it.

Question: A practitioner: There was a weird heaviness in my head, and I couldn't do sadhan.

My response: That is because of opposing solid karmas against the awakened Kundalini energy.

Disruption of sleeping cycles

Question: A practitioner: I want to ask that, when I meditate in the evening or later in the night, why it becomes impossible to sleep? All efforts to get a good sleep fail every time, and it has been happening since I was initiated. I thought it would be cured with time, but now the situation is

that if I want to sleep at night, I have to stop meditating at night or in the evening.

My response: Please don't bother about the sleep problem because, after Shaktipat initiation, sleeping cycles get disturbed. It is quite normal. Many of our practitioners keep reporting about the same problem and just ignore it. It doesn't matter even if you are uncomfortable the next day due to lack of sleep; it doesn't matter. You will get adequate sleep on the following day. After some time, all such issues will get sorted out. Disturbance in the sleeping cycles is a well-known kriya after Shaktipat. Just remember this much.

Question: A practitioner: The more I meditate, the less I sleep at night. Is that normal?

My response: Because of Shaktipat initiation, sleeping cycles get disturbed. It is a kriya only; therefore, please don't worry about it.

Question: A practitioner: I had a 30-minute session today. Just as I sat, within a few minutes, I felt vibrations and stiffness in the back, and lights started flickering. My problem is that my sleep is dreamy. Every day, I get dreams resulting in tiredness and a dull mood.

My response: It must be affecting your daily work schedule. But you need to bear with this sort of disturbance. As part of this process, a practitioner also experiences too many dreams during sleep. Sometimes dreams will be bizarre.

Question: A practitioner: Some nights, I feel excessively sleepy, and some other times, I can't get sleep however I try. Could this be related to kriyas? I noticed that I generally have long, lucid dreams on sleepy days.

My response: Yes, they are related to kriyas. After Shaktipat deeksha sleeping pattern gets disturbed. You need to endure this for your overall spiritual growth.

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After Shaktipat deeksha, the mind is subjected to a churning effect. Due to this, all sensual impressions try to rush out. That is the reason for experiencing lucid dreams and also strange dreams.

I have explained this phenomenon on a few occasions earlier also. I request you kindly read the book which I shared. Most of your doubts will get answered. Otherwise, I repeat my answers again and again. Therefore, kindly read the book as soon as possible.

Attachment to kriyas

Question: A practitioner: Nowadays sadhan has become boring. Nothing much seems to be happening. I feel only minor vibrations. I feel I have nothing to observe. I keep sitting for more than an hour, but I don't experience or observe much. After some time, I get very uneasy and finally feel sleepy while meditating. Then I lie down and go off to sleep; please guide me.

My response: This is a very crucial thing to understand. Obviously, kriyas will not always happen, and you shouldn't be waiting for any kriyas to manifest. Expecting kriyas to happen is against the sadhan dharma or principles of sadhan. All you are supposed to do is sit and remain a silent spectator. I am sure you must be experiencing lots of thoughts. They are also deemed to be kriyas only. Otherwise, you can focus on your Guru and keep chanting the mantra. This phase may not continue. Again, you may start undergoing some other experiences.

In any case, kriyas are only a means for cleaning your karmas. They are not the end itself. I wish you had read some books about Shaktipat order; some are very inspiring. Unfortunately, most of the books are in Hindi. Since you can read Hindi, I can arrange for a set of books for you if you wish. Kriyas may not happen, but surely your mind will start going into the stillness. That is more important than experiencing kriyas.

Colonel T Sreenivasulu

If your mind is not going into stillness, it is engaged with numerous thoughts; they are also kriyas only. Just let the mind run on any topic which arises naturally without any effort from your side. This is the way to do sadhan. Sleeping during meditation! That is the age-old problem of every meditator. It happens to almost everyone. A tip is to do the practice after resting for a while; preferably, sit in sadhan after you wake up from sleep.

Intellectual kriyas

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

My response: That is kriya only. Internally all your questions start receiving answers; it is a process that manifests as kriya. A practitioner begins receiving clarity on worldly affairs internally. As a result, the mind becomes more and more peaceful. That is how the transformation of the mind takes place.

Touch related kriyas

Question: A lady practitioner: I experienced bizarre things while sleeping tonight. This happened in the wee hours of the morning. I felt someone enter my bed and hold me from behind (he was on my left side as I was sleeping.)

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I could feel his hands. I held his fingers tightly with one hand and his head behind me with the other hand. (He was covered in a white-colored chadar). His head was entirely covered, and when I held his head to push him away, I could feel it wrapped in a cream-colored bed sheet.

Then, I called my husband to come to the side where he was. In my dream state, I was trying to wake my husband up. Calling him and nudging him. He heard me after a long time.

While all this was happening, I was aware that this was just a kriya and that this person was my manifestation. Yet, I tried to push him because the feeling wasn't good. It felt as if he was there to hurt me. At this time, there was also a feeling of wind blowing at a very high speed but only in the localized area of my blanket where he and I were.

Then my husband woke up (this was also happening in my dream only) and asked me what had happened. I asked him to come to the other side of the bed.

He did that, and then this person came on the right side.

All this time, I was also thinking about you. I knew this was a kriya, but since it was hurting me, I wanted it to mellow down, if not stop completely. When he came to my right, I called upon the Arch angels to protect my husband and son.

Then, this thing started pinching me in my waist, and with the other hand, he was pressing the bone of my left hand's index finger. It was a little painful. Still, while I am writing this, noises are happening around the house. First, some thak-thak sounds were coming from the kitchen. (No one is awake. My son and hubby are sleeping as we were awake till very late yesterday). Then I felt someone walking in the other room.

Getting back to the experience, since he was hurting me, I held the fingers of both his hands firmly to try to stop him. Thought about you, too, then I resorted to reciting Hanuman Chalisa. Within seconds the wind ceased, he vanished, and everything became normal. Then I got up from the bed.

Colonel T Sreenivasulu

Everything outside was as calm as usual. Can you please throw some light on this?

My response: It is kriya only which occurred during the Tandra state. The energy is experienced like that, as a physical body. There is nothing to worry about it at all. Please don't try to stop the kriya during such moments.

Please be brave. Nothing will happen to you. The entire thing was happening for your good only. Basically, your past karmas were being cleaned. Another thing to remember is, please don't recall your Guru either during such moments. Similarly, please don't try out any other protective measures as well.

I understand that you tried chanting the mantra of Hanuman Chalisa when this thing happened. Please try and avoid doing such things in the future. Just go through the experience, whether it is pleasant or unpleasant. At least try it as much as possible; do not resist it.

Karma, creation, moksha and scriptures

Theoretical questions on karma

Question: A practitioner: What is Karma? If karma is done for the welfare of humanity and not for a selfish motive, does it still accumulate? Krishna told Arjuna that his karma on the battlefield would not be his because he was fighting for Dharma.

My response: Any action, whether a thought or word, or deed, when done with a sense of I'ness or egoism or with an awareness of self-identity, is deemed to be karma. This covers the entire life of a human being comprehensively.

All the accumulated karmas of the past or the cumulatively accumulated karmas as on the last moment before the death of a human being in the previous life act as a blueprint or horoscope or DNA or planetary position or destiny etc., for the person to be born again as a human being. Karma is the fuel that powers human existence. The past karma, which is experienced by a human being, gets accumulated once again as the new karma in a potential form.

Suppose daily life being experienced by a person is like kinetic energy. In that case, it is also simultaneously transformed into

potential energy and accumulated once again in the subconscious mind. The very *raison d'être*, as it is called in French, or the most important reason or purpose for someone or something to assume a human form is to undergo the karmic effects. However, it gets accumulated continuously again and again eternally. But its outcome can't be predicted.

A person has complete control while the past karma is being experienced but not after it has been experienced. Since some action is involved while experiencing the past karma, the experience becomes a new karma. But it is totally under the person's control while it is being experienced but not after it is over. It is akin to releasing an arrow into the air. Releasing the arrow is due to past accumulated karma only. It is totally under the control of the person till such time it is released but not after it has been released. Technically the person loses all control over the arrow after it is released. The outcome is totally under divine control. Similarly, karma needs to be understood in this context.

The distinction between good karma and bad karma exists only in human languages. God has no such distinction. Hence a saint and a sinner are both the children of God only. Good karma has different consequences, and bad karma has its own consequences. But both are obstacles to salvation or *moksha*. Any karma is basically a psychedelic waste, or it can be equated with any other useless thing due to which a human soul gets ensnared into the eternal cycle of birth and death or *Maya* or the cosmic illusion or imprisonment of the free soul.

Doing good karma for the welfare of mankind may lead to temporary satisfaction or peace of mind. But do understand that fresh karma also gets imprinted once again. A person may be egoistic in their attitude while performing good karma. That is called "*satvic aham*," or egoism with harmony. But nevertheless, it is an egoistic action. The person may

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thunder saying he or she doesn't mind going to the darkest hell for the sake of mankind, but it is only ignorance which makes him or her say that.

I have answered the first and second questions about what's a karma and whether good karma performed for the sake of the good of humanity shall still get accumulated as karma. The action performed by Arjuna on the battlefield on Krishna's advice is indeed the action performed by God only. Arjuna was only temporarily acting as an extension of Krishna on the battlefield. Somehow God has managed to convince humans to fight! (Smiling mischievously) I can't comment on the actions performed by that gentleman called Krishna.

I do not know Krishna and other gentlemen like Ram, Buddha, Jesus, Mohammed, etc. They shouldn't have existed as humans in the first place, as per the laws of yoga. I have repeatedly been saying this from my first book, "The Power Unknown to God." Hence, I can't comment on anything about any religion. However, I only make an effort to understand their teachings. Please do not bother about those gentlemen too much; instead, focus only on your Guru or the Guru tattva.

Question: A practitioner: How one gathers karma? How can one live a life where he doesn't accumulate any karma apart from when he is not doing sadhan and doing only daily chores?

My response: Karma is basically the sensual, mental, and intellectual experience of a person, which gets recorded as data in the subconscious mind due to the sense of I'ness the person has. This sense of I'ness is nothing but the identity of the self or awareness of self as a different person. That means the person thinks I am Mr. ABC or Mrs. XYZ, etc. This means the person thinks himself or herself to be separate from the rest of mankind, other creatures, and nature. This is the fundamental issue.

It is because of this exclusive separate identity away from the existence around him or her called dualism. This means the sense of being distinct from the all-pervading God or divinity. The divinity, God, has created human beings in this fashion. By exercising the divine free will "May I be Many," God has come into being as this multitude of people, creatures, cosmos, etc.

However, this raises a profound philosophical question about the existence of a being called God with their own sense of I'ness. I am deliberately trying to avoid attributing any gender to God here. Energy worshippers or Shaktas in India will always uphold the idea of divinity as "Mother" in female form. Whereas followers of other religions worldwide will always maintain the idea of God as a male.

Therefore, it all depends upon what the idea of God means to different human beings. From this logic, we can say that all cosmos and different creatures living within, including animal and plant kingdom, is all part of God, but up to what level? This is a serious problem.

Is it limited to our solar system alone, or does God cover our entire Milky way galaxy? Or does God cover the whole universe? Then what is beyond the observable universe? Does God cover that too? Do the aliens living in different solar systems and galaxies also have the idea of God, just like us, or in some other form? God, too got to be having a sense of I'ness as a separate being away from the other cosmic environment. It is the same feeling we all have as humans. This is a fundamental problem that needs to get resolved.

Different philosophies have been developed in India to address this core issue. I have dwelt upon these issues in my book *The Illusion*. Therefore, all this becomes debatable when we say how one gathers karma. As a result, it appears to be a natural thing for a human being.

Karma accumulates continuously as long as humans are in a waking state. It is akin to breathing. All constantly breathe,

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whether in a waking state, dream state, or deep sleep. But karma gets accumulated only during waking hours. That means if a person commits a crime like killing during a dream state, then he or she doesn't have to undergo the consequences. Hence karma is possible only during waking hours. During deep sleep, karma accumulation doesn't arise in any case. I have answered the first question as to how karma is accumulated.

Now coming to the second question as to how karma can be avoided! It is simply not possible to avoid accumulating karma during the waking state. But it is possible to destroy it by experiencing the consequences. But the catch is karma again gets accumulated while experiencing the consequences. Thus, the wheel of causation, cause, and effect, or the karmic cycle, goes on eternally for a human being.

The trick lies in coming out of the waking state so that the person is freed from this cycle of causation. But again, this is also not possible since God has naturally designed the person so as not to come out of this illusion of a waking state or his or her existence as a human being.

This is akin to the gravitational force on the earth. Any object which tries to free itself from the gravitational force and leave the planet is pulled back naturally. However, you all know that it is possible to do so if the object can cross a threshold known as the escape velocity. This threshold is built-in within the system. That is why in modern days, humans can cross this limitation and go into space.

Similarly, God has created the human being with this self-freeing mechanism known as yoga. This mechanism is built in within every human being. Hence, if a person can force himself or herself to escape from the waking state into the opposite direction to that of the sleep state, the problem is solved.

One can free oneself from committing any more karma since the person will no longer be in the waking state. This state

beyond the waking state is called the state of super consciousness or Turiya state, or Samadhi. The problem is; one can no longer remain in the human body as a conscious entity. This is because it is simply impossible for someone to be simultaneously in a waking and a sleeping state.

This means one can't be in a state wherein karma can be performed without the karma getting imprinted back. However, some gentlemen, like Krishna, Ram, Christ, Mohammed, Buddha, etc., have demonstrated this capability. That is why I have written in the book *The Power Unknown to God* that I can't comment on them; these gentlemen have defied the laws of yoga. That means they have taken birth on this planet when they are not supposed to, technically.

Therefore, a human being can, of course, perform karmas without the karmas getting imprinted back into them. However, for this to happen, one needs to cease being human and transform himself or herself into the same mental state as these gentlemen I mentioned above. Till then, it is all about practicing yoga or sadhan. Hence please stop pondering these questions and focus only on your sadhan and Guru.

Question: A practitioner: I understand that the spirit inside is always pure. So why did we start accumulating karma in the first place? Is it because we are trapped in the Illusion of Maya/matrix? Why on earth did we do this? What is this false matrix all about? And by giving up this matrix, I think we have to give up our body because it is also matrix made, no?

My response: Let me answer the last part of your question first. But, a few ground rules first.

Yes, when the matrix is understood to be unreal, the physical body is quit by the spirit. But there are some issues that you need to factor in before jumping to any wrong interpretations and conclusions. There is no difference between the spirit and the so-called God. This is the bottom line.

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However, the apparent distinction between the spirit and God exists practically always. But in theory, it is one and the same. Here we will be getting into the debate about dualism versus non-dualism. These two are branches of one of India's six major philosophical systems. There is a third branch which is called qualified non-dualism. All three are branches of Vedanta Philosophy.

Let's not get into that debate. In my book *The Illusion*, I have tried to explain this concept to some extent. Our Shaktipat system is more in accordance with Advaita philosophy or the idea of non-dualism. Certain religious beliefs, like Christianity and some parts of Hinduism, follow the concept of dualism.

Now let's go back to the last part of your question.

As explained above, if there is no difference between the spirit and God, it is meaningless even to bother about the physical body, matrix, or cosmic Illusion. The spirit or God is the only reality. Why should the spirit fear losing its physical body, the matrix, or the Illusion within the collective Illusion? When it quits the physical body, it does so with a big laugh.

Let's go back to the first part of your question now.

If the spirit or God is the only existence or the sole reality, why this multitude of humanity and other creatures? As per the ancient Sanskrit texts, It is so because the God decided for himself or herself, "Let me be many" Hence the God manifested as many. Similarly, God must have decided, "Let there be light," and so it is. Similarly, all other things of the physical reality.

Now let me sum up both questions and answers under one head.

It is you alone, the reality. There is nothing other than yourself. How is it so? That is precisely what you will discover during the process of yoga. It is your own self-discovery which is yoga all about.

I hope your question is answered to some extent. As of now, I am also like you struggling to discover myself. Whatever I tried to explain to you above is according to my present understanding for whatever it is worth.

Question: Same practitioner: But why and how do we start accumulating karma? Something is missing here! An all-non-dual God would never allow karma in the first place, no? Maybe a sub-God created this dual Illusion with us in it.

My response: I will try to explain the missing link here. You must understand that the universe has always existed eternally. In the past, present, and future too. Yes, that is precisely what I have written in my book *The Illusion*. As far as our universe is concerned, our idea of God also must be limited to some extent. It may be at the level of the solar system or galaxy.

However, the universal God and local God both must be operating similarly. That means the cosmic phenomenon got to be the same, although infinitely large. That is how the cosmos has been created and sustained eternally. The disintegration must be limited to the local God at the time of the apocalypse. Let's not get into any debate on religious beliefs here. Although all religious systems must be harping on the same concept in different ways, in different languages, culturally in different styles.

Question: Same practitioner: But why Karma accumulation: where/how/why did it go wrong?

My response: I suppose it is only as per the same cosmic matrix. Designed that way. Therefore, nothing has gone wrong as such. We may be trying to comprehend it under the concept of dualism here. That could be the missing link in our understanding. I mean, there is no link as such missing, but it is just that our mind is not yet in such a state to comprehend it.

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Question: Same practitioner: A difficult one for me to comprehend here: why miss the point when the spirit is inside us? Sorry for my perseverance here. I think our mind is a physical part, too(dualistic). But my, the spirit inside I want to reconnect with, no?

My response: You are most welcome to keep asking me anything and any number of times. This persistence with questions itself is a stage in your spiritual growth. I also used to ask so many questions my Guru ji His Holiness Swami Sahajananda Tirtha long back. I will tell you whatever little I know. Please understand that I am also like you. I am also trying for my own salvation. It is just that my body has become a medium for you to receive Shaktipat deeksha. I am only like an electric operator pressing the electric button, and there flows the cosmic power like electricity does somewhat.

Regarding your question, the spirit trapped within has evolved for ages. I remember reading it somewhere from the complete works of a great Indian sage, Swami Vivekananda, that the spirit evolves from the state of inorganic matter as a mineral. That means the ascent is made from mineral to man. Just imagine how much time it would have taken. In this long process, the accumulation of karmas is also a part of cosmic design.

Of course, the pinnacle of perfect creation is the human body. So, in this perfect creation, the human being is destined to realize his or her nature and become God again. As karmas get cleaned up, the light shining within reflects back to the spirit. Obviously, it can't see itself since there is nothing else other than the spirit in the cosmos. Here the human mind acts as the mirror, provided it is calm like crystal-clear water.

Hence, sadhan leads you to this state by deleting all your karmas so that in that crystal clear waters of the mind, your soul, or what it is better to call "you," you shall see your own nature reflected back. Of course, YOU have no form. Hence,

your inherent qualities get reflected back to you. They are Bliss absolute, Consciousness absolute, and Truth absolute.

Question: Same practitioner: I think spirit can't evolve because it is not in space/time. I think it is the mind that is evolved as the body, No?

My response: Yes, in a way. It is for our understanding that we refer to the spirit as evolving. Otherwise, the spirit never undergoes change. It is supposed to be immutable.

Question: Same practitioner: For me, something is missing here! Contradicting.

My response: Please elaborate on your query. I may not comprehend your doubt, or it may be a new insight. In any case, you need to elaborate on your doubt.

Question: Same practitioner: My doubt: I think the unknowable God is different from our creator God here on earth, as our unknowable spirit is trapped inside our created body (indeed evolved through the ages). So, isn't our creator God who let us suffer and tells us we accumulated karma: for me, it is so trickery: our spirit is bright but somehow trapped: why did we allow it to?

My response: Yes, you are right in a way. The unknowable God is the only truth. Our creator or God on earth pertains to religion. For this reason, Hinduism has never been regarded as a religion in the classical meaning of the word. In India, there have been great sages since ancient times. The greatest among them have been hailed as incarnations of God. However, even those incarnations had encouraged mankind to practice yoga and become yogis.

So, you see the crux of all teachings. The human being is indeed that very God or the only existence. The confusion seems to have arisen due to the advent of modern religions both in the West and East. People started getting carried away emotionally and fighting among themselves, trying to defend their beliefs.

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When you ask why we allowed the creator to play tricks on us, we are again getting into the concept of dualism. God says I am verily my devotee. It is the human who thinks he is different from God. If you remember, I have explained this in my book *The Power Unknown to God* with an example of a toy. A toy created by you for your own amusement has no right to ask you why you have created it the way it has been made.

Question: Same practitioner: All very true, but the issue is regarding the origin of karma; why, how? Why are you trapped in dualism? I am a hard-headed person. Sure, but not for me. It is not an answer as such, sorry.

My response: The very concept of karma which acts as fuel for the destiny of mankind, happens to be simply an illusion. Perhaps you are trying to comprehend it intellectually. However, understanding it rationally may not be possible since the human intellect is limited. In any case, it is called the path of knowledge. It is also one way of trying to figure out God. Your doubts are perfectly alright in your present state of mind. But your state of mind will not be constant like it is now. Just like you were a different person a few decades ago, so will you be different in the future.

Question: Same practitioner: That may be my misconception here. Karma is the fuel to get us to liberation (of our spirit of our body/soul?). But why is this all necessary (Being a toy of the player?)

My response: From a rational and logical point of view, what you ask is valid. But these things are beyond our comprehension at this stage. Then a question arises as to why practice yoga when the science is not precise? The truth is human beings don't practice yoga voluntarily. They are forced on the path of yoga because of the pain caused by this so-called wretched world around them; to get freed from the eternal misery, a human, at last, tries it out.

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God has presented a bait for human beings with eternal divine pleasures. Various religious beliefs have promised heavens for the believers and threatened with darkest hells for the non-believers. Obviously, what can a poor guy do? Either he is attracted to the bait presented by religious beliefs or gets scared by the prospects of dark hell.

Question: Same practitioner: I don't believe in religions.

My response: I am talking in general as to how all this is happening around me. For a yogi, religious beliefs are the first casualty on the path of yoga.

Question: Same practitioner: I want to get rid of the veil.

My response: That is, it. Live with that idea and dream with that idea, and sleep with that idea.

Question: Same practitioner: I really do.

My response: You have already been blessed by cosmic power. It is just a matter of time for you. Let the fuel of karmas get exhausted.

Question: Same practitioner: That is the only thing I trust.

My response: That is precisely what has started for you already. You will begin to get specific indicators that you are on the right track at certain stages.

Question: Same practitioner: Second question about our co-creating body/soul? I have felt it all my life since childhood; something is missing in this world; too much glamour but no spirit; this is false. So, why are we trapped in it?

My response: It is like this. The world is not real, whereas you are real. However, to experience the illusion of the world, this world is also co-created for you. You experience a different world when your mind is in a state of dream. Similarly, the waking state is simply a state of mind. The world you experience every day pertains to this waking state only.

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However, you are trying to understand the cause of the problem while simultaneously living in this world of illusion or the waking state. That is the problem. Hence, you need to rise above the illusion from the illusion itself and also while you are in the waking state itself. It is akin to the necessity of climbing the slope of a mountain in order to rise above the mountain, which we deem as an illusion. As you climb higher and higher, the vision of the horizon keeps broadening. I hope you got the hang of it.

Question: Same practitioner: So yes, we try to get beyond the illusion just by seeing/ feeling/sensing the illusion and leaving it as it is? As I feel it, I co-create this illusion, too, as my karma, as all I perceive. So, I think I need the key to co-creating inside myself, no?

My response: Yes, of course. That mechanism is inbuilt into your body. The cerebrospinal system is linked with the conscious mind, intellect, egoism, and the entire body. I have tried to explain it in both my books *The Power Unknown to God* and also *The Illusion*.

You have been created with the perfect mechanism and the required operating system known as the science of mantras. That is why there are two parallel worlds created simultaneously. The world of sounds and the interconnected world of things. At some point in the future modern science will advance to such a state that it will be able to develop fundamental science and technology based on mantras.

Question: Same practitioner: True, I know, but it is still illusionary! I am interested in how to break through that illusion: struggling here with it.

My response: Mantra acts like a thorn to remove another from the flesh. After that, both thorns are thrown away. The same is the case here with a mantra or even the relationship with the Guru. Both act as instruments or keys only to overcome the illusion. Once the illusion starts getting dissipated, your inner nature shines forth. That means it is

more of a revelation than getting connected to the inner world, although you can use that terminology for now.

That means you are the only substratum of your world. You are the only existence. You are not going anywhere or going to get connected with any other reality because you have been the only reality always. Please ponder over it like this; who am I? That process has already been set into motion after Shaktipat deeksha.

You just need to stop the resistance and witness the unfolding destiny. It will be a long journey to free yourself from your accumulated karma. As karma gets cleaned up, the inner light of the spirit or your inner awareness starts shining or getting revealed. In the meantime, just focus on your Guru and sadhan.

Accumulation of karma

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

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

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

My response: Every thought, word, or deed is indeed new karma if it is tinged with egoism. There is no doubt about this. However, after Shaktipat, every thought, word, or deed becomes a kriya, which manifests to destroy your karmas,

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provided a practitioner exercises a state of mute witness with dispassion to such kriyas.

This may not be possible for all practitioners in the initial stages, although Shaktipat initiation has been done. The remedy is to practice regularly. Even if the kriyas become new karmas, it is relatively easier to clear them again during practice.

Therefore, your focus should always be on doing the practice rather than entertaining doubts or intellectual clarity. Be brave and continue with your practice. Sometimes doubts will arise like the ones you just mentioned. Or some other doubts about ethics, sins, moral and immoral actions, or even any other type of doubts may arise. The remedy, again, is to practice without giving a damn about all such things. Please try and understand the essence of the concept. If you can spare some time, try and read my book and the second book again.

There are some techniques to still the mind. By those techniques, the mind is tricked deliberately into a state of stillness. But those techniques belong to independent yoga systems. People use techniques like meditation or devotional techniques or intellectual reasoning etc.

You don't have to struggle with all those things in our path because Kundalini energy has already been awakened. Now, what is required is to allow karma to burn down first. As the karmas are cleaned, the mind naturally starts settling into a state of stillness. It seems you are mixing up the independent yoga systems with our path.

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

My response: Yes, you are right. Emotional detachment will not be easy. But who told you to struggle to be emotionally detached? Then that very action or struggle will become new

karma. Therefore, the trick is to surrender completely to God, Guru, or cosmic energy. The awakened Kundalini energy will grant you the ability to remain emotionally detached or as a mute spectator. Still, you should be regularly practicing for this.

A practitioner shouldn't expect the benefits of awakened Kundalini energy without practicing and exercising self-surrender. Earlier also, one of the practitioners asked me this kind of question. Why can't the awakened Kundalini energy clear all our karmas even if we don't practice or exercise self-surrender? The answer is; that this will amount to engaging your mind somewhere else, in worldly activities. That means you are not letting the awakened Kundalini energy work.

It is akin to taking antibiotics and not letting them work by consumption of alcohol every day. It is like trying to suppress the power of antibiotics; the same is the case here! After Shaktipat initiation, a practitioner must regularly surrender and practice or sit in a meditative posture, chanting the mantra. I hope you understand the concept now.

Theoretical questions on creation

Question: A practitioner: Is everyone supposed to experience kriyas? And how does the burning of karma happen? And also, I am an explorer. I like to explore things. I just want to explore as much as I can. Should I pursue this desire or let go of this desire?

I want to explore because I want to appreciate the beauty of mother's creation. I want to admire her supreme intelligence. I want to know her completely. Is it a wrong desire? Please guide me. I am just a lost child. And also, I have a question that started bugging me recently.

Who created this supreme intelligence? How can it exist on its own? I have so many questions which I want to be answered. I think technology is killing awareness, giving more importance to thoughts, and making them forget the beauty

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of creation. I am just starting to feel like a child full of wonder at everything in the universe.

And Sadguru says there have been 83 creations before us, and we have no idea how many more creations we will have. How much effort must have been put in by many great yogis over their lifetimes trying to know the science of life; and making it so simple for us to understand. And it is all going to waste because of technology. Don't you think so?

And I want to get married and show how to truly love someone because many divorces have happened lately. So many people around me are divorced or getting divorced. So, I think God sent me to a divorcee to love her so I can understand and feel her pain and realize what everyone is going through.

My response: There is nothing wrong with having so many questions because this is a stage in spiritual growth after Shaktipat deeksha. You are most welcome to ask any number of questions. However, you should explore this science only with your Guru and not go elsewhere. Burning of karma usually happens oppositely to how they were formed in the first place. It is a complicated science. It is difficult to pinpoint precisely how the all-knowing cosmic power works.

However, everyone should remember one thing about the law of karma. A person has control over it till the karma hasn't been performed. Once it is over, he has no control over it. It is akin to releasing an arrow in the air. One has no control over it after it has been shot. It can't be guided like a missile. That is the problem. Here's the law of uncertainty. Even modern science admits it in quantum mechanics. It is the same teaching in Gita, also by Krishna.

In such a scenario, it is difficult to guess how karmas are burned down. There is no need to either; you don't need to know how an aspirin tablet works when you have a headache. You don't need the knowledge of biochemistry to free

yourself from headaches. You need only faith in the doctor and the medicine.

Kriyas will happen for everyone. Basically, it is the impact felt and experienced by a sadhak when the Karmas get burned down. How it happens and when it happens is not under the control of sadhak, just like the outcome of karma is not under control. Similarly, in the case of the accumulated karma, one doesn't even know what all have been carried forward from past lives. It is all about exercising self-surrender to the Guru or God.

It is not the business of the sadhak to understand how God works because God happens to be beyond the realm of rationality. Then how can a human being comprehend the mysterious working of the divine with a limited intellect? This is crucial to understand. I have explained it in my book also. It seems you haven't given a serious study of it.

Human intellect is grosser in nature when compared to the unmodified form of cosmic power. How can anyone explore it with a grosser tool? That is the futility of exploring it. Of course, it is also a path of yoga called the path of knowledge. However, it leads the sadhak to finally give up exploring. In the case of Shaktipat sadhaks, this isn't even necessary.

Theoretical questions on moksha

Question: A practitioner: I have a question bugging my ignorant mind. If moksha happens eventually for everyone, why did yogis put in so much effort in finding a way to return to the source? Maybe they've seen all their lifetimes and want to leave, but for ordinary people with no such experiences, why would they seek liberation? And what impact does just a couple of people getting freedom make on mankind? Because I see people who are happy with their life of duality and who don't want anything more. What about them? Will they be born as yogis and seek liberation in their next lifetime?

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My response: It seems the question is about why someone should embark on a spiritual journey. It seems what I have written in the book was not appropriately understood. Please read it again if possible. It seems the basic concept is not yet clear to you. This is why sadhaks have been advised to read my book before Shaktipat deeksha.

Obviously, a pig in a pit filled with cold mud will continue to enjoy it unless something causes it to leave; a frog in a well thinks what's the necessity for leaving the well when it has seen every nook and corner of it till such time when someone picks it up and throws it into an unfathomable ocean. Similarly, a dog sitting on a sharp metal piece may not bother to leave it and continue to endure the pain because it may not hurt it enough. Either it needs to get hurt more, or it needs to get attracted to some piece of meat located away from where it is sitting.

I have written in the book that no one would like to leave this materialistic world if it is so pleasant to live. Obviously, life is not that heavenly. It is a miserable thing. Those who might be having fun right now are in for a significant shock sooner or later. It is only a matter of time before the good karmas are exhausted; unless a human goes through some significant unpleasant experiences, their attention doesn't get diverted away from the cruel and miserable world.

Of course, whatever unpleasant thing happens to a person must adequately hurt him or her. A simple pain won't do. Otherwise, he or she would continue to endure it rather than decide to quit the materialistic world. Some may even continue to experiment with the world, trying to find the elusive happiness just like a gambler whose greed doesn't let him quit the game.

Therefore, pursuing a spiritual journey is not a matter of choice or a fashionable lifestyle. It is a forced agenda on mankind by God; because the human being has been designed that way. If someone wants to ask me why it

happened that way, please remember what I had written in the book.

A doll has no right to question its creator; why it has been designed that way because it is existence itself becomes meaningless without the creativity of the creator. I have also explained this in the book.

All great sages who pursued spiritual journeys were not fools to do it, and neither were they great from the beginning. They all must have undergone countless miserable lives in the past. The same is the case with all of us. That is how our souls have come onto the path of yoga after millennia of evolution. It is the same fate that awaits the human race as such. It is to return back to the source one day.

That return journey doesn't begin unless a person turns back 180 degrees and starts walking. This turning point is what's called the beginning of the spiritual journey. I have written about this also in the book.

The impact of self-realization is meant for the self only. The rest of mankind is not impacted by it. Lastly, those who may be enjoying their life right now due to the benefits of past good karma will find their good karma exhausted one day. Then they might have to undergo bad karma, and so on; the cycle of birth and death goes on eternally. Of course, at some stage or the other, yoga is bound to begin for such a person either in this very life or the next life or later lives.

We have no idea how much stockpile of accumulated karma we have, whether good or bad. But we know for sure that time is running out fast, both for good and bad things. If someone thinks that he or she will begin the spiritual journey after the good karmas are over, then it is a misplaced understanding; because life will not happen that way in a compartmentalized manner. So, one doesn't know what's in store next.

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That is why all yogis seek the grace of God at the earliest without waiting for the fulfillment of their carnal desires in this illusionary world. Smart guys seek blessings from the divine, so they soon get delivered from the cycle of misery. Even at the cost of repeating myself, please read my book once again so that fundamental doubts are cleared. Otherwise, the mind keeps pondering such things, and serious sadhan doesn't begin.

Question: A practitioner: My mind is not at peace. Sometimes I wonder why anyone should try to get out of the Maya first?

My response: There is something that needs to be understood very clearly, although you might be aware of it already. The working of Maya is indeed akin to a vicious cycle. That is why mankind has been pursuing the spiritual journey to free oneself from the vicious cycle of Maya. Otherwise, what's the necessity for seeking an unknown God. It is more out of the need to free oneself from the karmic cycle. Therefore, please understand this carefully.

Only when you free yourself from your accumulated karma will you be at peace with your life, not otherwise. It doesn't matter that your wants are very meager in life, but still, there is no escape from your past karmas, and the only way out of the such mess is through sadhan. Please reconcile in your mind. Please do not link your spiritual growth with your materialistic world.

Many people ask this question as to how it is possible to pursue God with a hungry stomach. I agree with such logic. However, the bitter fact is such people don't seek God even after their belly is filled to the brim. At that stage, their hunger gets diversified in several more directions.

For example, hunger for the prosperity of children, longing for the wealth of grandchildren, comfortable accommodation, something else, etc. There is no end to such things. Therefore, please understand that the spiritual journey differs

from the materialistic journey. A spiritual journey brings you peace and happiness. Worldly benefits lull you into a false sense of comfort and eat your peace of mind after that. This is why so many great souls have pursued God since the dawn of human civilization.

Your life and my life matter too little in the overall sense. Yes, Maya is indeed very powerful. It is divine in nature since it is the power of God only. However, Krishna says in the great scripture Gita that it is easily overcome by exercising self-surrender him. Please reconcile deeply within your mind and heart. Be brave. You will be able to pass through the various storms of life. Just endure and endure, but don't despair.

I have been thinking of telling you this for some time now. But I couldn't formulate the right words. I don't know how much I could convey to you even now. But in a nutshell, I wish to tell you this; be brave and bash on regardless through the jungle of Maya. There is no other way out.

You may feel that if some of your present problems are solved now, you can live happily doing sadhan after that. This is a totally filmy style. Life doesn't pan out that way. It will keep presenting you with false crest lines whenever you think you are about to reach the mountain's summit. This is the lesson to be learned from Maya.

Question: A practitioner: Is it not possible to attain salvation while living?

My response: One gets salvation while living in the human body only. It is just that the soul quits the human body soon after attaining freedom from the accumulated stock of karma. The very reason for being born in any body of flesh and blood is the karmas accumulated. Therefore, it stands to logic that the soul is freed from the cycle of birth and death as soon as the accumulated stock of karmas is neutralized by sadhan. Hence, it quits the body as soon as the purpose has been achieved.

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However, such a process of quitting the human body can't be categorized as death. The word death is valid only, or the process of death occurs purely for the purpose of changing the existing body, which is worn out or diseased or injured and unfit for the soul to dwell in. Death is always followed by birth once again. But this process of entering into new wombs on earth doesn't occur under the condition of zero karmas pending.

Hence, salvation or freedom from the cycle of birth and death is possible only while living in the human body first. This process doesn't occur after death or deliberately if one tries to commit suicide. I hope it is clear now. It is wrong to say that salvation is not possible while simultaneously remaining alive in the human body because its meaning changes completely. The statement has different implications.

At the cost of repetition, let me clarify once again that salvation is not possible unless a person is alive at any point. Most often, such a person remains alive for some time on the earth so that mankind benefits from such a person's presence.

Since ancient times we keep hearing about such great sages who used to roam around in society even after exhausting their karmas. They were called by the Sanskrit name "avadhuta ."Such persons also used to perform some great deeds for the benefit of mankind. But their actions can't be classified as new karmas since they are in a state of zero egoism, although dualism may still be there from a technical point of view. It is not possible to debate their mental state. Indeed, I can't comment on their mental state.

Question: A practitioner: Can the path of meditation still lead to liberation after Shaktipat? If one finds oneself unsuitable for this process, what other options exist for 'changing seat'? Please forgive me for this question. I am struggling with emotions.

My response: Yes, of course. After Shaktipat, all karmas start getting burned down. As the karmas get destroyed, the mind begins entering into a state of samadhi or thoughtlessness. Upon completing the burning down of karmas, the soul has no reason to retake rebirth. Hence, it is deemed free from the eternal cycle of birth and death.

If a person is not suitable for this process, then he wouldn't have received Shaktipat initiation in the first place. However, it is different in that sometimes, he may be unable to exercise self-surrender and faith. Hence, he may drift away from the path temporarily. He may return either in this current or the next birth. Therefore, there are no more options as such left for anyone after Shaktipat.

It is like asking for the options to join which standard in high school after having already graduated from high school and having entered undergraduate education. It is meaningless to return to high school education after having passed it once. Hence, it is the same situation after Shaktipat.

Everyone pursues various yoga and tantric systems to reach the level of Shaktipat. It doesn't make sense to return to one of those independent yoga systems after Shaktipat. That is why I said earlier that no more options are left for the person. If he tries out anything else he will only be applying brakes on his spiritual growth. That means the burning down of karma may get slower.

Other than this he is already put on the path of no return. It is like boarding a non-stop train with no return ticket. Long ago, I asked the same question to my Guru ji His Holiness Swami Sahajananda Tirtha. His Holiness replied that he may change his seat on the train at the best. That means very little option. I have mentioned this in my book *The Power Unknown to God* also.

Moksha

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Question: A practitioner: How can we make this life the last one, and how to get Moksha?

Moksha is what exactly? Is it being free from the life cycle, or is it to be able to have live and sakshat (actual) darshan (manifestation) of our beloved God and getting merged in His feet? Second, we all talk about our karmas that, whatever we get, is based on our last birth's karmas. Is it so?

My response: It will not be possible to predict whether our current life will be the last because we have no idea about our past accumulated karma.

As you would have read in the texts, the spirit or the soul has no beginning. No one knows when this cycle of birth and death began.

Modern science talks about only the current cycle of creation and the evolution of humans from the first organic cell onwards. But Sanskrit texts have been harping since ancient times that the world's creation has been going on and on eternally in a cyclical manner. Therefore, in such circumstances, it is difficult to predict such a defining question about the soul, whether its current birth will be the last.

Moksha is attained only at the will of God or the universal spirit. Even if a person manages to burn down all the karmas after Shaktipat, only the lower state of samadhi (thoughtless state) is achieved. What happens after that, no one knows. Even the ancient yoga texts have remained silent after that. But that lower state is very high, wherein a person is supposed to obtain all supernatural powers too. Therefore, no one can answer your question about how to get Moksha in its true sense.

The terminal objective of all yoga systems is to still the mind only. At this stage, the soul is freed from the cycle of birth and death. But this is not "moksha" in the classical sense as the word is popularly understood.

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Moksha is logically the same as merging with the divine, which means you realize that YOU are indeed the GOD. What that means is beyond explanation in our earthly languages. Otherwise, even going by the earthly logic, you don't go anywhere or merge into anything because there is no entity other than YOU all the time. Therefore, YOU are that very GOD whom you are trying to seek.

However, as long as humans are in a state of dualism, they think that there is a separate gentleman called God who keeps governing us. Hence, they believe Moksha means merging into His feet or having him manifest in front of them, etc.

Yes, our current birth is due to the impact of cumulative karma accumulated before we died in the last birth. Some astrological predictions are based on the planetary configuration at our birth.

For example, it has been predicted both for my Guru Ji His Holiness Swami Sahajananda Tirtha and myself that our current horoscopes are the last. In my case, my Guru Ji had taken me to an ancient town called Vaideeswaran Koil in South India about 5 years ago. We both drove down for two days to reach that place. That town was supposed to be the birthplace of Nadi Astrology. They predict based on the fingerprint reading. A comprehensive study was carried out on my life. They have confirmed that my current life is supposed to be the last. Other astrologers also predicted this earlier based on classical astrology (planetary configurations).

I have no idea how far it can be believed. But some of the predictions have become true. Other than this, it is impossible to predict whether our current life will be the last.

Self-realization

Question: A practitioner: In all our books, we insist on self-realization or spirituality. And we are forbidden to focus on materialistic things. How can we meet the needs of our

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family, our loved ones, etc.? Is it wrong to be materialistically equipped?

My response: The issue needs to be understood much more broadly. A human being cannot survive without performing certain karmas in worldly life. However, this means anything a person does is deemed materialistic.

For example, a person needs to eat, drink, bathe, etc. Without this kind of karma, it is not even possible to maintain the body. Similarly, a person needs to take care of their family, etc. If they don't focus on materialistic things, they obviously can't survive. From this perspective, I totally agree with what you say. Hence, it is not forbidden as such to focus on materialistic things. However, all that being said is not to get carried away by worldly things. Because if it is done, the person remains eternally caught in the grip of Maya.

Therefore, a sadhak, while living within the parameters of Maya, needs to try and come out of Maya. For example, to reach the summit of a mountain, one needs to climb the slope of the same mountain made of the same soil. As a person climbs the mountain, it results in a broader view of the horizon. It is the same here.

While living within the parameters of Maya, only one needs to try and come out of it. Of course, self-realization is the primary purpose of human life. Because That is the perfect mechanism God has created for the soul to free itself from Maya. Where's the contradiction in scriptural teaching when it is being repeatedly told that one's focus should be self-realization. It seems people comprehend the scriptural teachings inadequately.

It is akin to the famous story of a snake that gets badly injured by the children of a village since it was forbidden from biting by its Guru. Then the Guru later points out why it didn't try to hiss at least? That is a great lesson to be learned from this story. No one has forbidden the snake from hissing and protecting itself by scaring away the children. It had just

blindly misunderstood the teachings of its Guru when it was forbidden to bite people. Therefore no one has forbidden anyone not to have materialistic things for survival. But one should not definitely get lost in the pursuit of them. There lies the danger when someone doesn't focus on sadhan.

Theoretical questions on scriptures

Question: A practitioner: Some time ago, I asked a question about the study of the Upanishads and other sacred texts, about Vedanta, and about philosophies connected to Sanatana Dharma. The answer was that we should just focus on practice. However, I notice posts, especially on pages linked to lineage on Facebook, and mentions of texts such as the Upanishads. I would like to understand in what context the sacred texts are used within the Siddha tradition.

My response: It is okay to read books about such spiritual subjects for academic interest. However, it is not required as such in our path. Usually, all sadhaks are not in such advanced stages of yoga. As a result, they are generally curious to know about many aspects of the vast literature available freely nowadays. Therefore, it becomes necessary to clarify their respective doubts with patience rather than simply asking them to focus only on their sadhan. Hence, such literature is helpful only to that extent; in a way, limited use.

Self-surrender, food habits, health, astrology, mantras and sleep

Self-surrender

Question: A practitioner: As long as "I" think that "I" am doing sadhan, "I" am separate from sadhan; this "I" has to dissolve, disappear, and merge entirely with sadhan. This is

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surrendering (Samarpan). What is it that should replace the "I"?

My response: Nothing! When it gets disintegrated, all that remains is YOU alone. This, in turn, means again that "I" only. But this time, with the full knowledge of your nature. Earlier, "I" was ignorant when you identified yourself with your body, mind, and intellect. Later "I" is when you realize that you are the GOD indeed, wherein nothing else remains other than YOU, not even the cosmos. And this is as per the teaching of all ancient Shaktipat texts.

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

My response: Please understand that the problem you are facing is the problem of everyone, including me. The state of perfect self-surrender is a far cry for us still. Therefore, there is no need to worry about it too much.

However, as you practice and advance on your path, slowly and steadily, the degree of your self-surrender will increase. Obviously, there are no special techniques as such. Just focus on your practice; the karmas will continue to get destroyed.

As karma gets destroyed, your mind will get elevated to higher platforms. The lesser the egoism, the higher will be the platform you reach. The next thing is there is nothing for a human being to surrender to as such.

This concept of self-surrender is valid until we all are in a state of dualism. In the end, nothing else is left except your SELF because you are the only truth. It is you who is being reflected in every creature. That is what is called self-realization in human languages.

Therefore, there is nothing to despair about. For the time being, just surrender yourself to the divinity or Guru in everything you do.

Colonel T Sreenivasulu

When you drink a sip of water, offer it to your Guru first. Before you eat anything, offer it to your Guru first. Before you step out of your house, remember your Guru. Before you step into your home, remember your Guru. When you are in some trouble remember your Guru for relief. When you are blessed with some success, remember your Guru. Before sitting for your meditation, remember your Guru. After the meditation, remember your Guru. While in meditation, remember your Guru. When Kriyas don't happen, remember your Guru. Before you sleep, remember your Guru. After you wake up, remember your Guru.

As a result of this constant invoking of your Guru's image, you accumulate the essence of Guru or Guru tattva as it is called. This, in turn, results in remembering your Guru even during the dream state. However, don't remember your Guru when kriyas are happening. Otherwise, kriyas will halt. I hope you get the idea now.

Invoking the Guru is the same as invoking God, the cosmic power, or the mantra. It is the same thing. Since God is formless, the cosmic energy or the mantra sound is formless. You are taking the external aid of your Guru's image. That is all about it.

Kindly read the book which I sent you earlier, Guru Gita. That is the essence of self-surrender for the time being as long as we are in a state of dualism. Whatever I have told you above is precisely what I practice.

Food habits

Question: A practitioner: In light of Corona Virus and immunity issues, if you would advise on food ingredients, if any (i. e. Garlic, onions, etc.), that could have undesired effects on our spiritual practice.

My response: After Shaktipat initiation, there is no restriction whatsoever on any habits, let alone food habits.

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Various such restrictions are only applicable in independent yoga systems in the initial stages of preparation.

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

However, people following independent yoga systems usually continue with their habits. For example, it is suggested in Ashtanga Yoga to abstain from eating meat in the preparatory stages. Although that rule is no longer applicable after the awakening of Kundalini energy, practitioners continue with the newly acquired habit of eating vegetarian food. That is all about it.

Question: A practitioner: I have one doubt, is it necessary to be on an empty stomach while doing sadhan every time?

My response: Empty stomach is ideal. But you can practice after a gap of about 3 hours if you eat a substantial meal. Otherwise, you don't have to bother about it if it is a light meal.

Health-related issues

Question: A practitioner: Is it normal for one to experience pain in the spinal cord and mainly around the waist due to sitting in meditation?

My response: Yes, it happens. But they can't be deemed to be kriyas or reactions necessarily. They could be related to common health issues. Kindly take the necessary treatment.

However, pain in the spinal system in the form of acute pin-prick kind of thing could be attributed to kriyas. Please don't worry about them. However, please take care of your waist pain.

Colonel T Sreenivasulu

Increase the height of your meditation seat if sitting on the floor. Otherwise, you can sit on a chair and meditate if required.

Question: A practitioner: Yesterday, I sat down for meditation from 11:20 AM - 12:20 PM. It was precisely an hour-long meditation. It was powerful. I could feel the vibrations.

During the meditation, I started feeling nauseous, and because of this, I had to stop. Just as I was about to finish with it, I felt like I had frozen.

The meditation was so powerful that I didn't feel like getting up. Still, feelings of nausea made me discontinue the meditation. Even in the morning, when I am up, I still feel exhausted.

I was trying to sit for longer but couldn't continue because of nausea. I felt sick after that. Why did meditation cause nausea? Though I felt the vibrations outside my body and in between, I could feel the gentle cooling also.

My response: All sorts of experiences will be there, but only temporarily. After Shaktipat, your entire cerebral and spinal system is subjected to a churning effect. There might be disruptions in your digestive system, sleeping cycles, etc.

But everything is for your good, nothing to worry about at all. It is just that your entire system has now started getting cleaned up. It is still the early days of practice for you. Please continue with your practice the same way.

You might also experience strange dreams and lots of thoughts etc. Please read my second book, which I shared with you. It will be very educational. Most of your doubts will get answered. I have some other practitioners also experiencing nausea types of reactions. Therefore, there is nothing strange.

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Question: A practitioner: There is a relative of mine. She is my chachi's mom. She is in a horrible state health-wise. Bedridden. Mentally and physically, she has become a vegetable. Can you pray for her Mukti (salvation)? Her own daughter is praying for her to go now. And get a new body in the next birth. What should our prayer be for her?

My response: The all-knowing cosmic power instantly knows what a human being desire. However, inner desires are fulfilled as per the accumulated karma. Not as per the whims and fancies of human beings. I also want so many things. But rarely does anything get fulfilled.

But that must be understood from a positive perspective again. When a prayer is answered for a positive outcome, a person shouldn't feel too proud, thinking it is because of their good karma. Similarly, when the outcome is negative, then they shouldn't feel too depressed about it. Otherwise, their emotional state either way, creates new karma.

You are a yogini now. You shouldn't be bothered about any such outcomes. In any case, the person in question is your distant relative.

Astrology related issues

Question: A practitioner: This query is regarding my recent insight during sadhan. I got the insight that the horoscope, which I was born with, is no longer valid after my Shaktipat initiation, as it is my second birth and my soul's journey back to the creator. I remember you once explained that after Shaktipat initiation, our DNA changes, and there are changes in our horoscopes too. So, after the Shaktipat initiation, both the good and bad planetary combinations in our horoscopes that we are born with don't have any significance? Or do they still show their effects, but we won't be affected by that now? Or the whole horoscope loses its relevance? How does it all work?

My response: Basically, everything gets telescoped in terms of time and intensity of the experience, provided sadhan is regular. Please understand that whether it is a planetary or molecular configuration that existed at the time of birth is obviously due to the total sum of all the accumulated karmas carried forward from the past. That means the planetary configuration or molecular structure coincides with a person's character or accumulated karmic balance.

This is akin to saying that a person with good karma destined to experience life with a silver spoon in the mouth can't take birth in a poor family. Otherwise, the karma can't be undergone. Similarly, a person with too many negative karmas and destined to experience life with many diseases or a sick body can't take up birth with a healthy body. The same story can be applied to every aspect of the illusionary existence known as LIFE.

Hence, everything depends upon the kind of karma accumulated from the past. Therefore, in the current life, when all those karmas are tampered with by Shaktipat, they start getting cleaned up. However, as I said, every karma gets telescoped.

If a person is destined to get drowned in water, that person will undergo the karmic effect, but in a milder form. Similarly, it might happen with good karmas too. For example, that person might win a minor lottery instead of winning a million rupees in a lottery. That is how everything gets altered.

This goes on to prove one crucial aspect of human life. That planets or DNA don't control the destiny of a human being. Rather they are just extensions or projections of the accumulated karma. That is the reason why people study them because science has been developed out of such things. That means it may be possible to predict the general tendency or destiny. In some cases, people have predicted very precisely also. But That is all about it.

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Planets or DNA do not dictate a human destiny; karma alone does. Therefore, you can now easily comprehend what happens if those karmas are tampered with.

Question: A practitioner: Why are the 9 planets important?

My response: Every person born on this planet has a unique environment around them at the precise time and place of birth. Call it the general cosmic setting. It is akin to the factory setting of a machine. However, this setting is entirely based on the cumulative accumulated stock of karmas of the person at the time of death in their previous life, which is carried forward. Rather the setting is simply a reflection of the person of what they are from inside.

To put it more clearly, the environment around the person at the precise time and place of birth is simply an extension. This environment or setting includes the parents, family, extended family, friends, neighbors, workplace or profession, village or town or city or county, cultural background, religious background, etc. Similarly, the planetary position and the corresponding constellation of the star system around is the general cosmic setting for the person. This setting is also based on the karma accumulated.

People carried out a study of planetary position and also the constellation of star systems around over a prolonged period and developed the science of astrology. That means it is more of a science of deductions based on the astrological observations made by mankind over centuries which resulted in the development of astrology.

However, it is a general tendency among people to jump to conclusions that their destiny which is yet to unfold, is based on the planetary position at the time of their birth. It is, in fact, based on their karmas. The placement of planets and the zodiac sign rising on the Eastern horizon of the earth at the precise time and place of birth is akin to a factory setting for the person.

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Hence planets and other celestial bodies have nothing to do with a person's destiny. They don't create the fate of a person. It is karma accumulated by a person which makes the destiny. However, this destiny can't be predicted nor changed since the person loses all control over the karmas committed after they have been performed. It is akin to losing all control over an arrow after it has been released into the air, as I mentioned in my book. Hence, a person has no control over the consequences of their past actions.

The placement of planets in the celestial region at the precise time and place of birth is simply a cosmic coincidence. However, not at random, because God doesn't play dice, as the famous scientist Albert Einstein said long ago. The event called the birth of a person is either genetically coded as per modern science or has a celestial environment around it in the form of a planetary position based on the past terrestrial sins and virtues of the person.

I have great respect for the science of astrology. I have seen accurate predictions in some cases. However, the planetary position doesn't influence the sins and virtues accumulated by a person. Then there is another argument about the sun and moon not being planets as per modern science. I will not discuss this here since I have explained it adequately in my book *The Illusion*.

It is sufficient to say that the ancients weren't discussing astronomy when they developed astrology. They simply went by what they observed around them, including the sun and moon. The idea is totally different. Therefore, my Guru ji His Holiness Swami Sahajananda Tirtha has the stone statues of all the planetary Gods installed in the existing temple at Chindwara Shaktipat Ashram. But this has been done to simply honor the Gods representing the various celestial bodies since they are so intimately connected with the emotions experienced by human beings, including their dreams, fantasies, desires, fears, anxieties, and all else.

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Celestial bodies have nothing to do with yoga practice as such.

However, they sometimes inspire you by their rare placement, like the full moon, new moon, solar and lunar eclipse, etc. Yoga practitioners can take advantage of such an environment. However, they shouldn't read too much into this. Otherwise, some practitioners may point out later if I tell them not to bother about the celestial bodies.

Question: Another Practitioner: I cannot understand a few issues from the above message about the worship of planets. Is it not possible to predict the future destiny of a person? Further, don't the planets play any part in our self-realization? It appears they play a role sometimes, but at other times they have nothing to do, as per the above message.

My response: As long as a sadhak is under the spell of dualism, all experiences appear natural. It is akin to the dream state. Whatever you experience during a dream seems very real to you while you are in the dream state. However, you realize it is not real only upon waking up from a dream state. But the dream memory may last for some time during the waking state. It is the same situation during the waking state also.

Whatever a person experiences during the waking state or whatever beliefs a person entertains during the waking state appear to be very real. But you all have read adequate literature or heard from various sources that this current waking state or life, as a human being calls it, is also unreal. This realization that this worldly experience is unreal starts to dawn as a person progresses on the path of yoga. As karma is burned, this realization begins for a person. As a result, the person loses interest in worldly things, which we call vairagya in Sanskrit.

Unless vairagya develops in a person, they remain addicted to performing worship of God in various worldly ways. That means a human being worships God in physical form or in

physical ways only till such time they believe that this world is real. Therefore, the concept of religion or philosophy, etc., are only transitory in nature. As a person progresses spiritually, all Gods and Goddesses start disappearing.

Similarly, all ideas propagated ever in the grandest of scriptures too start getting vanished. Whatever is left is purely the awareness of the SELF of the person. That awareness of the SELF is the only true thing. There is nothing other than the awareness of the SELF which has any existence. That is how a person ceases to be a human and transforms into an eternal reality. Call that substratum by whatever name you wish. Hence all the worship of planets in astrology is only relevant as long as a person wants to hang on to them.

However, the destiny of a person is not created by them. The person creates a destiny for himself or herself by accumulating karma. I have already explained adequately in my previous message regarding the planetary position at the precise time and place of birth being merely an extension of the person.

In a nutshell, all planetary positions are like your extended family and friends only. They are real only as long as your family and friends are real to you. Just as you love your family and friends during your current life, so you do the same with planets. But then they are not real, nor can they impact a person in any way.

Their precise position in the cosmos at the exact time and place of birth was according to the accumulated cumulative stock of karmas of the person when they died in their previous life. I hope the issue is clear now. Please do not go by whatever is comprehensible to your intellect alone rationally.

It is sufficient if anyone can simply exercise self-surrender to the Guru and start forgetting about all other forms of worship. Please understand that it will take time to comprehend these things. There is no contradiction between

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what my Guru ji His Holiness Swami Sahajananda Tirtha did when he got the nine planets installed in the Chindwara Shaktipat Ashram and what I have written above and also in my other books.

The confusion seems to be arising due to the three branches of Vedanta philosophy; monism, dualism, and qualified monism. Religious ideas usually pertain to the concept of dualism. My knowledge of the philosophies is zero. Hence, I can't satisfy the curiosity of sadhaks if they wish to comprehend the essence of divinity through rationality and reason.

There are six systems of Indian philosophy. Vedanta philosophy is one among the six. Further, Vedanta philosophy has three branches; monism, dualism, and qualified monism. We stick to monism in our path. Of course, I agree that all three branches are saying the same but in different ways. I have tried to explain this in my book *The Illusion*. All sadhaks are advised to read my book, *The Illusion*, first. Otherwise, it becomes difficult to explain the same to individual sadhaks repeatedly.

Mantras

Question: A practitioner: I have sent you a video. Excellent scientific description of how sound engineering affects our mind and body by chanting "Vishnu Sahasranama" and "Lalita Sahasranama"; and visiting the sanctum sanctorum of a temple. It is a must hear and see by everyone. This is probably the first time someone has attempted a scientific explanation for the blissful experience of reciting mantras and visiting temples. Simply brilliant.

My response: I have gone through the video. I agree that sound must have a profound impact on the mind. That is how mantra sastra has come into existence. In fact, the mantra sastra is the parallel creation. One is the world of sounds, and the other is the world of things. However, all this

science has nothing to do with yoga. That is a misplaced understanding of yoga.

Mantra sastra pertains to Vedic tradition and not yoga tradition. Mantras are meant for materialistic benefits. From the time a person is born, there is a mantra for every occasion. Unfortunately, or fortunately, that is all meant for daily living. It is, of course, the ancient Sanatan dharma. But it has nothing to do with attaining moksha.

Moksha is attained by freeing oneself from all karmas and not accumulating them. Since mantra sastra benefits mankind, they have become slaves to it. They don't want to let it go even after Shaktipat deeksha. A mantra is energy, alright. But shakti is Maya, and Maya is Shakti. The Power of Lord Vishnu is Goddess Lakshmi which happens to be pure Maya; in eight different forms as Ashta Lakshmi.

Since the power of Maya is so profound, mankind has become a slave to it; wherein they take shelter under it, thinking that they are practicing yoga by chanting mantras, performing sacrificial fires, etc. That is hypocrisy. It is better to be an atheist than live under such hypocrisy.

Yoga is meant to still your mind and put you in a state of thoughtlessness. That is possible only if the mind is freed from all karma or sensual impressions. This, in turn, can't be done by a person with their own effort. For this, kundalini energy has to be awakened by a Guru. That is the only way.

So much confusion and lack of clarity have set in among mankind because of such videos and books floating on the internet and elsewhere. Please don't get distracted by such material. You will only get more and more confused. Jnana yoga is also another path of yoga, alright. But it is a laborious process. Please read my new book, "The Illusion," if possible. I have explained all such issues about the Illusion or Maya. Lastly, please remember that mantra is Shakti and Shakti is indeed Maya. It is a temptation spun by the all-knowing cosmic power or Maya to enslave the human soul.

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Question: Same practitioner: You gave me a seed mantra during my Shaktipat initiation. It is a basic sound or vibrational co-creational sound, isn't it? So, we, too, keep co-creating this illusionary world, no? So, is this machine called body/soul, not just a co-creational toy (as you had put it)?

My response: There are two different questions you have asked. The first pertains to the mantra given to you during your Shaktipat initiation. Of course, it is one of the seed mantras. It is also the seed mantra of one of the chakras. However, in our path, we give mantras to sadhaks, not to attain mantra benefit. It is used as a medium to transfer power from a distance. That means it simply acts as a vessel. At some stage or the other, it is bound to come to a stop.

That means long before a sadhak can hope to attain the benefits of chanting the mantra, it would have already come to a stop. It is akin to administering bitter medicine mixed with honey for the child. The purpose of the mantra is only temporary in our path.

The science of mantras, or the mantra sastra as it is called in Sanskrit, is a vast subject. My knowledge is zero in that subject. However, it is sufficient to understand that mantra science is co-creational, as you said. The seed sound manifested along with the corresponding element in parallel.

Of course, the human body is manufactured out of five elements only. Hence, it is a creation but at the individual level. But the chanting of a seed mantra may give some benefit. However, it is only a temporary benefit to some extent, just like the benefit of consuming honey by a child along with the medicine. Lastly, yes, of course, this body is also co-creation only, along with the collective world.

Question: Same practitioner: So, mantra gets you to the key inside? And connects you with your spiritual world?

My response: Theoretical physicists have already been saying this based on the speculated string theory; at the fundamental level, all matter is basically sound.

Sleep

Question: A practitioner: Do you really need to sleep? Because I heard that meditation itself revives the body completely. I apologize for taking your time on this message. I know this is probably meaningless for you. Also, at the same, I am being grateful to you for being so patient with me always.

My response: A Guru's body also needs sleep like any other human. It is, after all, manufactured by the same five elements of nature. Hence, it is also subjected to the same laws of nature. What you are talking about pertains to the bodies of great yogis in an advanced state. Their bodies might be defying the known laws of nature.

However, yoga texts say that there is nothing known as supernatural and everything is part of the laws of nature only. But I have no idea how such a phenomenon manifests for ordinary people. Of course, I am also an ordinary sadhak like you, struggling for my salvation. I don't have such powers. Hence, I have no idea about them. You may be referring to those yogis who enter into a deep state of samadhi; they don't need sleep as such after experiencing such a deep state of mind.

Anahata sound, hypersensitive mind, Guru Gita, Tandra state and dispassion

Anahata sound

Question: A practitioner: I have had this ringing in my ears for the last 20 years. Is there a way to know whether it is Anahata sound? What is the Anahata sound like? What is its significance? Why do we hear it?

My response: It must have been the Anahata sound only. Otherwise, why would it be heard? It will not have any adverse effects on your health. You just need to endure it.

It is a natural phenomenon for Shaktipat practitioners that, most of the time, it is heard like the hissing of a snake constantly. Sometimes, it becomes so loud, akin to the steam escaping from a rice cooker.

Sometimes, it is heard like thousands of bees humming. Sometimes, it is like small bells ringing. Sometimes, it sounds like raining outside, and a few more unidentified sounds.

Whatever I have written here has been experienced by me for the last 25 years. Therefore, I am not writing anything academic from books. I have not had any hearing problems

due to this. If modern science calls it “tinnitus” disease, I have nothing to do with that.

Are you facing any loss of hearing right now? If so, then it could be classified as some kind of disease. Otherwise, what’s the problem? You can visit a doctor to rule out any medical issues if required.

When Kundalini energy is awakened, it reaches the region of Anahata or the heart Chakra; this sound is heard. That is the reason why it is called the Anahata sound. Kundalini energy in its primordial form is in the form of sound.

This is also confirmed by ancient Sanskrit texts, wherein it is said that the entire cosmos was created from the sound “Om.” Even in the Christian texts, it is mentioned that “in the beginning was the word, and the word was with God, etc.” Therefore, this could be why it is heard by Shaktipat practitioners internally without anything being struck externally.

Hypersensitive mind

Question: A practitioner: I am feeling angry and egoistic. I had dreams of my ego. At no cost, my thoughts are stopping. Whatever this is, it is quite uncomfortable and unpleasant.

My response: Okay, these emotional roller coasters will be there in your life; as you keep practicing meditation. This is happening for your good only, to clean your karma. There is no need to worry about it.

Sometimes you will experience pleasant emotions, occasionally unpleasant, and sometimes even disgusting. You need to endure all. But kindly don’t expect pleasant kriyas only always. You need to learn to remain a mute spectator.

Soon all such emotional karma will be cleaned up. Then you will start experiencing peace of mind. Not much time has passed since your Shaktipat deeksha; kindly bear this in mind. Of course, it will take a long time. Just continue with your

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practice without bothering or caring about anything. Be brave!

Question: A practitioner: I was sitting in my shop doing my work on Saturday. Suddenly there was a heavy sensation in my head. And my shoulders started rotating, but only for a few minutes.

After that, this hangover remained for the whole day, resulting in my inability to sit for sadhan for more than 20 minutes. The following Monday, I sat for over an hour with great difficulty. And I felt more anger and was not able to withstand anger.

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

Please don't worry about your kriyas or the duration of your practice. They are happening properly, the way they are supposed to happen. The duration of the practice also keeps changing. It keeps fluctuating, so, no need to worry about it.

Question: A practitioner: For the last month till today, I have been struggling with my life; everything is falling apart, and my mind is too sensitive that I sometimes talk to myself. My emotions are too heightened. How do I cool this overactive mind?

My response: The mind becomes a little hypersensitive in the initial stages of practice; it is like a freshly wounded body. It is a temporary phenomenon only before it becomes immune to all emotions; it is just a matter of time. Please endure it bravely. There is nothing to worry about as long as you are regularly practicing.

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Please stop the practice for a few days if you feel that the pace of events is overwhelming. Otherwise, there is nothing to fear about it at all.

You will not suffer from any adverse effects from Shaktipat. Whatever is happening with you is meant for your cleaning only.

Please remember that it pains a bit when a thorn is removed from the flesh. Therefore, please endure it bravely. My blessings will always be there for you. Please remember your Guru and seek relief whenever you are in a desperate situation.

Question: A practitioner: After yesterday's sadhan, I felt I should not talk to anyone. I am getting irritated by even the most minor sound, be it TV, my kid's mischief, or my wife's casual talk. I don't like anything. I don't want to talk to anyone anymore. This is continuing until now. I am feeling a kind of isolation.

My response: This is due to the mind becoming a little hypersensitive. This happens when a large chunk of karma is cleaned after Shaktipat initiation. The mind behaves like a fresh wound on the body.

I have cautioned about this phenomenon in my book also. But there is nothing to worry about it. It is a temporary phenomenon before the mind becomes immune to all such things. Therefore, kindly bear with this for some time! Educate your family members also, if possible.

Question: A practitioner: I have a problem. I feel like my mind has become very soft now. Silly things are hurting me badly. And I become nervous very quickly. I meditate for 30-40 minutes, morning and evening, every day.

My response: This is a normal phenomenon that happens with every practitioner when a large chunk of karma is initially destroyed. The mind becomes hypersensitive like a fresh wound. I have warned about this phenomenon in my

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book also. But this is only temporary before the mind becomes immune to everything. You need to endure it, please. Kindly educate your family members also about this. There is nothing to worry about it at all. Just continue with your practice so that this phenomenon gets over fast.

Guru Gita

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

My response: Guru Gita is meant for all practitioners of all kinds of yoga systems. It helps the practitioners in different ways, as you must have read about it. Meditation seats made of different materials and colors bring about different results. But only some of that science applies to Shaktipat-initiated practitioners. However, you must grasp the essence of Guru or Guru tattva as it is called from that text. That understanding is the actual secret of yoga.

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

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

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

My response: If you can read it thoroughly a few times, that will suffice. No need to read it daily. The idea is to comprehend the essence of its message rather than read it daily as a ritual.

Tandra state

Question: A practitioner: What is the tandra avastha (state of mind)? Coming again and again, it comes so fiercely for a few seconds that I have to pinch myself repeatedly? Full of drowsiness, like how we feel after taking a sleeping pill. This happens twice or thrice a day, and during this time, I forget everything totally unknown to me, and then I see different things. Earlier, when I used to do kunjika jap, then also I used to experience the same tandra state, i. e. half moorchit avastha! (Semi-conscious state.)

My response: Tandra state is the state of mind between dream and waking states.

Dispassion

Question: A practitioner: I have a question regarding dispassion. My motivation is low, especially around my work duties, is this just a phase along the spiritual path, or is it a sign of the disintegration of the Karmic patterns in the ego-mind and is it a sign of progress?

My response: Yes, of course. It is both a phase along the spiritual path and also a sign of progress. As karmas get neutralized, a sadhak starts losing interest in worldly things but in a very, very harmonious way. Just like a baby loses interest in toys as it grows into adolescence!

However, the standard of toys may change. The grown-up baby now likes to play with music, android, bikes, beer, girl/boyfriends, etc. Later on, the means of amusement may further change. Accumulation of wealth, fame, intellectual amusement, etc. Further later, the means of entertainment may further change.

It is all about getting high mentally or getting a psychic kick. Therefore, a sadhak may start thinking of accumulating religious merit by donating to charity, etc. However noble the act may be, it is still meant for a mental kick. When a sadhak

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starts losing interest in all of the things mentioned above and more, that is called dispassion.

Question: Same practitioner: So, is this dispassion driving the sadhak to seek God in the inner world as the external world provides no more stimulation for them?

My response: Exactly. Happiness starts flowering from within the self. That is how a human being starts ceasing to be a human and gravitates towards immortality. It appears scary for an outside observer watching you closely, but not to the sadhak.

Question: A practitioner: I have noticed lately that I don't care about things anymore like I used to; about people, my business, my life, how my business is going to go after the COVID lockdown as it has been directly impacted and where my finances are going to come from, etc. Can you please advise what this may be?

My response: A practitioner becomes more and more courageous as the sadhan progresses. This is directly linked to one's self-surrender to the divinity, and both are directly proportional. Rather, both are the same in concept. It is the direct result of your regular practice.

As the karmas are cleaned from your subconscious mind, all sorts of fear and anxiety-related thoughts are also cleared as a part of the overall cleaning. As a result, you are left with your natural basic trait in your conscious mind; that basic trait is called "courage."

Everything else experienced by a human being, from a materialistic point of view, stems from that basic trait. That is why in India, it is hailed as the "Goddess of Courage," which is central to every other human well-being. This is why you usually read in books that "success lies in courage." This phrase has even been said by the famous French philosopher Goethe, who says, "Courage has genius in it."

General topics

Performing rituals

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

My response: Rituals performed traditionally are for materialistic benefits. Although they do not have any impact on your spiritual growth, I suggest you follow them. The only thing you need to remember is not to get too emotional while performing the rituals. Now, you have taken Shaktipat initiation and progressing on a spiritual path.

Technically there is nothing wrong with you if you don't perform any rituals because you will be adding to your karma again. Notwithstanding this, you still need to follow certain rituals in your daily life. For example, despite being on this yogic path, you are still required to take a bath every day, eat

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food, socialize in society, take medicine, etc. Without performing the bare minimum karma, maintaining your body is also impossible.

You are still not in such a highly advanced state from a yogic point of view. Therefore, please follow the traditions and perform all your rituals concerning your husband and the housewarming ceremony. If you have already missed out on certain things earlier, it doesn't matter. You can start following now. But the only thing to remember is not to get emotionally attached either way. Just go through the motion of performing your rituals like a mute actress.

Health-related issues

Question: A practitioner: I have one doubt, praying for good health or coming out from illness; will these be considered praying for materialistic benefits. Are we allowed to pray for good health, to overcome pains, sorrows, etc., in our path?

My response: It is like this. Any thought or word, or deed is karma when colored with egoism. There is no exception to this. However, certain karmas like morning ablutions, eating food, taking medicine, sleeping, and indulging in sexual acts for married people are unavoidable. Even maintenance of the body or propagation of the species will not be possible if such karmas are not performed. Although a person is on the path of yoga after Shaktipat initiation, still such karmas are unavoidable.

From this perspective, you need to understand your question regarding praying. It is unavoidable, but nevertheless, it will be deemed to be karma. Here exercising discretion is the key or secret. When I say eating is inevitable karma, it doesn't mean you start overeating indiscriminately under the pretext of performing unavoidable karma. When you sincerely question yourself within your heart, you will know whether you are performing inescapable karma or new karma with full intensity.

The same is the case with all other activities. Praying for good health or recovering from illness is no exception. We all aspire and pray for such things. But do it with dispassion. I hope you understand the essence of what I have said. There could be doubts regarding performing charitable activities, showing compassion to society, etc. You may perform such activities if you wish, but do it with dispassion because GOD DOESN'T NEED YOUR HELP OR COMPASSION OR SOCIETY DOESN'T DEPEND ON YOU FOR ITS SUSTENANCE. This is the catch.

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

My response: Please check out common health issues as well. It doesn't appear to be related to kriyas strictly. However, there is something you need to understand regarding the obstacles encountered by a yoga practitioner, including health issues. Sometimes a practitioner wants to do meditation but cannot do it due to unexpected and unintended obstructions. They happen in a way as kriyas by themselves. But this applies to practitioners who are regularly practicing.

For those who are not regularly practicing, their obstacles can't be deemed proper kriyas. Therefore, you are the best judge.

These obstacles arise due to negative karma accumulated by a practitioner in the past. Like criticism of the yoga system or making fun of the yoga system or exhibiting carelessness towards yoga practice, etc. As a result, when a practitioner desperately wants to practice meditation at later stages, either in the next life or even the current life, his negative karmas will catch up to create obstacles for him in the yoga practice.

However, the remedy is to bear with such obstacles. Soon those obstacles will get exhausted since nothing lasts forever.

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Therefore, the more you practice, the faster you will be able to exhaust such negative karma. Hence, there is no need to worry about it. Regarding your sneezing preventing you from practicing, you are the best judge. If you have been practicing regularly, it can be deemed a kriya. Otherwise, kindly take it as an everyday health issue.

Question: A practitioner: My Crown (chakra) has been hurting for a long time; some explanation?

My response: It happens for sadhaks. That is due to the location of the "Brahma randhra," or the hole on the top of the crown head through which life force escapes when a person is destined to get salvation. Hence, the place must be getting sensitized due to your sadhan. It is usually experienced by many sadhaks. Sometimes, the pain becomes very uncomfortable, and I had to make some sadhaks to temporarily stop their sadhan. However, there is nothing to worry about it. It is a good sign for yoga practitioners. However, the Brahma randhra gets opened only after a minor skull fracture and not before. When it occurs, the process of minor fracture is given the highest reverence in all yoga systems.

Question: Same practitioner: How come the minor fracture? Know someone?

My response: It is supposed to occur literally. But it is seldom known to happen for a few great sages. But there is plenty of literature available on this process. It is minor because sometimes we hear about it, accompanied by a bit of sound. However, there are incidents where a major fracture occurred too. So, it is difficult to classify minor or major as per medical terminology. You being a medical man, should know it better.

Using Yantras

Question: A practitioner: I have a question regarding Sri Yantra. Is it wise to have that Yantra around in the house or

on your person? Or will this again cause new Karmas that need to be cleaned?

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

In our path, we are invoking the same power to go in the destructive or opposite mode. This process has already begun for you after Shaktipat. Now, if you try to cling to the creation and sustenance mode of the cosmic energy, you will be resisting it from burning down your karma. The more you start worshipping the power in its creative and sustenance modes, you will be slowing down its activities in the opposite way.

In a nutshell, you end up trying to wash off your feet and going into the mud pool repeatedly. Theoretically, you can do that, but it leads you nowhere. Lastly, let me tell you that the pursuit of Sri Vidya, or the science of “Sri,” is allegedly practiced in India for spiritual growth. However, it is not deemed to be a yoga practice. I hope you get the idea now. Therefore, be brave! You don’t need any more support system now after Shaktipat. Rest I leave it to you. Actually, after Shaktipat, all these things start coming to an end.

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

Transmigration of souls

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

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

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

Question: Same practitioner: But humans are the highest form of life they attain after eons of births and good karmas. From here, we can evolve further through higher learning, wisdom, and as a self-realized soul. As for animals, they are still dependent on the divine will; to be born as humans and proceed further on their journey. If we are born as animals in our next birth, then we will have to wait till the divine will once again. Whatever spiritual journey we have started will remain dormant in that case. How does it all work after Shaktipat initiation? Because those many births will lapse in our sadhan!

My response: You have misunderstood the essence of my above message. I simply said there is no guarantee that a person might necessarily be born again as a human. That doesn't mean that that person will permanently take up the

animal body. After one or more than one animal birth, that person may again drift back into the human womb after exhausting his or her karmas. Similarly, again that person might degenerate into an animal womb, according to the karmas. What you said above is true in the general sense. After eons of time, a spirit starts taking up human bodies. But that is in general. Temporarily it might lapse back or degenerate again. Another issue to remember is that a person might also scale up the ladder and become a celestial. But even celestial beings need to take up human bodies for their ultimate self-realization. I hope it is clear now.

For example, usually, people who are too fond of eating food and who happen to die with an unsatisfied desire for eating might take up birth as a wolf, etc. The same thing may happen with other kinds of unsatisfied emotions. With whatever cumulative emotion a person dies, they may be born again as per that frame of mind. May it be in a human or animal womb! But it will happen only temporarily; since the soul has already evolved as a human over a very long period!

Hell and heaven

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

My response: I will explain this according to Shaktipat texts, there is simply YOU alone in this cosmos. I am using the word cosmos specifically to illustrate that it is infinite. It has no outer limits; it is simply infinite. Hence, it is beyond intellectual comprehension and rational thought processes.

YOU are the center of this cosmos. YOU alone get reflected in all living creatures and inanimate objects. YOU are the only eternal truth. YOU are the only existence. YOU are alone in this cosmos. There is nothing other than YOU, and indeed YOU are the GOD, Almighty, or divinity. It is only

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when YOU haven't realized your true nature that you are in a state of dualism.

All the talk about various religious ideas, philosophies, sciences and everything else is valid only as long as YOU are in this state of dualism. As in this state of dualism, YOU are subjected to exist in three different states of mind; sleep, dream, and waking. The sleep state gets dissolved when YOU drift into a dream state, and the dream state gets dissolved when you drift into the waking state.

Similarly, by practicing Shaktipat while in the waking state, YOU drift into the superconscious state where YOU realize that it is YOU alone who exists and there is nothing else other than YOU.

All religions, philosophies, etc., lift you spiritually in the initial stages. They are simply like instruments only; a stage comes when YOU need to leave their support and embark on the path of Shaktipat. That is the essence of everything. Therefore, all ideas of hell, etc., are valid only as long as YOU are in the state of dualism.

Mantra chanting

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

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

Question: A practitioner: I did about 45 minutes of meditation today. But I couldn't sit as I was feeling very

uncomfortable. So, I lied down and did the mediation. I don't think the meditation was intense. But I felt heaviness in my head after the meditation.

My problem is that I cannot mentally say the mantra. As then there is the hassle of concentrating on the mantra. I cannot let go of myself, and I feel very conscious. So, I had to say the mantra softly. Such that I could hear it, and only then could I meditate. Is it okay to say the mantra (I will try to be soft) instead of doing it mentally?

My response: Okay then, no problem. You can do chanting of the mantra aloud.

But please try and do it silently, if possible. Please try and do it without moving your lips. Let the tongue and vocal cords move. If you find it difficult, you can also move your lips. If you are still finding it difficult, then only do the chanting aloud.

Technically, there is nothing wrong if you chant it loudly. The only issue is the mantra effect will be more potent if it is internalized. After you practice loudly for a period, later on, you can try and internalize the mantra. Please do it at your convenience for the time being.

Please don't worry about the meditation not being deep. Please remember that you are not supposed to do any meditation as such in our path. You only sit for meditation. Even mantra chanting itself will come to a halt after some time.

Therefore, what you are supposed to do after that is simply remain a mute spectator and observe the kriyas. As your karmas get cleaned, the mind will gradually start entering a samadhi or thoughtless state.

Your accumulated karmas prevent you from entering deep meditation, samadhi, or a thoughtless state. I hope you understand the concept now.

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Question: A practitioner: I have one question regarding the mantra. When the Guru gives a mantra to his practitioner, how does he decide which mantra to give? Can the mantra be changed? The reason for asking this question is the constant chanting of “Ram Nam” in mind.

During sadhan also “Ram Nam” chant goes on for some time. There, I get confused. I do not know about it. But at that moment, a thought comes; if the mantra you gave becomes “Ram Nam,” would it make any difference?

My response: I have given you the mantra based on specific directions given to me by my Guru Ji. Actually, it is part of a different science. It would be inappropriate for me to reveal those details. However, there is no need to change the mantra as such.

In our path, the mantra is meant to act as a vessel for carrying the Shaktipat from Guru to the practitioner. That is all about it. It has no other significance. The mantra is just one of the four methods by which Shaktipat is done.

Otherwise, there is no need to give you any mantra as such. Please don’t mix it up with the usual mantra, Shastra. For people who are not practitioners of Shaktipat, the mantra is given for materialistic benefits.

Mantra Shastra is meant for materialistic benefits and not for spiritual growth. Therefore, please don’t mix it up with the literature you find in books or on the internet.

In our path, it is given only as an additional measure for performing Shaktipat besides exercising free will by the Guru. Therefore, please don’t worry about it at all. The mantra I have given you is sacred. There is no need to change it. I hope your doubt is clear.

Many such mantras will come to your mind during sadhan. They are kriyas only because you must have practiced several such mantras in your past lives. Now you may be experiencing hearing of “Ram Nam.” Later you may

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experience hearing of some other mantra; there is no guarantee about it. Therefore, what you are experiencing now is only a kriya. Hence, no need to change the mantra.

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

Question: A practitioner: Meditation has not been regular due to health and economic issues, but I practice. I have been waiting to ask about a "shree" sound that I hear in my mind, as to whether I should concentrate on it or go with the mental recital of the mantra.

My response: Recitation of mantras is meant for gaining materialistic benefits like wealth, health, children, etc. Shaktipat initiation is intended for your spiritual growth. You need to decide what you want from the depths of your heart.

The mantra I have given you has been charged with Shaktipat. It is meant to act as a vessel for cosmic energy. I don't deal with mantras that are given for materialistic benefits. I have no power to ensure that they produce results for you.

Please remember that even if you find someone who can give you such mantras, there is no guarantee that you will gain success even after practicing them for a lifetime.

Therefore, I can only help you with Shaktipat, which I have already done. My advice to you is not to get distracted by such temptations. Please be brave. Let your destiny take its course; endure life's pleasant and unpleasant things. Soon you shall rise above all such dualities.

Question: A practitioner: I have a question. I have sent you a video. In that video, Sadguru explains that silence is the core. My question is, doesn't even Guru's mantra amount to mind in a state of stillness? Or is it like kundalini has a different way of reaching Shiva? I am confused. Please clarify. And

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what's the difference between nothingness and infinite consciousness? Are they both the same thing?

My response: Mantra has been given to a sadhak temporarily only. Mantra chanting will stop on its own during sadhan. Then the sadhak is supposed to remain in a state of witness. Various thoughts may arise in the mind, and multiple visions may keep arising; all such modifications of the mind are due to the accumulated stock of karmas or different sensual impressions within the subconscious mind.

As the karmas get cleaned up, the mind settles into a state of thoughtlessness. That state of thoughtlessness is referred to by various names in different yoga systems; savikalpa samadhi or samprajnata samadhi or lower samadhi etc. But dualism is still there even in such a state. Isn't silence the core in such a state? It is another way of explaining the same.

I haven't seen the above video. Of course, I will not be able to see all such material and keep commenting on it because I keep receiving too many such videos and books. But I understand it must be another way of explaining the same thing. Of course, consciousness is the truth absolute in the end. When you say nothingness is the same as infinite consciousness, aren't both words mean the same? It is another way of explaining the same phenomenon or concept.

Therefore, I advise you not to get overwhelmed by all such material available on the internet. The same concept is explained by the human intellect in different ways. Haven't you studied Bhagavad Gita? Krishna also tries to explain the same concept according to various methods. Language is also Maya or illusion. It is not absolutely true. Please do not waste your time pursuing such distractions.

Question: A practitioner: I have practiced chanting the Guru mantra for 4-5 months, 90-120 minutes daily twice. I don't know if I attained the mantra siddhi or missed it. How does someone know if he attained the mantra siddhi? Is it when

the deity appears to one (Rama or any Guru of the lineage?), or are there other signs?

My response: In our path, we pray for the fructification of the mantra as a spin-off benefit. But it doesn't happen that way since the mantra is meant as a carrier of Shaktipat, akin to a vessel. As soon as kriyas begin mantra comes to a stop as such. Therefore, we don't wait for the fructification of the mantra in our path since it is not our aim. My knowledge of mantra sastra is zero. Therefore, I can't answer your questions.

If you are interested in knowing how a mantra fructifies, you should consult someone with such knowledge. However, mantra sastra, or the science of mantras, is meant to attain materialistic benefits. They don't bring about spiritual growth. All Gods and Goddesses associated with various mantras give corresponding worldly benefits if they ever attain them. That is all about it.

No God or Goddess can give salvation or moksha to any human being. They can only give boons. For moksha or salvation, a person ultimately has to manifest the divinity from within. That is possible only through sadhan and Guru. That is it from a technical point of view.

Giving Shaktipat through a mantra is akin to administering bitter medicine mixed with honey etc., to a baby so that it is palatable. However, the baby does get the spin-off benefit by consuming honey or fruit juice, although the primary aim is to cure the disease by administering medicine.

Shaktipat, Sex-related issues, Samadhi, death and after death

Theoretical questions on Shaktipat

Question: A practitioner: Can you help me to understand a few points. Your book states, "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." Dissolving back means what? Does Tandhrā state mean REM sleep, where it is connected with the subconscious mind? The book is about the experience, not finding about kriya, the mantra. Did I miss it?

My response: Dissolving back into the source is akin to a water bubble getting absorbed back into the water body. The power of God is akin to another side of the same coin. Without power, there is no idea of God, and similarly, without God, there is no idea of power. They are always inseparable.

However, when the power of God becomes creative (Goddess Saraswati), it spins a web of illusion around God. Then it is continuously sustained by the same power in another form (Goddess Lakshmi). When this power is reversed, it starts retracting its psychedelic beam. Thus, the soul within or the God within the previously defined

psychedelic realm loses interest in its own self-created world. This reverse mode of cosmic power is loosely called the awakening of kundalini energy, or the power becomes Goddess Kali. It starts disintegrating its own world.

The same phenomenon happens at individual and macrocosmic levels, which people call apocalyptic. However, the cosmic power is deemed to be dormant before this state only for the purpose of understanding. Cosmic energy is never asleep as we under in its classical sense.

Tandra state is simply an intermediate state of mind between the waking and dream states. I have no idea about the modern scientific definition of such a state. It is sufficient to know that not much literature is available on this. To my little knowledge, REM sleep, or the so-called rapid eye movement phenomenon, is simply a process that sets off for anyone the moment eyes are closed. Where is the chance of it getting connected to the subconscious mind? As I said, I have no idea about this.

Regarding the last question, of course, my book is about my experiences during the awakening of kundalini energy only, as the very subtitle of the book says. I have not understood the question correctly. Of course, the book has nothing to do with the science of mantras. But definitely, I had written about a variety of kriyas that were experienced by me. But all practitioners may or may not experience all such kriyas because kriyas are simply the impact experienced when a particular category of karmas is being cleaned up.

Shaktipat initiation

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

My response: How can I do that? I need to close my eyes and remain in meditation for doing Shaktipat. Therefore, video call doesn't make much sense. I need to exercise my free will with a concentrated mind. That is what matters

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most. Although, I can use video calls for normal chatting. However, I may not be able to respond to a video call immediately unless it is prearranged because I might not be appropriately dressed, etc. There are several such reasons, but it doesn't matter at all. Shaktipat has been working perfectly, even without video calls. However, I would like to speak with as many practitioners as possible on a video call.

Question: A practitioner: I am not in doubt regarding the validity of Shaktipat. That would be a sin on my part. I said I don't experience the full manifestation of Kundalini. It may be preparing my nervous system for the burden of power. I just don't experience any Kriya. So, I asked whether it would take more time. Many others, too, are facing the same. So, that is fine. I can wait.

My response: It is not like what you said. You are missing the crux of the story again. After Shaktipat initiation, Kundalini energy is either awakened or stabilized in those in whom it is already active from previous birth. It starts burning down the karmas, which are experienced as kriyas. Whereas, in independent yoga systems, many things, like the piercing of Chakras, etc., happen as a prelude to the entire process.

However, in our path, those minor details are not experienced by the practitioner. Therefore, nothing is like your body being prepared for the burden of power, etc. That kind of literature does not apply to our path. I hope it is clearer now. It is akin to a person trying to learn the higher techniques of a game when he goes to a coach. He doesn't learn from basics because they are already known to him.

Similarly, people destined to take Shaktipat deeksha must have already been strengthened. Otherwise, they wouldn't have received Shaktipat deeksha only. The all-knowing cosmic energy, which is conscious, would have ensured that. Here the keywords are, burning down of karmas which are experienced as kriyas. They can manifest in any number of

ways. I understand; maybe you think that it is kriyas that matter. Is that so? You seem to link Shaktipat with the physical effects felt when Kundalini is awakened in independent yoga systems. Most of the literature available pertains to that; I hope this might be your doubt.

Question: Same practitioner: Okay. I am confused like my life has changed much since my initiation. I feel like they are kriyas; maybe I am wrong. But I don't physically experience anything. Due to kriyas, I can't describe what I have gone through. I am not so good at explaining things.

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

Shaktipat initiation from different Gurus

Question: A practitioner: What happens if a guy takes Kundalini initiation from two Gurus in different methods and at different times? Is there any problem? He is secretly maintaining the two Gurus for this experiment.

My response: Only a fool will keep going to two different doctors at the same time and keep taking two different medications at the same time and for the same disease. That means that person has no trust in any of the doctors. He will not get benefitted from any of them. Moreover, it could be dangerous also.

Therefore, the same thing applies to the spiritual path also. It is stupid to think that a human can experiment with the divine. It speaks of sheer foolishness, dull intellect, lack of trust, and self-surrender. If someone is doing that, then just

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ignore him like a fool. Please don't even interact with such people because your mind might get influenced by a disease known as a lack of faith in the divine. I hope your doubt is clear now.

Sex related issues

Question: A lady practitioner: I am in the process of settling down, and I have questions. I noticed that I have been bothered by having a lot of Kundalini energy rising, but it activates my sexual energy. The problem is that I am not married at the moment. How do I channel this? It is getting strong from time to time. But, for me, since it is happening, I need like extra advice. Should I pray, perhaps, for a husband?

My response: That is perfectly normal and understandable; please don't worry about it. At least it is not causing you any harm.

I suggest you focus on your Guru and the mantra and continue with your practice. Appropriate kriyas will be manifested. At that moment, please don't resist the kriyas. Usually, kriyas will not cause you harm, including your reputation in society. But definitely, the awakened cosmic energy will guide you through this.

However, please don't resist the kriyas, which means you may experience sex-related thoughts flooding your mind. They may appear very unethical or sinful to you, but you need to go through the emotion, whatever it may be. Have trust in your Guru and the Shaktipat system. It will be for your good.

Since you are not married, I am not suggesting you start having sex before marriage. Then, you will end up creating new karma. Just endure it like you endure any other experience.

Please don't bother about praying for anything as such. Let destiny take its course. If you are in any trouble, then only resort to praying. Otherwise, it will also become fresh karma because you have no idea what a marriage's outcome will be.

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Whether it is your future husband or children, you have no idea what the marriage's outcome will be. Therefore, I suggest you let your karma or destiny play out. Don't resist it either; if someone proposes to you and you get inclined to get married, please go ahead with it. Please don't resist.

But don't bother too much about it and get disturbed that your age is running out. Many of our practitioners couldn't enjoy marital bliss. Marriage for the sake of fulfilling your sexual urges is fundamentally a wrong idea. It is a trap laid by the illusionary power of God to ensure the propagation of the human race on earth. Whereas a yogi or yogini is not concerned with that, neither does God need your help.

Please understand this very carefully. Therefore, if not for fulfilling your sexual desires, then for what else do you want to marry? Is it for bearing children? Don't you know that anything might happen? I mean, children's birth is not under your control; most importantly, their life.

Therefore, it is better not to go overboard with any idea, whether it is the fulfillment of sex-related desires or bearing children, or aspiring for companionship. Shaktipat will help you to gain the greatest bliss and peace of mind. What else do you want?

Question: A practitioner: Yesterday, when I was trying to sleep, my energy became active and uncontrollable, which led to the leakage of semen. Then it stopped the next moment. Should I stop these kriyas, as it affects adversely on my health?

My response: Please don't worry about it. Please don't try to stop the kriyas during such moments. Whatever happened was for your good. Just remain as a mute spectator and observe the kriyas. Please don't link our sadhan, or practice, with materialistic benefits or losses. You should focus on freedom from your karma; that is important.

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Please don't bother about the loss of little energy due to leakage of semen, etc. Please understand that with that little loss of energy, lots of your karma would have got washed away.

Samadhi

Question: A practitioner: What is the state of full awakening? Is it deep Samadhi? Then, beyond that, can we leave our bodies at our wish? I mean "icha se deh tyag" (quitting the body at will.) If this happens, will there be no more birth cycles after that?

My response: You are missing a crucial point here. The awakening of Kundalini energy is a change in direction from creative mode to destructive mode. You can also call this from the creation of karmas to the disintegration of karmas.

As the karmas are disintegrated, the mind comes to a standstill. That is called "Samprajnata Samadhi." Therefore, there is nothing known as full awakening and partial awakening. The word "awakening" is loosely used for ease of understanding. Otherwise, the cosmic energy is always awake.

It first creates an individual world for a person. After that, it continuously projects that world on the person's psyche. After Shaktipat deeksha, the process of disintegration of this psychedelic world begins.

In a state of thoughtlessness or Samadhi, the world disintegrates, and what is left is YOU alone. There is no other entity other than YOU; absolutely nothing else remains. Therefore, where's the question of quitting the body or going anywhere else for that person? It is only a loose term people use. However, someone observing you would notice the phenomenon of quitting the body.

Of course, if Moksha or salvation is not attained, the soul quits the body just like a person changes his worn-out clothes. When a body is untenable for dwelling, it is changed

according to karma and its cumulative impact. Other than this, there is another issue.

Samadhi, or the state of thoughtlessness, is of two types, lower and higher. All spiritual texts have remained silent about what happens after Samadhi's first state is reached. What happens after that, no one knows.

Self-realization results in YOU realizing that YOU are indeed the God. Therefore, where's the question of quitting a body for God? In such a state of mind, a person may not experience the act of quitting the body. It may be so for outside observers.

Please don't ask me how the incarnations we see in all religions lived in a human body and also quit them. It is simply beyond any explanation, even by the greatest of scriptures. Technically from the yoga point of view, they couldn't have taken up human bodies in the first place.

Question: Same practitioner: I have a question here, about the explanation of creative and destructive modes. I just wish to know what we are destroying?

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

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

My response: Exercising "free will" is done in the "sheath of mind." It is coloring the action with your egoism, wherein it becomes karma. Otherwise, creation is not done by "free

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will" as such, as we understand it in the usual way. This means every thought, word, or deed is only due to the effect of your past karmas. Each of which, in turn, becomes fresh karma when colored with egoism. Thus, the wheel of causation goes on and on. Creative energy is in the "sheath of intellect" or subconscious mind co-located with egoism; "free will" is applied in the "sheath of mind" or conscious level. That is the difference. I hope you got the idea now. Suppose you stop exercising "free will" after Shaktipat and remain in a state of the witness. In that case, the karmas start getting neutralized.

"Free will" seems akin to the "clutch and gear" or the transmission system in a human body. By applying it, thoughts, words, and deeds are created. Otherwise, the stockpile of accumulated karma is the fuel powering these things. "Free will" has no power, and many people disagree with this. Some texts interpret it as the primary power source fuelling thoughts, words, and deeds. But this is my view. It just happens to be a mechanism created by God within the sheath of the conscious mind so that deeds can be performed by humans tinged with egoism.

Question: A practitioner: Samadhi's first level has four different stages. The beginning stages of Savikalpa Samadhi are where, during meditation, you transcend all mental activity. Patanjali says that, for a short period, you lose all human consciousness. In this state, the concepts of time and space are altogether different. You are in another world for a minute, an hour, or more. I have experienced several times; that I lose myself in my sadhan for some time. Why is this?

My response: I cannot comprehend precisely what is happening to you when you say that you lose yourself during your sadhan for some time. I have no clear idea about this state of Samadhi either. However, I will list a few indicators.

Firstly, sadhak usually experiences being surrounded by a bright light all around. It is akin to bright sunlight. Next,

sadhak experiences extreme happiness within. One doesn't feel like getting up from the meditation seat. Time flashes by quickly.

For example, Sadhak thinks that he had been in sadhan for one hour or so, whereas more than two hours would have passed. That means time sense gets reduced by approximately half. It may further get reduced depending upon the depth or intensity of the sadhan. However, sadhak is fully conscious of all sounds around them. That means he doesn't lapse into any kind of unconscious state. It is, in fact, the other way around.

Sadhak experiences a state of mental sharpness. This means when he opens his eyes suddenly, there is undoubtedly a little difference observed by a second person watching him. However, sadhak experiences a mental sharpness along with calmness. A good session of such sadhan impacts the sadhak for 2 or 3 days even if no sadhan is done on the following two days.

Lastly, sadhak experiences a kind of stability in his meditation posture. No leg pain is felt during such an intense session of sadhan, which would have been usually experienced by sadhak regularly. It is as if the sadhak is like a stone. However, no numbness in the legs is experienced either. That means a human being doesn't need to master the meditation posture for stability first. It comes automatically when the mind lapses into Samadhi. No special effort is required, like what practitioners try to attain in hatha yoga, etc. Such are the indicators.

I don't know precisely if such a state is called Samadhi. I can only assume that it must be one of the lower states based on what my Guru ji, His Holiness Swami Sahajananda Tirtha, has told me about it. His Holiness also mentioned; a sadhak's experience of being surrounded by a bright light.

Question: A practitioner: I've got some questions. I don't know if it is good to ask these questions. I think it is better to ask you about it. What is Turiya? and Samadhi? And the

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different levels or states of consciousness? Are Samadhi and Turiya same? In what ways are they different from each other? I've been trying to do some research, but I am simply getting nowhere. It is more confusing now.

My response: The state of Turiya is the state of mind other than in the sleep, dream, and waking states. However, there is an intermediate state of Tandra in between the dream state and the waking state. Next mind enters into the Turiya state from the waking state only. Yes, it can be called Samadhi also. It is a state of thoughtlessness. But it doesn't happen simultaneously like you slip into a sleep state. It is a gradual process.

Samadhi is broadly classified into two; lower Samadhi and higher Samadhi. Lower Samadhi comes under the purview of yoga. This state is further classified into different grades. But what happens after the end of lower Samadhi is not known. It is sufficient to remember that lower Samadhi is not moksha or salvation in its classical sense. It means all karmas have been burned down. Hence freedom from the cycle of birth and death.

However, dualism with a universal soul is still retained in this state. That means an individual soul is still influenced by Maya, although with a thin layer around it. The soul also experiences absolute bliss in this state. It is said that if a person remains in this final state of lower Samadhi for 3 or 4 hours, he usually quits the gross physical body. But remember, no moksha yet!

However, with this end part of lower Samadhi, all yoga science also ends. All ancient Sanskrit texts have remained silent after this. They simply say that the final phase of the journey to attain the higher Samadhi begins from here onwards. However, no one has any idea about it. It can't be written or explained because it is outside the periphery of human intellect. That is why it has remained an eternal secret.

No one has come back to tell the story of what happened after this.

Both the Samadhi states might be referred to as the Turiya state broadly. My scriptural knowledge is poor. Hence, I can't give an exact definition. But it is only a state of mind other than waking, dreaming, and sleeping. Therefore, logically, both the Samadhi states must be broadly referred to as Turiya state. It doesn't make any other sense.

There are supposed to be two levels of consciousness broadly. That of lower Samadhi and that of higher Samadhi. In lower Samadhi, the sense of dualism is still retained. Whereas in higher Samadhi, the sense of duality is not supposed to be there, although no one has ever returned from the state of higher Samadhi to confirm the same. It is just speculation of the ancient yoga texts.

However, lower Samadhi itself has several grades of consciousness. I can't list them here due to a lack of academic knowledge. Please Google around. You will find so many names by which they are referred to.

Question: Same practitioner: This was a really very clear explanation. That also simply explains the terms vipassana and vairagya in my mind. That is why vipassana means 'no questions, just do it.' And vairagya, complete detachment. Am I right?

My response: Vairagya doesn't mean detachment. It seems you misunderstood the term. Detachment is the visible sign of vairagya, although not necessarily. Vairagya means loss of interest in worldly life. That is the crux of the matter. But people may have vairagya but still perform their worldly duties with a mind of dispassion.

Question: A practitioner: But how do I know if my karma is completely burned? I know it can't be predicted, as there are fresh karmas and all, but is it like reaching another stage when it is completely burned away?

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My response: As the balance stock of karmas is eliminated from the subconscious mind, the mind gravitates towards a state of thoughtlessness, although not absolutely. Due to this breathing process slows down. Mind is filled with internal happiness. Life becomes simpler and simpler as there are fewer karmas to be experienced. That means the entire life undergoes a change. But all this is a gradual process.

It doesn't happen all at once, like jumping into a deep-water body. It is more akin to entering the shallow water and then slowly wading into the deeper water. Everyone will get the required understanding when the above process happens. It manifests internally. No need to rake up your brain trying to understand whether karmas are entirely burned down. That is childish behavior. It doesn't happen that way.

Death related issues

Question: A practitioner: There is a saying that if we die in Kashi (the modern-day city of Varanasi in India), we attain Mukti. Is this true?

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

Question: Another practitioner: I asked my mom regarding Kashi. She said temples are built based on human Chakras. It is created for general people who are not established in sadhan. In meditation, when the energy rises, sometimes it leaks to sensory organs.

If energy goes to the sexual organ, people experience orgasm, which is the primordial energy. If energy leaks to the skin, people experience electrical current, the sensation of an ant crawling caught in air turbulence, etc. If energy leaks to eye

organs, people see blissful lights or Gods according to their religious beliefs. If energy leaks to the ear, one may hear the sound of a melodious flute or temple bell. One may smell the most aromatic scent if energy leaks to the nose. If energy leaks to the tongue, one may taste the sweetest thing.

As energy goes further deep, when thoughts are zero, one may hear the sound of Om. True Kashi refers to the place above the third eye where all duality disappears when one is established in sadhan. Temples and Kashi are built by trying to mimic the experiences within. That is why in temples, scented aromas, sweets (Pancha amirtam), temple bells, ghee lamps, and the Om symbol are used as a crude form of external meditation. Mom said we should not get attached to any experience and remain only as witnesses. Then only we can go further within.

My response: Yes, I agree; temples and religious places are relevant for the general public, not for Shaktipat practitioners. Yes, I agree with what she said "we should not get attached to any experience and should remain only as a witness. Then only we can go further within." This is as per our Shaktipat practice.

After death phenomenon

Question: A practitioner: I have a question. In the Gita, the Lord said that the soul, after it departs from the earthly body, can take any of the two eternal paths; The White path and The Dark path. Does Shaktipat initiate a pass through the white path, as they are lighter due to the reduced karmas?

My response: Actually, it does not fit into our concept of Shaktipat. The question pertains to the afterlife phenomenon. I have no idea of such things. Gita, as a scripture, is meant for the general guidance of all mankind. The same text also urges Arjuna to become a yogi to realize his divine nature.

Shaktipat is meant to awaken Kundalini energy so karmas get destroyed. As the karmas are destroyed, self-realization starts

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dawning. There are no more Gods or scriptures or anything else for that matter.

Whatever is the substratum left after the neutralization of karmas is YOU, who is the eternal truth. Therefore, there is no question of you going anywhere. Let alone the dark path or light path!

Please remember that all scriptures, religions, Gods, Goddesses, mantras, Guru, or anything else are valid until we are in a state of dualism.

It seems you are mixing the Shaktipat concept with the rest of the literature. After Shaktipat, everything is doomed. That means all your ideas of Godhead or anything else are doomed. You are on a path of no return now, provided you practice regularly.

That is why I said your question is not fitting into our concept. Lastly, my knowledge of the Gita is poor. Therefore, I can't comment on what Gita says. But I understand that it covers all independent yoga paths.

That is why Krishna tells it from different angles or yoga paths. That means the same concept is told from different viewpoints. As you wrote, I don't remember precisely from what perspective the statement mentioned above is. Whereas, Shaktipat is the mother of all yoga techniques!

Question: A practitioner: As the Gurus in our lineage have passed on to a higher dimensional sphere, is it possible for a Sadhak to communicate with them? I guess one has to reach a certain level of development? If we offer our prayers, would they hear them? I remember reading how the Guru can significantly help the disciple.

My response: It is a different science about communicating with the departed souls. I have no knowledge of the science. However, sadhaks can always pray to the Gurus of our Shaktipat lineage. They get benefitted from it and receive

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their blessings. But I have no idea regarding communication with them.

Kundalini energy related issues

Strange doubts about kundalini energy

Question: A practitioner: Can any person with higher Kundalini energy or tantric power block the Kundalini from rising or getting active in another person? I also read somewhere that some persons can sap the energy of others if the Chakras are left open and unprotected?

I am not experiencing the kriyas as described here. I had many dreams earlier, but I am finding a significant change in me. I have unending energy nowadays; I can work longer with less sleep and food. My mind can be calm at least 50 percent of the time. I am surprised; I feel a huge load has been removed. There is not much change in the materialistic aspects. Is this the effect of the initiation or some Puja or any other thing? These changes started about a month ago or so.

My response: In our path, a Guru who has given Shaktipat deeksha to someone can delay the manifestation of kriyas in the practitioner. Similarly, it should be possible in other independent Shaktipat systems. Still, only a Guru can do it for his practitioners, not a third person.

However, in our Parampara, the practitioners are immune to external interference from others. Please don't believe everything you read in the media. Chakras are either activated or remain inactivated. It is not like any physical phenomenon. There may be some tantric methods by which Chakras are tampered with. But all this applies to independent yoga or tantric systems. Shaktipat is superior to everything else. Hence, Shaktipat practitioner is immune to all such things provided they have been practicing regularly.

Please don't bother about others' experiences with kriyas. They are different for everyone. You will have your own experiences. Please have patience and perseverance. It is a lifelong journey. Please don't be in a hurry. Even if you experience the kriyas aggressively, you will not get Moksha overnight.

The more expectations you have, the more it will be delayed. Because you are supposed to exercise your self-surrender to the divinity. Where is your self-surrender if you keep expecting something magical to happen? Please understand that you can't show conditional self-surrender to God. Then it becomes more of a business-like approach.

The awakened Kundalini energy is conscious and all-knowing. You can't show fake self-surrender to it. It will instantly know your intentions. Lastly, it takes time for everything in this world. Even for regular physical events, it takes time.

If you have some disease and are taking medicines, you know how long it will take. Similarly, it takes several hours to get digested if you eat some heavy food. If a woman has to conceive a child, we all know it takes several months. Therefore, no one can accelerate this kind of natural phenomenon. Even if it is done, the practitioner will not be able to bear it.

For some of our practitioners, I had to make them stop practicing for a week or so sometimes. Because they were not

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able to bear the flow of energy. It is a way how the Kundalini energy humbles a practitioner. Please understand this.

Often, practitioners think they can bear the aggressive kriyas or flow of energy. That is why they resort to all sorts of methods. Later they all get humbled. Many such practitioners have approached me for Shaktipat deeksha. I have given deeksha to some of them. But I had to refuse the others because things had already gone beyond control.

Therefore, please understand that we all are dealing with the supreme cosmic power here. It is our humility and self-surrender which will protect us. As long as a practitioner exhibits unconditional self-surrender to God, they have nothing to worry about. No one can sap their energy, block their spiritual growth, or do anything else. That is the crux of the matter.

Please don't get carried away or overwhelmed by the vast amount of literature you find on the subject. It will only confuse your mind and slow down your progress. That means only YOU can block or stop or lose YOUR spiritual gain. There is no other external power that can impact you because YOU are the only existence. YOU are that very GOD. There is no GOD other than YOU, let alone someone trying to block you, stop you, or do anything else.

Question: A practitioner: I think my Kundalini is not aroused yet. Pranotthana is what I feel. I am not experiencing any kriyas like what people share. I just feel it on my back. Will it take more time, or do I lack anything?

My response: Shaktipat initiation means kundalini awakening only, as you would have learned from others. Many people have started experiencing kriyas. More importantly, I have not designed this technique. It is an ancient technique passed from one Guru to the next. Now, please link my above statements. What more proof do you want for the validity of the Shaktipat concept?

Now coming on to your doubt regarding “Pranotthana,” that word does not apply to our path, please. It may be about independent yoga systems like Ashtanga yoga. The concept of Kundalini awakening by piercing the chakras is used in Ashtanga yoga. However, it is a complex process of awakening the Kundalini energy. There are severe yoga practices, like; Pranayam and Mudras, etc., involved in that yoga system. As per my little knowledge of that system, they mix the Pran Shakti with Apan Shakti at the base of the spine. After that, by performing Yoni Mudra, it is raised upward along the Sushumna Nadi. It seems it is painful. Processes like the piercing of Chakras, etc., also take place in that.

In our path, Kundalini energy is awakened directly by the Guru doing away with all such complex processes. The reason is Shaktipat deeksha is destined to be given to only such people who have already evolved to some level spiritually. Therefore, please don't compare the literature on Kundalini energy awakening in Ashtanga yoga with ours. That could be the reason for your doubt.

Notwithstanding the above, the fact that so many of our practitioners have developed a wide variety of Kriyas in our group should rule out any doubt for you on the validity of the Shaktipat concept. Whatever you have said about your experience is kriya only. Why do you bother about how Kundalini energy awakening should take place? It is akin to asking how aspirin works inside the body to relieve your headache; that knowledge is not required.

Every person doesn't experience the same type of kriyas. Some of our practitioners have still not experienced any kriyas either. That process depends upon various factors, including your state of self-surrender. In my case, it has taken two years for the kriyas to begin, as I have mentioned in my book.

Lastly, please understand that Kundalini awakening may not result in kriya manifestation immediately. Kriyas happen for

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the burning down of karmas, not to prove that some kind of strange phenomenon has begun. Whereas, in independent yoga systems like Ashtanga yoga, that process might be preceded by things you mentioned. However, that process may not result in the burning of karma. As I understand, this must be your doubt.

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

My response: You don't meditate on our path exactly. You are just sitting with your mind fully surrendered to the divinity in the form of your Guru, mantra, or Kundalini energy. They are all the same. If you don't just surrender and sit, it means your mind is now engaged in worldly activities tinged with egoism. This means you are not letting the Kundalini energy do its work. This control is inbuilt into every practitioner.

However, Kundalini energy will keep on working at a subtle level even if you are not sitting for practice. It is akin to lighting a spark of fire in the grass. You need to protect it so that it becomes a big fire. After it becomes a big fire, then the requirement of sitting for meditation will also come down. However, a practitioner never likes to be without sitting in meditation. That is the essence of it. You need to allow the spark of fire to become a big fire.

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

My response: The issue at hand is in independent yoga systems like Ashtanga yoga, there is a step called pranayam. It is the fourth step out of the eight stages. It is meant to clean up all the nadis or subtle energy channels. A simple pranayam of exhalation and inhalation practice would suffice. Then,

they move on to the next step, wherein they start focusing on an object. Kundalini energy is supposed to get awakened at some stage or another in this system. But I am not sure at what stage.

But while practicing pranayam itself, some use a complex technique of pressing down the pran and mixing it up with apan at the base of the spine. Then they try to prevent this mixture from escaping the body by performing a mudra called yoni mudra, wherein all apertures of the body are closed. As a result, they force open the root Chakra, and the mixture starts climbing up the spine. As a result, so many physical effects are felt, including the piercing of Chakras, etc.;

Obviously, all such laborious process is not there in Shaktipat. Therefore, all above mentioned physical effects are not necessarily experienced by a practitioner after Shaktipat.

Question: Same practitioner: Okay, great explanation. I understand now.

My response: There is a catch here. After Shaktipat initiation, the karmas are supposed to get destroyed. If a practitioner has practiced all the practices mentioned above pertaining to independent yoga systems in a previous birth, those actions also would have imprinted on the subconscious mind. Even the memories of all such laborious practices need to be erased after Shaktipat.

Hence, in this process, the practitioner might experience some of those physical effects again for a short duration. That is how the cleaning of karmas is affected. Further, each Chakra is associated with a particular emotional trait or karma pertaining to such a category of emotions.

As a result, after Shaktipat, some effects will be felt in respective Chakras; either the karmas are cleaned up in the subconscious mind, or the effects felt in Chakras or vice versa. Everything happens as one homogeneous system.

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Therefore, from this perspective also, some physical effects could be experienced by the practitioners.

That is why it is said that it all depends upon the kind of karma accumulated by the practitioners and carried forward. Otherwise, in our Shaktipat system, all such physical effects are not necessarily experienced.

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

Whereas the same thing is being directly done by Shaktipat. Most of the literature on Kundalini energy awakening and its effects pertains to all such systems. Therefore, all such knowledge is no longer required in our path.

Question: A practitioner: Please tell us how in our Parampara, Kundalini moves from Muladhara to Sahasrara. You had mentioned earlier that in other forms of yoga systems, Kundalini pierces through the Chakras. Also, is there any book written by our Gurus describing the process?

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

However, in some cases, people experience kriyas pertaining to the memories accumulated while awakening the Kundalini energy in their past lives. This is more so if they have practiced Ashtanga Yoga or Raja Yoga. Otherwise, if they have practiced the path of devotion or knowledge or Karma Yoga, then the memories of such experiences will manifest

differently. It all depends upon the kind of yoga practices done in the past.

Please understand that after Shaktipat, all such accumulated memories will also get cleaned up. Therefore, there is no such painful process of Chakras being pierced once again after Shaktipat. Since the individual is already in an evolved state, the energy is comprehensively stabilized once again; or awakened quickly, in case it had not been appropriately awakened in the past life. Can you recollect what I have written in my book?

The kind of experiences I had is indicative of the fact that I must have probably practiced Ashtanga Yoga kind of thing in the past. I hope you got a general idea now. Ours is not an independent yoga system. Ours is like teaching higher-level techniques to a sportsman getting trained for the Olympics. The basics are not taught.

Another thing is that Shaktipat is akin to traveling in an Express train. Smaller stations are not seen by travelers, although they exist. They simply zip past such smaller intermediate experiences. Whereas the independent yoga systems are like passenger trains, all minor intermediate experiences or stations are experienced by the practitioners. Ours is not an independent yoga system, please. Only the finer aspects of the working of Shakti are enumerated in our literature.

The detailed knowledge of Kundalini energy awakening is no longer required for Shaktipat practitioners. Only a few passing references might be found in the literature available on Shaktipat. These doubts arise among the practitioners; when general literature on Kundalini awakening is compared with the Shaktipat literature.

Usually, not much literature is available on Shaktipat either on the internet or in the texts. I hope it is clear to you to some extent. Otherwise, please don't worry about it. As you

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advance slowly on our path, this kind of knowledge is self-revealed to you internally.

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

My response: You have been observing our sadhaks. So many people are experiencing kriyas. Obviously, it is all due to Kundalini energy awakening only. That means there is no doubt regarding the working of Shaktipat.

Sometimes, kriyas may not be experienced by people immediately. However, Kundalini energy is deemed to have been awakened after Shaktipat. But they may develop kriyas; later on, we can't say how much time it will take. It is not like any physical activity. You can't do business with God. You can't say that you will believe Kundalini awakening has occurred only if kriyas begin for you. God is not bound to prove anything to your satisfaction. Instead, God is there to humble you down first.

Therefore, thinking that you will surrender to God only if kriyas begin is meaningless. God says, first surrender yourself, then kriyas will begin. As long as your egoism is not put under check, you will not experience divine power. As I said, you cannot fool the divine. I hope you understand what I tried to explain.

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

My response: It is the same energy, please. Its movement is taking place exactly as it is supposed to. Experiences will be different. The serpent-like movement of the energy happens, obviously, but it is the same Kundalini energy and not

different. I have written about it in my book also, if you remember. Its movement is incredible, and one tends to get scared initially when not used to it. Moreover, the sudden experience of the movement leaves the practitioner awestruck.

Question: Same practitioner: Can it go all over other areas and down legs?

My response: Are you still facing that problem? Because usually, the main movement of the awakened Kundalini energy will be upwards, although effects are felt like a movement of the energy all over the body, including the legs.

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

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

Question: Same practitioner: Yes, it is definitely what I feel. Everywhere!

My response: Of course, it happens that way.

Question: Same practitioner: Is Kundalini energy different from kriyas itself?

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My response: Kundalini energy awakening causes the burning down of karmas; the effects are experienced as kriyas, including events in daily life.

Question: A practitioner: I am practicing my sadhan regularly. Kriyas are manifesting. I feel the energy rising from Muladhara to Vishuddhi Chakra. However, the energy gets stuck in Vishuddha Chakra. I have lots of head and shoulder movements in all possible directions with bhastrika. How can this energy be channelized to move further to Ajna Chakra? Also, does a practitioner face this Vishuddhi Chakra a little difficult to penetrate?

My response: Please don't worry about the energy getting stuck at the throat, Chakra. You are seeking the energy to rise up to Crown Chakra. This is against the principles of Shaktipat practice. You are not supposed to seek any kriyas nor avoid any kriyas.

You need to remain a silent spectator and observe. In due course, the energy will rise up to the Crown Chakra. Allow the cosmic energy to work without trying to mingle with it mentally. It may take any amount of time. Why should you bother about it? Even if the cosmic energy rises to Crown Chakra today, you will not get moksha immediately; it is a long process.

Therefore, please don't focus your mind on that wish fulfillment at all. Just continue with your practice. That is the bottom line. You should be happy because initially, kriyas didn't start for you immediately. If I remember correctly, it has taken a few months for you. Therefore, please have patience and exercise perseverance. The awakened Kundalini energy doesn't follow any particular order. It works inside the body mysteriously and autonomously. Therefore, all you should do in the meantime is surrender completely to it.

Question: A practitioner: I wonder if, when I felt excruciating pain in the Svadhishtana before the bolting energy that went down my leg then multiplied around my

body, was the Kundalini piercing out 2nd Chakra - it sure felt like This was before my initiation.

My response: I remember you telling me about it. Your experiences before Shaktipat initiation near Svadhishtana Chakra are not due to formal yoga practice. The energy was active in your body, creating havoc and not in proper order. It could be due to carrying forward from your past lives.

Further, the entire complex network of subtle energy channels or nadis; reaches all over the body right up to the bottom of the feet and to every nook and corner of the body. Obviously, when some sort of Chakra piercing or activation of the Svadhishtana Chakra occurred in your case, the effect of the energy would have been felt by you powerfully, even going down to the legs.

But then, please understand that it is not proper Shaktipat initiation. It was some sort of accidental tampering with the energy. Obviously, it is Kundalini energy only. Of course, it can happen suddenly from any one of the Chakras and not necessarily from Muladhara always. Your root Chakra also would have activated before that, although; you may not have noticed it.

Question: A practitioner: What happens to the kundalini once it reaches Sahasrara? Is it the end of the spiritual journey? Does that person remain in samadhi 24/7 once it comes to Sahasrara? Can he/she be active physically in the world? Does kundalini return to Muladhara after Sahasrara or go to chakras that are out of the body? I am trying to understand the journey of kundalini from Muladhara to the final destination and its consequences on sadhak's life and spiritual journey.

My response: The awakening of kundalini energy is experienced by a sadhak through the kriyas or cleaning of the karmas. That means the impact of the energy during the cleaning of karmas is experienced. Just like a patient suffering from fever experiences the after-effects of a paracetamol

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tablet after the fever subsides and mild sweating of the body is experienced. Just like the patient doesn't experience the working of the paracetamol tablet; similarly, the working of kundalini energy in its unmodified form is not experienced, just like the same patient who doesn't experience x-rays when they enter the body in a lab.

Kundalini energy is much subtler than the electromagnetic spectrum. The very thought, emotion, intellectual reasoning, etc., in a human body, is also the grosser form of the kundalini energy. Hence if a person doesn't experience the flow of electromagnetic radiation in the human body, it stands to the simple logic that kundalini energy is not experienced in its natural form. For this, the cosmic power must reveal its nature to the sadhak, which happens only at the advanced stages of yoga.

All that sadhaks experience at other times is only the impact of the functioning of the kundalini energy, which is only to clean up the karmas. The karmas are cleaned up in whichever sheath of the human body, and corresponding chakras are felt to be active. For example, the Muladhara chakra seems active if smell-related karmas are being cleaned up. The entire human cerebrospinal system is integrated with all sheaths of the human body. This is how the kundalini energy starts working after Shaktipat.

Kundalini energy activates all the chakras and the entire cerebrospinal system as such after Shaktipat. This comprehensive activation results in karma burning everywhere inside the body and mind. Sometimes only a higher chakra seems active, and sometimes a lower chakra. But only the impact is experienced in the form of kriyas such as vibrations etc.

What you were referring to above doesn't pertain to the working of kundalini after Shaktipat. You are referring to independent yoga systems like ashtanga yoga. In such systems, kundalini starts rising from the Muladhara chakra. It

is gradually made to pierce other chakras, finally reaching the Sahasrara chakra. While it passes through each chakra, karmas related to that particular chakra start getting cleaned up.

For example, while moving from Muladhara to Svadhisthana, extreme emotions about sex arise. However, this entire process takes up more than one lifetime. Wherever the kundalini reaches in a particular lifetime, it starts its journey from there in the next lifetime. After it reaches the Sahasrara chakra, the same burning process of karmas continues. Sadhak starts entering the state of samadhi or thoughtlessness only as karmas get cleaned up.

Such a state of thoughtlessness or samadhi is not attained immediately after kundalini energy enters the Sahasrara chakra. The spiritual journey is eternal in a sense. After the cleaning up of the karmas is complete, technically, there is no reason for the soul to remain in the human body. Hence, it is freed from the eternal cycle of death and birth. However, it still retains its duality from the divine.

From this stage onwards, a new phase of the spiritual journey begins but in an invisible form or subtle body. Here sadhaks should remember that only the external body of flesh and blood is left behind after death or the complete burning down of karmas. If it is death, it is obviously followed by birth again, either in animal or human wombs depending upon cumulatively accumulated karmas just before the death.

However, in case of karmas are already destroyed, then the soul can't enter any womb because there is no fuel in the form of karmas to propel it to take birth. Hence, it now remains in the subtle body comprising all other sheaths. The soul then begins its final phase of the spiritual journey. This final phase will go on eternally with no end. The soul may become a celestial body or a star etc., and continue to exist eternally until the respective solar system or star system disintegrates. Later it may once again assume a celestial body.

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Thus, the soul remains in a state of dualism over a very long period of existence.

Theoretically, it is supposed to finally merge with the Supreme Cosmic Power. However, due to the mind-boggling timelines involved, some scholars have said that the soul remains eternally in a state of dualism. But both concepts are valid because they don't make any sense due to the long timelines involved. A sadhak doesn't remain in a state of samadhi or thoughtlessness always after kundalini energy enters the Sahasrara chakra. As I said earlier, the burning down of karma goes on. Once the burning down of karmas is complete, the soul simply quits the body.

Technically the soul can't remain in a human body after karmas are burned down. Only certain gentlemen have defied such laws of yoga. I can't comment on those gentlemen as I had already written in the book. Gentlemen like Krishna, Ram, Buddha, Jesus, Mohammed, etc., have defied such laws of yoga. History has shown the existence of such gentlemen. But how it happened is a mystery from a yoga point of view.

As I said earlier, the purpose of yoga is over once all karma is burned down. What happens after that is a mystery. Even the ancient Sanskrit texts have remained silent on this subject. What I have written above is from my second book, *The Illusion*. But it is also my speculation only. I have no idea how it pans out during the final phase of the spiritual journey. As I mentioned above, technically, the soul can't remain active in the physical world after karmas are burned down.

However, it doesn't happen just after kundalini energy enters the Sahasrara chakra. Only the process begins. After Shaktipat deeksha, this is the same process that begins. I advise you to avoid comparing it with the dynamics of kundalini energy flow like it happens in independent yoga systems like ashtanga yoga.

Regarding your last query, let me explain it by saying that all yoga texts are theoretical. They had given out only the overall

plan of how the awakening of kundalini energy impacts the spiritual journey of a sadhak. Practically it is the burning down of karma that begins. Whereas after Shaktipat deeksha, this process starts comprehensively.

That means the entire cerebrospinal system gets impacted and activated after Shaktipat deeksha in one go. The idea of kundalini energy entertaining Sahasrara chakra is relevant for independent yoga systems like ashtanga yoga. Suppose the entire cerebrospinal system doesn't get activated immediately after Shaktipat deeksha. In that case, it is only a matter of time before the cerebrospinal system gets impacted. There is no need for any sadhak to do anything else after Shaktipat deeksha other than exercising self-surrender to Guru and doing sadhan as prescribed.

Sadhan

Sadhan related issues

Question: A practitioner: Kindly bless my sadhan as manifestation of kriyas has slowed down considerably.

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

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

My response: Of course, kriyas will go on around the clock. The only thing is practitioners sometimes don't experience them when their minds are engaged elsewhere. However,

some kriyas are experienced even when the mind is preoccupied. Nothing strange about it! It means kriyas are happening for you full-blown regularly. Just go with the flow.

Question: A practitioner: What should I do to feel kriya? I didn't feel any vibration or sensation like other people do.

My response: Everyone has different experiences. It is not the same for everyone. Similarly, everyone experiences kriyas at various times as they practice. Some develop kriyas immediately, and others develop late. I have given the same Shaktipat deeksha to everyone.

Therefore, there is nothing that you can do other than sadhan. That means sitting for meditation and doing the repetition of the mantra. Whatever has to happen will happen depending on your self-surrender to God or Guru or the mantra. You can't make it happen with your efforts. This process is not like any other physical activity. The awakened Kundalini energy is all-knowing. If you don't surrender yourself sincerely from your heart, it will know your ego-based intention immediately. Whatever you think is known to the cosmic energy instantly. Therefore, there is nothing you can do other than self-surrender.

Lastly, please remember that you can't fake your self-surrender. That means you can't cheat God. This is the main reason why people don't experience kriyas immediately. First, you need to be humbled down by the supreme cosmic power. Please understand this trick of yoga practice. Some of our practitioners developed kriyas after several months also. Some of them have not yet developed so far. It is a lifelong journey. It is not like going to a gymnasium, and you know how much time it takes to build up even your muscles in a gym. Please continue with your practice the same way.

Question: A practitioner: Today during the eclipse and a couple of times on previous occasions, during my Sakshi stithi (state of being a silent spectator), I witnessed myself hacking somebody with a machete or sword or some sharp

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weapon. At the same time, as a spectator or witness, I felt it was an act of self-defense by somebody.

I can feel the energy at the Sahasrara as if it is bursting out like a fountain with some wind blowing out of the top of my skull. Before this, I could feel the energy at the Muladhara, heart, and the Ajna with intense Pranayama.

After the meditation, there were bouts of laughter for no reason, and I experienced absolute bliss. Kriyas, such as shaking, circular moments, and mudras, such as khechari, preceded this activity. I also see various visions like Saint Dyaneshwar and Nivrutinath. Can you please guide me further?

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

Question: A practitioner: I am doing sadhan regularly. But kriyas have reduced to a great extent. Is this due to a disturbance in sadhan, or do I have to do something?

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

Question: A practitioner: I wanted to share my experience for the last couple of weeks. Wanted to take your advice for corrections, if any! I meditate for an average of 3-4 hours daily, with the first session at 3:30 AM. I see a general decline

in kriyas. Overall, body movements have almost stopped. The only movement I experience now is the head moving toward the front. My Chin pressed to the chest, and my head went full back where the rear of the head was almost touching my back. I feel slight pain, pins pricking when my neck is entirely back.

The rest of the sadhan is generally tranquil and deep. I feel the energy moving upward from the base to the chest level. I get a charming, light feeling in the upper chest and a buzzing head with a slight headache. I also feel fluid accumulation on the forehead internally that stays for a few hours but does not cause any pain or anything. The question is, does this reduction in kriya mean anything? It is better, but I am not sure.

My response: Please be careful with your head movement. Please don't get injured in the neck. Kriyas don't happen in an orderly manner. You might again experience the body movements or may not. However, all kriyas will slowly come to an end. They are only a means to an end. They are manifested for the cleaning of your karmas only. However, you will continue to have various other types of kriyas. No need to bother about them at all. Please don't even think about them.

Question: A practitioner: Do you have advice for faster manifestation in everyday life?

My response: If I understand your message correctly, you are referring to the faster manifestation of kriyas. If so, it is like this: the more you practice sadhan or meditation, the quicker the manifestation of kriyas will be. However, you also come under the control of the awakened Kundalini energy. As a result, the speed of kriya manifestation also gets controlled. Only on a few occasions the pace becomes too fast and may become uncomfortable for the practitioners. On such a few occasions, I have made some of our practitioners stop practicing for a week or ten days.

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Therefore, it is all subject to the duration and frequency of your practice; I hope you understand the essence of it. Another significant issue is regarding exercising self-surrender. Suppose a practitioner can exercise this state of self-surrender to the divinity. In that case, each moment of his / her life becomes a kriya. That means your life is totally under divine control in an optimum manner. You can only slow down the speed of kriyas when they get tinged with egoism. This is the crucial difference. Otherwise, for all practical purposes, each moment of your life is under divine control always. The crux is whether the manifesting life is tinged with egoism.

Question: A practitioner: I chant and remember your form throughout the day. From the time I wake up to when I sleep. Even when I wake up during the night, you are the first thought on my mind. However, I have not been able to sit and meditate, but the kriyas are powerful throughout the day. Especially during this week, movement on my back, pinching, and poking on my shoulder have been going on all day. I feel light-headed sometimes, like in a void, not knowing anything, but then I quickly get centered. I am blissful and peaceful too.

My response: Please don't worry about not being able to sit for meditation formally. Whatever you are doing is indeed sadhan only. Focusing on Guru and being in a state of witness is sadhan only. Obviously, kriyas will go on throughout the day. As I said a few months ago to someone, sitting in sadhan or meditation posture is more of a formality that everyone needs to follow. Otherwise, every moment of life is sadhan only for Shaktipat practitioners, provided the practitioner remains in a state of witness. Since all practitioners can't exercise this state of mind in the initial stages, it is suggested they sit for meditation formally and regularly. Otherwise, practitioners tend to develop laziness, and their minds, too, get mingled with worldly activities.

Question: A practitioner: In the book, it is written there are 3 types of kriyas. Do they manifest one after another in an order? Only after the physical kriyas are completed will the event-based kriyas arise?

My response: There is no particular order for the manifestation of kriyas. They manifest in a very disorderly manner.

Question: A practitioner: Since yesterday, I have been feeling the energy surging all over my body; like ants waking all across from feet to head along with jerks and bhastrikā.

My response: That is okay. They are kriyas only. Please continue with your practice the same way. Please increase the duration of your practice also slowly.

Question: A practitioner: Lately, my kriyas have changed. Earlier it used to be jerks, bhastrika, and movement of legs, head, and shoulder. Now, I feel the contraction in the Muladhara Chakra area and a sudden upsurge of energy from Muladhara to the neck area.

My response: Obviously, kriyas will keep on changing. Just go ahead with your practice. Please keep increasing the duration of your practice slowly. You may undergo the full spectrum of kriyas in the future. It is a long journey ahead. Kriyas will also start becoming subtler as you progress.

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

My response: They are all kriyas only. Talking within or internal debate, etc., are all kriyas only. This process will go on for a long time. This process is basically cleaning up your

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mind. Seeing Gods and Goddesses during sadhan is also normal kriyas only. You must have probably worshipped those Gods and Goddesses in your previous lives. Those sensual impressions or karmas also need to get cleaned. That is how a yogi goes beyond the concept of religion.

Question: A practitioner: I would like to share my experience from last night. I had an emotional day yesterday. So, I went to bed early, around 9:30 pm, to rest and reset my being. I woke up sometime in the night. Or I thought I was awake, and I could hear and see my body snoring and sleeping. I knew I was awake, and I was not in a dream.

I looked at my forehead and saw some geometrical designs in rainbow colors, like a Chakra pattern or mandala that was moving. As I tried to focus on it, it started to disappear. The less I focused on it, the more it appeared. I was aware of the discussions of the past days regarding dreams and the karmas that they can create. So, I decided to let go, switched to my Guru's image and mantra, and fell back to sleep. Guru Ji, are these geometric patterns significant in any way, or are they kriyas or some other component rising from the subconscious mind?

My response: All this could be the usual karmic stuff. I mean that they are only accumulated in your subconscious mind over many past lives. God knows which life in the past! Something related to that could have happened in your past life.

We have many tantric rituals in India involving numerous "yantras" in various geometric patterns. Even there are many mantras, each associated with a particular geometric pattern. As you might realize, yantras like "Sri Yantra" are complex geometric patterns. You can even Google it! It is quite possible that you must have done lots of such tantric worship sometime in the past.

However, I can't say whether you were in a dream or waking state while those images flashed. You would be the best judge

if you were in the waking state then. Then at least some of that stuff would have got cleaned up. Otherwise, it might repeat in the future, maybe more than once.

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

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

Question: A practitioner: Why do we need to do sadhan if Shakti works after initiation automatically? Won't it create a feeling or sense of "I" ness?

My response: You are not supposed to do anything in our path. Awakened cosmic energy works on its own. But you must not resist it. Otherwise, the cleaning process of karmas gets delayed. To this extent, sadhan is only more of a formality in our path. However, you need to do it formally and regularly. Otherwise, your mind would get engaged elsewhere in your daily routine.

At least during meditation or sadhan, you deliberately try to keep it calm and quiet. And you will give it a chance to work. Secondly, you are focusing on your Guru and chanting the mantra to kickstart the kriyas. Initially, after kriyas begin, you are supposed to simply remain in a state of a witness without any thought or action from your side. That means you are not supposed to do anything. Therefore, where is the question of sadhan as such here?

It is called inaction in action in a way. You are deliberately sitting in meditation or sadhan daily to avoid doing anything. I hope you understand now. These things have been explained earlier also. Please read my book, which I shared with everyone. Newly initiated people may not know I have

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already covered these issues. That is why please read the book as the earliest. All such doubts will be answered.

Question: A practitioner: Suppose one person, on purpose, is making another's life hell and just enjoying his life by giving pain. Then, where will the sufferer go in his troubled life? He can't even think of dhyana or anything because his life is more than hell? On the other hand, the idiot, who has ruined his life and still ruining it, will be accumulating bad karma. We can just stop thinking about him, but what should we do if our life is connected to him? Then what will happen to the karma of the sufferer and the pain giver?

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

My response: Please understand that if you have committed negative karma, you can't expect to be born in comfortable surroundings and undergo happy karmic effects. You have to be born under unfavorable conditions so that you experience punishment for your past deeds.

Therefore, people around you are the only medium for you to suffer the fruits of your karmic deeds. In a way, they are doing you a favor, and you don't bother about their karma. They will get punished in due course. You may be seeking vengeance now, but you will be again accumulating new karmas by that.

Please remember that whatever you are experiencing is your karma inside your subconscious mind. If you can burn down those karmas, people who have been creating hell for you will also disappear from your life.

After Shaktipat deeksha, that process has begun for you. You should be happy now. Whereas it has not started for those

who are troubling you. Therefore, please cheer up. You are a blessed woman now. Otherwise, destiny wouldn't have allowed you to receive Shaktipat deeksha. Be thankful to God for that. Your troubles have started waning; please continue your practice intensely.

Question: A practitioner: I went to Vipassana meditation 2 years ago in my country, but the meditation was different about reaching Nirvana. So, please tell me how to attain moksha because moksha is also in Bhagavad Gita. I am having some issues with two religions (Buddhism and Hinduism).

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

Question: A lady practitioner: Life is a little weird since I am in recovery. I'm just done with surgery and still yet to be fit. Things have been weird since the surgery. Earlier, I could get up and sleep early too and do my sadhan not regularly; but with a one-or-two days gap. Since I was admitted to the hospital and after getting discharged, I cannot sleep till 3:00 am and get up by 9:00 am. No sadhan has been happening since then, and now, I am lazy and late-night also; either I am listening to music or watching TV too much.

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

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My response: I can understand your mental state a little. Please don't worry! My blessings will always be there for you. You can start your practice once again. Such breaks are quite regular for Shaktipat practitioners. After all, sadhan is a lifelong journey.

You don't have to worry too much about your ex-husband either. If you practice regularly, your mental condition will undergo drastic changes. You will start experiencing mental peace again soon. Your external life, too, will undergo a change. It is just a matter of time. But you must keep practicing regularly.

Otherwise, all thoughts arising out of vengeance, etc., will become new karmas once again. Please don't bother about your ex-husband. His karmas will take care of him. Whereas your negative thoughts might be harmful to you in the longer run.

Therefore, please surrender completely to divinity and let destiny take care of everything. Soon you will start experiencing a peaceful mind. Whatever is happening to you is for your good. If this incident had not occurred, you would have continued stuck in your materialistic life. What good is that in the long run? Therefore, it is God's grace on you in a way.

Question: Another lady practitioner: Do the Guru Jis give blessings to certain people more or even faster than others? I am only curious. Sorry I didn't mean to reply to your above message with my question.

My response: Yes, of course! Because it is they who seek them! For example, two people are standing in the cold and shivering. They start walking towards the fire to seek relief from the bitter cold. The person walking faster will receive the warmth quicker and obviously more. The other person, who is strolling or halting, sometimes gets the warmth lesser and too slowly. But it doesn't mean that the fire shows partiality to the first person. The warmth radiated by the fire

is obviously even for both. The same is the case when the blessings of a Guru are invoked. Otherwise, Guru obviously will always be impartial. I hope you got the idea now. It is called “sadhan” in our Shaktipat practice, which means to “seek.” That explains the entire concept.

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

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

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

My response: You don't have to put in any special effort for that; you just need to continue with your practice. As your karma gets cleaned, your mind naturally starts settling down into a state of bliss. However, it starts happening gradually. It is akin to entering into seawater. Initially, you will enjoy the blissful state only for a short duration, and slowly, that time will keep increasing. Please remember that you can't remain in that state or maintain that state permanently as yet.

Question: A practitioner: I am walking regularly for exercise. Is it better to do Sadhan first or walk first? Right now, I do sadhan right after waking up and showering.

My response: It is better to do sadhan first.

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Question: A practitioner: What do we exactly call sadhan? Do I have to meditate along with chanting the mantra? Or do I only chant the mantra without meditating at that time? What is the proper way to practice in our path? How do I know that Shaktipat was successful for me since I have not experienced kriyas? Please guide me on this.

My response: Sure, in our path, we call the practice "sadhan." It is not meditation. In our path, you are supposed to do nothing and remain in a state of witness.

However, you are given a mantra and told to focus on your Guru to kick-start the kriyas. Once kriyas start, then automatically, the mantra chanting and focusing on Guru's image will come to an end. You might experience such kriyas wherein it may not be possible to continue chanting the mantra and concentrate on Guru's image.

This sadhan can be done by sitting on a meditation seat, sitting in a chair, or even lying on the bed. Here, the most crucial thing to remember is self-surrender, which means you don't try to achieve anything through any activity. Whatever needs to be done is done by the awakened Kundalini energy internally. That is why you are told to remain sitting passively.

However, when Shaktipat deeksha was given to you, Kundalini energy comes from the body of your Guru and awakens the Kundalini energy in you. This means you will invoke cosmic energy whenever you remember your Guru's image. A mantra is also given to you as an additional measure by charging it with Shaktipat.

Therefore, even if you keep chanting the mantra only, it is also adequate. It is also adequate if you keep remembering the Guru without chanting the mantra. Similarly, suppose you remain seated without chanting the mantra or remembering your Guru. In that case, it is also adequate since the Kundalini energy is already awakened in your body.

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It is also adequate if you go about living your daily life without doing all these things. But this last thing is not meant for you. It is intended for advanced practitioners. As currently, you may not be able to remain in a state of the witness while doing your routine activities.

That is why everyone is told to sit for meditation formally and regularly, preferably at a fixed place and time. You are told to offer obeisance to all Gurus first. After that, focus your mind on your Guru and start chanting the mantra given to you. If you can do this when your Guru is also in meditation, it will produce optimum results. This is the essence of sadhan.

The most crucial part is your self-surrender to your Guru, the cosmic energy, or God; they are all the same. I have explained all these issues to you before giving you Shaktipat deeksha. Usually, I make everyone read my book before even agreeing to give Shaktipat initiation; so that people are generally aware of the entire concept. I am surprised that you are asking me this question now. I hope you understand the idea now.

Please don't worry. I have given you Shaktipat deeksha, and that is a fact. There is nothing known as Shaktipat not working because I have not designed this technique. Moreover, so many people have developed kriyas or reactions in their bodies. I have not even met most of them ever, but still, Shaktipat has worked for them. People living in faraway places have also developed kriyas. This phenomenon defies all laws of modern science.

Therefore, there is nothing known as Shaktipat deeksha not working or not being consistent from my side, as I am only a medium, and I simply press the button like an operator. Therefore, I have given the same kind of Shaktipat initiation to all of you. However, it is understandable that everyone may not be able to receive it in the same way. This could be due to prevailing mental conditions and also accumulated

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karma. However, this is factored in; while giving Shaktipat initiation.

As a result, there could be a delay in the manifestation of kriyas or the kind of kriyas experienced. But without any doubt, the practitioner is effectively put on the path of Shaktipat, thus beginning a new spiritual journey. After that, it all depends on the practitioners' faith, trust, patience, perseverance, and self-surrender.

Obviously, all may not be able to hold on to the path. That is why many people start giving up. Some hang on to the path bravely with tenacity. It is not like any predictive physical science; it is a spiritual science. It is like venturing into uncharted ocean waters, like Columbus trying to discover America. That is why Shaktipat practice is akin to receiving grace from God. This had already happened to you all when you received Shaktipat deeksha. Now, all that you need to do is just hang on and on.

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

My response: In our path, there is no such process since that is materialistic in nature. You must check out various other kinds of Mantra repetition or Tantric rituals. Otherwise, Shaktipat practice has nothing to do with anything that pertains to materialistic benefits.

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

My response: Please ensure that you are not tired. Ideally, it will be good to sleep for some time before sitting for sadhan. Also, switch off your phone or keep it in silent mode. Ensure that your room is warm. Or you are wearing warm clothes if you are meditating in winter. Ensure that your room is cool if you are meditating in the summer. Ideally, you should try and use a split ac machine, so there is no noise. Please ensure that the lights are switched off if you practice at night. Please

ensure that you are not wearing any tight clothes. Please ensure that you are not thirsty. Please go to the toilet in case you need to. Please ensure that you don't watch TV or the internet before sitting for meditation. Also, ensure that you don't listen to music or songs before meditation.

Question: A practitioner: Is sitting facing the East direction not necessary for sadhan?

My response: All kinds of meditation or yoga practice should preferably be made by sitting and facing the Eastern direction. If not, then at least the Northern direction for Indians. Otherwise, there are no rules applicable after Shaktipat initiation.

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

My response: Okay, no problem with that. Please practice. Slowly you will overcome this. Unless your karmas are destroyed, you will not be able to enjoy blissful meditation. Shaktipat has been done on you precisely for this purpose only. The process has begun for you. That is why your mind is being subjected to some sort of churning effect. As a result, all kinds of thoughts keep arising. Our path is not based on meditation. It is called sadhan.

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

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sit, etc., but there was a pain. After 2nd day of meditation, the pain disappeared. What does this mean?

My response: Some other practitioners also reported such pains in several places. But we can't be sure whether they are related to kriyas or due to sitting in meditation posture for a long time. Please don't keep your body too stiff. Just leave it loose but with your spine straight up. Regarding today's experiences, it seems that kriyas are showing signs of manifestation. We need to observe more of them over the coming days. But seeing the light is a kriya only.

Question: A practitioner: Today's evening sadhan was unlike every day. When I started, I felt the energy flow on my forehead, vibration on my left eye, and all over my body, even on the fingertips of both hands. After that body became heavy, felt pain in the back and heaviness on the left ribcage. Padmasana (lotus posture) was painful. And then I lay down on the bed and continued. Felt energy flow throughout the session of 35 minutes. Body pain and heaviness are still there.

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

Question: A practitioner: Nowadays, I sit in meditation for more than an hour, but it takes me up to 45 minutes to erase thought pop-ups. After that, I can concentrate. When I fail to sit for meditation, I feel very uncomfortable, and it irritates me. Is it normal? Or I am creating a dependency; a 2hr meditation gives me pleasure.

My response: Of course, what you said is true. So many blissful moments are usually experienced when practice gets extended beyond two hours. It is more profound when you go beyond 2 or 3 hours. Obviously, you tend to get dissatisfied on the day when you don't practice for that long. Too many thoughts pop up in the initial stages of the session;

there is nothing wrong with what you have been experiencing.

Question: A practitioner: Quick updates about my sadhan. I have not been practicing regularly, but I do it twice a week. I feel it is becoming more difficult as if I am a beginner.

At night I feel a lot of resistance from my mind and cannot sit for longer than 15 minutes, although I am doing my best to surrender. During the day, my mind is calmer, and I can sit for 45 minutes, during which I always experience kriyas and vibrations in different parts of my body.

My response: Please don't worry about the ups and downs in sadhan. It has been common for every yoga practitioner worldwide since the dawn of mankind and in every yoga system or tantric system. They are obstacles being presented in your path due to accumulated negative karma about the subject of yoga practice.

For example, a practitioner must have criticized the yoga system or been skeptical towards such a subject in past lives. Now, in the current life, when the same person wants to pursue yoga desperately, those karmas are catching up. That is the reason.

But there is nothing to worry about; soon, they will get exhausted. In a way, one can say that even the obstacles encountered also result in eliminating the karmas. Therefore, there is nothing to worry about it either way. However, your perseverance and persistence matter most in yoga practice.

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

My response: Okay, understood. Don't worry about it during such moments. Let the kriyas happen even if other people are present. As long as they are internal kriyas, nothing

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will happen to them. Energy will not get transmitted to them.

What I meant by not practicing in public places is that your kriyas should not be visible to others. Especially kriyas about body movements or those that are audio-related, etc. Otherwise, it is okay to practice in a good place once in a while, even if it happens to be a public place. But no chanting of mantras loudly in such places.

Question: A practitioner: I want to ask you two doubts about sadhan. I don't know why when I sit for sadhan in my house, I can't concentrate for more than 10 minutes.

I recently visited one Math of Sadguru Shankar Maharaj in Pune. I tried to do sadhan there in Math. I felt energetic and fresh, and my session was around 40-45 minutes.

After that, I read your message in the group that we are not allowed to do sadhan in a public place. After that, I have not tried sadhan in a public place.

I doubt that I can't concentrate while doing sadhan at home. Is that because of the negative energy around me?

Another doubt is that the mantra you have given is the Guru mantra for me. But while doing sadhan and chanting the mantra, after some time, another mantra (Shri Swami Samarth) which I was chanting from a song, comes into my mind; and unknowingly, I start chanting that mantra. Is it normal, or what else can I do to concentrate on the Guru mantra?

My response: First of all, please understand that what we are supposed to do in our path is sadhan. It is neither meditation nor mantra chanting. Sadhan means that kind of practice done by the awakened Kundalini energy internally, in auto mode.

A mantra has been given to you to chant while simultaneously focusing on your Guru to kick-start the kriyas.

Colonel T Sreenivasulu

Once the kriyas begin, the mantra chanting and focusing on Guru's image stops automatically. Then, you are supposed to observe the kriyas as a mute spectator.

This sadhan can be done by sitting on the floor, chair, or even lying down. It seems you are mixing up this with other practices. For example, the energy starts controlling your life comprehensively, provided you don't resist. This kind of thing doesn't happen in other yoga systems.

There is nothing known as negative energy surrounding you. It is your accumulated stock of negative karma preventing you from your sadhan. Otherwise, no power anywhere else can impact you in any way.

In a nutshell, what everyone experiences in the external world are a reflection of their karma. If you say you can sit for a long time in some place, there must be some reason for that.

For example, I can also sit and watch some films on a screen for a total of two, three, or even four hours. That is because my mind is attracted to such activities. Whereas, when you try to do sadhan, your karmas prevent you from yoga practice by posing obstacles.

Obstacles can be in any form, like a disease, some guests coming to your house, urgent work popping up suddenly, or loss of interest in doing sadhan on a particular day, etc. These obstacles are presented to you because of your past negative karma toward the yoga practice.

For example, a person must have criticized the yoga practices or made fun of the Gurus in past lives. As a result, in the current life, when you want to do yoga practice desperately, those karmas will now pose obstacles. The remedy is to exhaust them.

On this path, your karmas are meant to get destroyed. So, your mind naturally starts entering the state of samadhi. Obviously, when you couldn't do sadhan for more than 10

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minutes, some negative karma would have been cleaned up. This is what you need to understand.

You will not be able to enjoy blissful meditation at this stage. For that, you need to free yourself from your karma. I have no idea what you have done in the past. Everything will get washed away. That is why you must remember the old mantras.

Sometimes our practitioners have been repeating some mantras which they have never learned. Therefore, there is nothing strange in you remembering your previously practiced mantras. They have been imprinted on your mind like karmas which you need to clean up now after Shaktipat.

I hope you understand the concept now. Lastly, the practitioners are advised not to practice in public places because kriyas can take any form. People might think that the person has become mentally deranged etc. That is the reason.

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

My response: There is no such fixed time as such. However, I have observed that mediation initially lasts for approximately 40-45 minutes. Then it jumps to about 90-100 minutes. After that, it jumps to about 120-130 minutes or so. After that, 160 minutes or so and about three hours or so! It is only my personal experience. Usually, I find it jumping by about 40 minutes at each level.

However, there is a distinctive difference in various depths of meditation; you enjoy it when it goes beyond two hours, and distinctively different when it is for about 3 hours or so. But that doesn't happen very often with me.

Usually, I used to clock in about a 2 hours session in the morning and another 2 hours session in the evening.

Otherwise, mostly I used to practice only once, either in the morning or the evening.

All said and done, about 100-120 minutes of practice once a day should be adequate. Sometimes, when you have a deep meditation, the effect lasts for 2-3 days. All this is just for general guidance only. Otherwise, there are no such specific timings laid down anywhere.

Question: A practitioner: You said not to remember the Guru when the Kriyas are happening. Why is that, please? Why would the kriyas halt?

My response: Suppose you get scared of some terrible kriyas occurring during your practice; as per the teaching, you are supposed to endure and remain in a state of a witness so that all karmic stuff associated with such types of kriyas is cleaned. If you happen to remember your Guru at that time, obviously, your mind gets diverted. Kriyas will halt, obviously. Here remembering the Guru amounts to seeking his protection. That is the reason.

The same thing is applicable when other types of kriyas take place. You are supposed to remember your Guru always so that kriyas kick start. That means your Guru is only a medium for you, not an END. Please remember this.

The end aim of all yoga is a state of thoughtlessness or samadhi.

Guru is only temporary, not permanent. Ultimately, the relationship with your Guru also needs to get severed. Otherwise, it becomes an obstacle for you.

It is akin to you have learned to swim in the waters. You don't need a life jacket any longer. Otherwise, it will slow down your speed. The same concept applies here also. Kriyas will halt or at least slow down if you remember Guru during that time.

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Question: A practitioner: My sadhan is like this. After sitting, I seek the blessings of the Gurus of the Shaktipat Parampara. Then I start chanting the mantra. And try to concentrate on your image and try for self-surrender.

Then Kriyas start slowly, like crawling and flowing energy on the forehead, back, neck, and sometimes all over the body. Then, sometimes some thoughts start coming. I allow them and try to be a witness.

Then, once again, I try to concentrate on your image. Finally, in the end, before leaving my seat, I pray to all the Gurus of the Parampara for their blessings. I was consciously trying to concentrate on your image while kriyas-like crawling and energy flow-like feelings were happening.

What changes should I make to correct my sadhan and get the maximum result?

My response: When Kriyas start, just keep observing the kriyas like a mute spectator. Let the mantra chanting continue because mantra chanting should stop on its own.

You should not stop the mantra chanting deliberately. There is a small catch here. Suppose mantra chanting stops on its own without your awareness. Later, if you realize that mantra chanting is not taking place, don't try to start chanting again. Just leave it.

Continue to observe the kriyas. Regarding focusing on Guru's image is concerned, you can leave it the moment kriyas begin. That means there is a possibility that kriyas have started and you stopped focusing on Guru's image, but mantra chanting is going on. Sometimes both focusing on your Guru and mantra might stop together.

Question: A practitioner: Do kriyas vary/manifest differently when sitting vs. lying down for mediation? Sadhan lying down, I am experiencing neck/head and leg movements more frequently than when I sit. I do sadhan mostly sitting

down but occasionally lying down. Also, I am curious why there would be a difference.

My response: The awakened Kundalini energy is all-knowing. It knows about your posture also. It manifests kriyas based on the prevailing external conditions. That is why it doesn't manifest kriyas when you are in a public place.

Similarly, if you are lying down or sitting in a chair, it means there is a change in the external situation. Therefore, some of the kriyas may be manifested appropriately in the prevailing situation. Here, you need to understand that you don't influence the type of kriyas by deliberately lying down on the bed in anticipation of particular kriya. In that case, your action of sadhan becomes fresh karma.

Kriyas may not manifest according to your desire. Therefore, the crux of the matter is, while it doesn't matter in which posture you are practicing; at the same time, certain types of kriyas may manifest when you are in the lying posture.

For example, you must have read in my book about strange kinds of kriyas which manifested for me. I have experienced potent energy trying to floor me down, akin to a wrestling match. This kind of kriya is perhaps possible only while a practitioner is in a lying posture. This is just one example; please understand it from this perspective.

Question: Same practitioner: I understand what you are saying here. It seems to me everything is intertwined, and trying to sort it out is difficult. Maybe, this is a futile exercise to begin with. Of course, I do sadhan and try my best to keep up with your guidelines of surrender and so forth.

All of this came out because I wondered why the sadhan is deeper some days; on other days, it is like waiting for a bus. Using the word bus for lack of a better analogy! Again, this is not the norm. When I analyze them, it feels like my free will is also at play as the distracted mind goes on a tangential

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journey. Only after some time does “free will” steers the thoughts back to Guru Ji, Mantra, and so forth. So, I wonder why free will is sleeping at this time, only to realize later.

My response: It is Okay, sometimes, if you have a deep meditation. Please don’t worry if you are not able to enjoy blissful meditation at other times. The aim is to clear the karma first.

If your mind gets distracted by random thoughts in between, just remain a mute spectator and observe them. Don’t apply exercise free will again and force your mind to focus on your Guru and the mantra. Just flow along with your thoughts; they are also kriyas. Remember, you are not supposed to resist your thoughts also.

Question: A practitioner: This self-blame also goes on because of wasted time, sitting, and indulging in useless thoughts. During these times, a feeling/thought comes, “no amount of progress is going to be made with this strayed mind.” Which is sort of self-defeating, and I know that. Overall, I understand what it means to persevere in sadhan and stay on the path.

My response: Useless thoughts arising in your mind randomly are part of sadhan only. Those thoughts are trying to empty themselves from your subconscious mind. Please allow them to arise and simply watch them as a mute spectator.

However, you tend to lose yourself and mingle with those thoughts more strongly sometimes if they are enjoyable. Let it be so; it will be easy to clear them later.

Question: A practitioner: Is sleeping a kind of meditation?

Because we truly feel; unconditional or undesired or desired or unwanted dreams while we sleep. Dreams are another expansion of energy.

My response: Sleeping is not meditation, please. It is simply one of the states of mind, and with whatever knowledge you enter, you return precisely with the same quantum of learning from that state.

To put it in other words, karmas are neither created nor destroyed while you are in the sleep state. As simple as that. That is the bottom line.

However, you may feel refreshed both physically and mentally. But then, it is not classified as yoga. Egoism is dissolved while you sleep, but it is not considered samadhi or a thoughtless state. Karmas are neither created freshly nor destroyed. It has nothing to do with yoga, meditation, or anything else.

Question: A practitioner: During my sadhan, I continuously experience incomplete yawning, and tears roll down my eyes. Sometimes, it is complete yawning. I have been doing my sadhan for more than two months. Is it a kind of kriya?

My response: Usually, kriyas don't manifest that way. Feeling sleepy or falling asleep during meditation happens for everyone in general. There is nothing to worry about it.

They are a kind of obstacle due to past karmas. But as you practice regularly, those obstacles get erased. Therefore, please continue with your practice the same way. But kindly don't think about kriyas. Let it take its own time.

Two months is not a long time. You would have noticed that some of our practitioners developed kriyas after several months. Just surrender yourself to God, Guru, or cosmic energy and continue with your practice. That is all you are supposed to do.

Question: A practitioner: When I sat for sadhan this morning, kriyas slowed down after some time, and I experienced a trance-like state and visions of a futuristic planet with vehicles and other visions that are not clear. Just observed as they arose and passed. Is there any relevance to

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seeing such visions or lights that I have experienced other than them being Kriyas?

My response: Very nice. They are Kriyas only. Kriyas are meant to burn down the accumulated karma only. They do not mean anything else. I have also experienced such kind of visions on a large number of occasions during Tandra state. I have written about them in my book also. I am happy to know your progress. Please continue with your sadhan the same way regularly. There is no need to ponder over such experiences. They do not foretell anything, nor do they have any relevance other than cleaning up his karma. Such visions may go on over a few years also. More variety of such visions could be experienced too.

Question: A practitioner: For more concentration during jap, is tratak yoga sadhana helpful? Please share your views.

My response: This question doesn't pertain to our way of doing sadhan. In our path, we are not supposed to do anything. The chanting of mantras and focusing on the image of the Guru are only meant for kickstarting kriyas. Once kriyas begin, both the mantra and Guru's image will naturally vanish on their own.

In our path, a sadhak is supposed to remain in a state of witness to whatever is happening. A sadhak doesn't need to focus on anything like it is done in various other systems. If any sadhak does any such thing, they will become fresh karmas embedded in the subconscious mind. Further, those sadhaks who have been practitioners of techniques like tratak, etc., need to do sadhan again to get themselves freed from karmas accumulated due to such practices. Any sadhak trying to practice such things doesn't make any sense in such a scenario.

It is akin to entering into a pool of mud while trying to clean up simultaneously. It simply doesn't make any sense. Lastly, please remember that all such practices are meant for beginners in various yoga systems. After Shaktipat, such

practices are neither required nor help in any way and act as obstacles to the progress of sadhan. Understandably, sadhaks must be getting carried away by learning about such independent yoga systems, but That is only due to a lack of awareness regarding our Shaktipat deeksha.

Question: A practitioner: Images of the feet; are these representations of the Guru (Guru Tattva)? Some of the symbology is quite precise; is any explanation possible for the intricate symbols?

My response: Yes. The symbology is very precise. Much literature is available in ancient Sanskrit texts regarding that kind of stuff. Unfortunately, my knowledge of this literature is zero. I advise you to refer to it on the internet. However, all such academic information is not required for you after Shaktipat deeksha. You can read about it only to satisfy your curiosity but without getting carried away by it.

Question: A practitioner: I have three questions to ask: 1. What happens if, after Shaktipat, one doesn't practice sadhan but generally lives without much sense of ego. Can he still reap the benefits of Shaktipat? 2. If someone doing sadhan stops for some reason, can he again resume and gain momentum. 3. What happens if one is not experiencing kriya even after two years of initiation. Could it be that he was not yet fit or ready for Shaktipat?

My response: I will answer your question in the same sequence part wise;

1. Sadhan results in the erosion of egoism and not the other way around. It seems you have mistaken it. You say you are living without egoism. But it may not be accurate. If a person can live in a state of zero egoism, then he is already in a state of samadhi. Even supernatural powers etc., are supposed to manifest for such a person. Otherwise, he has only mistaken his mental state.

2. Yes. You can resume sadhan anytime. No problem.

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3. If a person thinks he is not ready for Shaktipat, then his egoism is only making him think like that. The all-knowing cosmic power knows whether a person is fit for Shaktipat. The fact that such a doubt is arising within you shows that you are not exercising self-surrender. Kriyas may not manifest precisely due to such a lack of self-surrender. You need to understand that trying to be self-critical is also due to egoism only. It seems you haven't understood the meaning of the word "egoism." Egoism applies to all phenomena of self-identification.

Question: Same practitioner: Thank you for your encouraging words while answering my questions earlier. I have restarted sadhan in right earnest. However, if circumstances are such, our sadhan can be done only in a noisy environment with the TV blaring, etc., can it still be useful? Can anything be done internally to remain unaffected and continue with sadhan?

My response: Whatever obstacles you face for doing sadhan is due to your accumulated negative karma about yoga. But they will also get exhausted soon as nothing lasts forever. Other than this, I can't comment on your situation. Obviously, it must have been disturbing for you to do sadhan in such noisy surroundings. But you need to find a way out.

You need to find a suitable time and place convenient for doing sadhan. A situation may never come up where everything is ideal for you to do sadhan. Similarly, you can't say you will do sadhan when everything is convenient. In fact, it is sadhan that will remove all obstacles for you.

Therefore, it is a catch-22 situation. That means your negative karmas are not allowing you to do sadhan on the one hand; on the other hand, unless you do sadhan, your karmas will not get exhausted. Hence, you need to push your way through your life in a balanced way.

Question: A practitioner: What is the relation between sadhan and physical health? I am aware that in our line of

yoga, we don't need to do the other stages of disciplining ourselves, like eating sattvic food or doing asanas, etc. But if the body has a certain kind of overall laziness and inertia due to the wrong lifestyle, which causes health issues too, then would the person be able to motivate himself to do sadhan?

This is what is happening to me. I am so tired that I don't even get the will to do anything other than the bare minimum in a day, due to which sadhan keeps taking a back seat. I have minimal energy and stamina in my body and mind. I feel lethargic and tired most of the day. I feel like giving up all food because I feel even more lethargic after eating.

My response: Sadhan is a state of mind. It has nothing to do with physical health as such. However, a lack of good physical health is considered one of the obstacles to sadhan. Similarly, lethargy, etc., are also considered obstacles to sadhan.

These obstacles are due to negative karmas accumulated by sadhak in the past pertaining to yoga practice. That means some kind of criticism against yoga, the Guru, God, etc. As a result, those past karmas would catch up when the same soul wants to perform yoga in the next lifetime. However, there is nothing to worry about since they will soon get exhausted. But please remember to keep your mind focused on the Guru as much as possible. Ups and downs in yoga practice are normal things for anyone. There is no need to despair.

Question: A practitioner: Is there a way not to accumulate karma? I have heard that there is no moksha unless your karma currency is zero.

My response: Yes, of course, there is a way. Shaktipat deeksha will lead a person to that state slowly and steadily, provided sadhan is done regularly with a sense of self-surrender to the Guru.

Question: A practitioner: In our culture, we are taught not to touch others and keep physical touch with other people to

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a minimum as it amounts to form "runanubandha" and sadhak, which may draw bad energy/samskaras which can be unnecessary obstacles on the spiritual path.

If a sadhak doing his sadhan touches someone with his fingers, the "yogbal" accumulated from sadhan gets expended. To what extent is this true? And if it is true, what should be the solution for sadhaks whose jobs involve touching people's bodies like massage therapists?

My response: The spirit dwelling within every human body is pure. The accumulated stockpile of karma around the spirit determines a person's destiny or character. From a divine point of view, neither this character is good nor bad. That means there is no difference between a saint and a sinner.

If the idea of losing one's sainthood is valid, it should be equally good the other way. A sinner will not escape from his sins just by touching saints. Karmas are only destroyed by undergoing the consequences.

However, after Shaktipat, they get compressed both in terms of space and time. Humans don't have to fear losing their sainthood or religious merit by touching fellow humans because most are sinners only. This is pure humor.

The next important thing to note is a sadhak loses his stock of karmas during sadhan. He will not attain any extra strength as such because the spirit within is always supreme. In such a scenario, I don't understand what he or she got to lose if they happened to touch other people. There is no radiance, which diminishes by a burning candle if it touches other lamps. It may end up lighting a million candles without losing its brilliance. Of course, this can happen only if the sadhak has been authorized to be a Shaktipat Guru.

Hence, the idea that a sadhak loses his accumulated power of sadhan by touching other non-sadhaks has no logic. He has to accumulate something in the first place if he has to lose it by touching others. Whereas no sadhak accumulates anything

in our path. He only gets freed from his karmas due to sadhan. This is crucial to understand.

The argument pertaining to the loss of yogic power by physical touch doesn't appeal to my mind, and I am only saying whatever little I know. I can't comment on the ancient Sanskrit texts or masters. I only go by what I understand and pass it on to my disciples, whatever little I comprehend. A yogi or a yogini is not bound by any laws. Not even the grandest scriptures or the teachings of the greatest masters! What is applicable or relevant at a certain point in history or circumstances may not be the eternal truth. Please do not get bogged down by all such literature.

Question: A practitioner: Today, it is precisely one month since you initiated me. Things are working on the spiritual level, but the social situation has remained precarious; unemployment, rent, debts, illness of my wife, her small business, which supported me, is also blocked, and customers do not buy her goods.

My response: Your external world or the circumstances under which you are living right now is due to what you have done in the past. That accumulated karma stock is reflected back to you in daily life. That means you are experiencing every day what you are from inside your subconscious mind. You may not remember what you have done in your past lives but what you are undergoing is the effect of all that accumulated karma only. All ancient Sanskrit texts have been harping on this.

Therefore, if you can neutralize or destroy those karmas, your external world or circumstances will be impacted significantly. But you need to remember that everything gets impacted. Both your good and bad deeds will get destroyed. However, your mind would be filled with calmness and joy as you are freed from all that stock of karma.

You may not get what you desire, but you will get what's good for you. That is the divine grace or blissful life. God

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knows what's good for you and not your passionate mind. Please focus on your Guru always and do your sadhan regularly. It will take time to neutralize the accumulated karma.

It is akin to taking a course in medicine. It will take time for you to get freed from even minor diseases. Hence, in spiritual growth, it will take much more time. You need to exercise dispassion during your daily life. Exercise self-surrender to the Guru or the divine from the bottom of your heart and not superficially.

You need to exercise patience and perseverance. Hang on to the path of yoga with tenacity. Slowly and steadily but surely, all your past deeds, both good and bad, will get deleted from your subconscious mind and thus fill it with happiness. Be brave, and do not despair. Nothing lasts forever, not even your bad karma.

Question: A practitioner: It seems that when I first received Shaktipat deeksha, I was elevated to a very high level, with many strange experiences happening within me during the first 12 months of my initiation. Examples include seeing Yantra symbols in my head, hearing foreign sounds coming from my body, bells, visions of giant snakes entering my meditation space, strange dreams in my body, etc.

After 3.5 years, things have settled down. There is a deeper connectedness happening during my waking state, less mystical if I can describe it that way, but a condition I can connect to very quickly. It is always there, like a continually flowing river that I can tap into. My question is because my current state has changed from the initial experiences and is less dramatic, why does it happen that way? Is it a function of the Karmic patterns being removed from the Vignamaya Kosha or something else that makes it less dramatic?

My response: The same thing happened to me also during the initial stages after I had started experiencing kriyas. Although I didn't ask the same question to His Holiness, His

Holiness himself mentioned it to me in the aftermath of the initial experiences. His Holiness said, "kundalini energy upon waking up has risen like lightning in a thunderstorm, thereby making you experience such advanced stages. However, it will now start burning down karmas slowly and steadily in a systematic way."

If you remember, I have written about these initial experiences in my book also. I could never meditate for 9 hours plus in a single day later on. I am glad to know that the same thing happened to you too. This only shows that all is well with your sadhan. Please don't be in a hurry for any temporary mystical experiences. The initial momentum of kundalini energy usually takes a sadhak beyond where he has left it in previous birth.

Intuitive messages during sadhan

Question: A practitioner: I am getting more intuitions to visit temples. Can I proceed with my instincts, or do I need to surrender to the Gurus without proceeding?

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

Question: A practitioner: With your grace and blessings, I can devote 3-4 hours daily to sadhan. Almost daily, I have some unique experiences besides some being repeated. I wanted to share my today's experience as it was slightly different. I felt I was being guided to make certain decisions like not going to the office and working from home since, outside my house, it was a bit noisy.

I was prompted to look for a deep-voiced meditation track which, upon hearing, I instantly felt a rush of energy in the spine and then spent 90 minutes in sadhan. In the end, I had to get up due to some external disturbance; but with a heavy forehead and pulsating heart area. But again, I got prompted

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intuitively to lie down. I followed my intuition, and while lying down for an hour, I underwent some internal movements.

I feel relaxed and have mild heaviness on my forehead, but I am much more relaxed. My question is, are these intuitions or inner guidance part of the kriya or my manifestation? Does what I have explained make sense, or is it an aberration?

My response: You are the best judge to say whether your mind is naturally getting inclined to make necessary decisions or they are deliberate. However, mostly it all happens as kriya for those people who are regularly practicing and experiencing kriyas. Therefore, we can assume it to be part of the kriyas from this point of view.

Correct way of doing sadhan

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

My response: No, please. These kinds of things might happen as kriyas sometimes. But you can't find solutions deliberately for your materialistic problems. Then those thoughts will become new karma.

Any thought, word, or deed done deliberately will be new karma. That is the bottom line. It doesn't happen that way. The question raised by you is not relevant to sadhan as such. Sadhan will free you from all materialistic pursuits as such. You don't have to make any decision about that. Your mind will undergo the necessary transformation automatically as you progress in sadhan.

Sadhan with Guru

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

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

Sadhan timings

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

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

Body posture during sadhan

Question: A practitioner: I have a question regarding the posture we usually use while sitting during sadhan. I understand that the main thing is to stay focused on Guru. But is there a specific posture that is better for sadhan?

I usually sit with my legs crossed. But I don't know if it is the proper Padmasan. There are hundreds of yogic postures. What is the importance of so many postures? Does a specific posture help in our practice? Why does the yogic culture have got so many different postures? I fully understand that

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everything is highly scientific from a certain point of view. But then, what is the thing behind these postures?

Some say Vajrasana is better for ladies, and some say Padmasana is better for men. What is best for me? Different meditations are mentioned in the yogic culture, like Dharana, Dhyana, etc. I suppose that focusing on the Guru is more like Dharana (Please forgive me if I am wrong), and to a higher level, we shift to Dhyana.

I don't know if I am correct. This is only about my personal deductions and opinions. Please accept my sincere apologies if I am wrong or confused. Then, if that is the case, do we have a specific posture for Dharana or Dhyana? I fully understand that the main objective is like training the mind, if I can call it that way, as I can't get specific words to describe it. But do these postures help in any way?

My response: All types of yoga systems are broadly categorized into four. Devotion-based Bhakti Yoga, knowledge-based Jnana Yoga, dispassion-based Karma Yoga, and meditation-based Raja Yoga. This last yoga system is the most popular one worldwide. This yoga system is also called Ashtanga Yoga since it has eight stages.

I will list all eight stages here so that the entire topic is self-explanatory. Yama (cultivation of positive thoughts like non-injury to others, ever truthful, etc.), Niyama (regularity in habits, etc.), Asana or posture, Pranayama or breathing-related exercises, Pratyahara or gathering the mind from going out in all directions, Dharana or the act of trying to focus the mind on any object or idea, etc., Dhyana when a person is successful in continuously focusing the mind on the objective without any break and lastly Samadhi, when the object of meditation has vanished from the mind and mind, becomes thoughtless.

Obviously, a person needs to practice sitting in a posture for a long to do all this. That posture in which a person can sit comfortably is called asana in Ashtanga Yoga. The only

condition here is spine needs to be kept straight and freely suspended in the air. It is ensured by sitting simply, cross-legged, or using the Lotus posture, Vajra asan, etc. There is no other rule for asan or posture while practicing ashtanga yoga. Obviously same posture is used while doing Dharana or Dhyana. Various terms used by you are simply different parts of ashtanga yoga.

Next, the question is mixed up with various asan or postures in vogue. They all form part of a separate yoga system known as Hatha Yoga. However, this Hatha Yoga is purely meant for gaining materialistic benefits like sound health, longevity, etc. Hatha Yoga has nothing to do with the spiritual growth of a person. Karmas can't be destroyed by practicing Hatha Yoga.

However, this yoga system has been developed further to awaken kundalini energy by mixing it up with Pranayama. As a result, we have something known as mudra, etc. I will not discuss the details further since it doesn't concern us. Similarly, I will not go into the details of other independent yoga systems mentioned above since there is no asan or posture used in those yoga systems.

Hence, the idea of asan is restricted to purely meditation-based Raja Yoga only. However, one needs to understand that when people practice other yoga systems, they must either sit or stand. They need to rest their bodies on Earth, can't fly like birds, and practice yoga mid-air. When people sit, they obviously use the most comfortable sitting posture.

Lastly, our path is not an independent yoga system. Hence rules applicable to ashtanga yoga are not relevant to us. In our path, sadhan means to do nothing. This implies a sadhak can practice sadhan while lying in bed or working in a kitchen.

It is the state of dispassion exercised, which is called sadhan. Since many find it challenging to exercise dispassion, they are told to take external aid through Guru's image and the mantra. Hence in our path, every moment of life becomes a

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sadhan since kundalini energy is already activated comprehensively by Shaktipat deeksha. Therefore, when experienced with dispassion, every moment of life results in the destruction of karmas proportionately.

Miscellaneous issues

Killing animals for food

Question: A practitioner: I wanted to express my lingering doubt about the food restriction I asked about before. While I understand what you said, there is still a doubt. After Shaktipat, if there are no restrictions, wouldn't I accumulate the karma of killing animals if I eat meat (not that I ever want to)?

I guess the bigger question is that you indicate everything that happens after Shaktipat is to burn down karma. I get it in theory, but, on the other hand, it seems self-fulfilling. Please understand this is not a reflection of your knowledge or understanding; instead, it is solely about my understanding. I firmly believe that there is a deeper understanding of your teaching, but I am unable to grasp it. In my mind, the message goes something like this:

After Shaktipat, is it justified under the notion that it happened to burn down my karmas if I hurt someone due to past differences? What is the difference between a person who continues to act in this world according to ego versus one who has received Shaktipat in terms of karmas? I know you have mentioned that after Shaktipat, karmas don't have a strong effect or that they will be resolved quickly or

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something to that effect. But, a more significant karmic event, like killing someone or animals for food and enjoyment, should carry a heavy burden, right?

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

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

My response: Let me answer your questions point-by-point in the same sequence. It is called karma if a person deliberately moves his body into a swing. Whereas, after Shaktipat, if the swinging movement of the body occurs naturally during sadhan under the influence of the awakened Kundalini energy, it is called kriya.

Then, there is a third variety of people in whom Kundalini energy is already awakened before Shaktipat initiation. It must have been a carry forward from the previous life or accidentally awakened in the current life. In such cases, it will be deemed to be karma only since they had not formally received Shaktipat initiation. That is the reason it is said that everyone must receive the Shaktipat initiation in every lifetime formally under a Guru.

However, this issue about committing fresh karma versus its manifestation as a kriya becomes subtler and subtler when it comes to subtle actions like; thoughts, etc. Then the thin line between karma and kriya becomes more subtle, and often

people get confused. I have said on a few occasions earlier that you don't have to worry too much about it because even if it is a new karma, it will be relatively easier to clear it in the future, as the karma will not be strong enough. Moreover, it will be ensured that the karma will not be too firmly imprinted to protect the practitioner. This is why people are advised to be bold and not to stop their thoughts during sadhan, however sinful they may appear.

However, a more significant event like killing or hurting someone will obviously get imprinted as solid new karma. Still, killing and injuring only, not what you eat. These are two different karmas. Although eating food is also karma, it is necessary to maintain your body. Therefore, committing karma is unavoidable in such cases.

How many people wish to kill any animal or bird for meat? Many don't want to do that. However, they don't mind eating meat to satisfy their sensual pleasures. In that case, eating food will become fresh karma definitely, but about the action of eating food.

Killing a bird or animal for food also becomes a new karma, but not under exceptional circumstances; it happens if you are stuck in a wild forest with no other food available. What a person does for such survival is not deemed to be powerful karma, although it is new karma. Nevertheless, if it is done for pleasure, like in a hunting expedition, and after that, if you happen to eat the meat passionately then obviously two kinds of karmas are committed here. That is why some people have this rule that they need to eat if they happen to kill, hoping that the effect of killing would get reduced.

Killing someone and taking shelter under the excuse of kriya etc., will be a sure shot of new karma only. However, it all depends upon various factors. For example, someone might happen to kill in self-defense, etc. Even the law of the land factors in such aberrations. Therefore, you need to

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understand this entire concept comprehensively rather than in isolation.

Moreover, you may be trying to understand this karma stuff from a mathematically precise point of view. But there is something known as the mental state of the person. When an action has been committed, it could be even in a dispassionate manner. For example, a soldier fighting a battle; may not have any personal grudge against the enemy soldier he is killing. He is just simply doing his duty dispassionately. Therefore, it can't be considered new karma in such circumstances. Anyway, please don't bother too much about it.

The awakened Kundalini energy will give you a critical understanding as you progress. Eating is a different karma, and killing is a different karma. You are trying to mix up the two by bringing in ethical issues here. There is no difference between eating vegetables and meat other than its impact on your mind.

I mean, meat makes the mind restless and promotes cruel behavior, as you see in carnivorous animals. Whereas vegetarian food helps make the mind peaceful, like in herbivorous animals. Other than this, a person is not affected in any manner.

However, killing is a different story altogether, whether you do it out of vengeance or for food purposes, or inadvertently for amusement. The bottom line is there are no issues with ethics or sins for a yoga practitioner.

There is no distinction between a saint and a sinner for the divine. That distinction is only within the realm of human existence. I hope you got some clarity on this issue because I find sadhaks asking this doubt repeatedly. Please don't bother about the differentiation between karma and kriya. Just surrender yourself to the divinity and go ahead with your practice. That is the bottom line.

Question: Same practitioner: Can these thoughts make me a sinner?

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

Contradictions in different books

Question: A practitioner: My query is regarding a picture of Guru Ji Swami Shivom Tirth Ji (performing prayers).

When there is no significance of prayers in our path, what is the idea behind His Holiness offering prayers to the Shivalinga? I am sorry for questioning this. But just curious to understand the deeper meaning; forgive my ignorance, please.

My response: Obviously, in our path, there is no more relevance in performing any worship of God, etc. There is no ambiguity in that. However, in the above picture, maybe His Holiness Swami Shivom Tirth Ji has been invited by someone on the occasion of some Puja ceremony, etc. Since he was present, he would have performed that kind of activity.

It is more for fulfilling requirements that arise in the external world. It is simply going through the actions for the sake of formality. The occasion could have been anything. And it is difficult to say precisely what that occasion was in the picture.

To clarify this further, let me give you an example. A few months ago, I was praying to Lord Krishna and Radha in a

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Mandir. But let me tell you that my mind was focused on my Guru Ji only; while I was sitting in the Mandir and even during the Arti ceremony. Later, I prostrated before the idols but visualized my Guru Ji mentally before leaving the Mandir. A lot of pictures were also taken by the photographer. If you see one of those pics, you will have the same kind of doubt. What I said above is an example. It was the circumstances that made me visible to everyone offering worship.

Let me elaborate further on this! A few weeks ago, many sadhaks would have noticed me performing Rudrabhishek to Lord Shiva at Omkareswar. I was driving back to Hyderabad from Dewas city after attending the 16th-day memorial service of my Guru Ji Holiness Swami Sahajananda Tirtha. Two of the sadhaks were accompanying me in the car. Omkareswar happens to be enroute. So, taking the opportunity, both the sadhaks wanted to visit the famous temple. I decided to stay in the car and nap since I was a little tired. However, after reaching the temple, I was not feeling any tiredness as such.

So, mechanically I, too, walked along with the sadhaks. After paying homage to Lord Shiva, we started returning back. One of the Pujari (temple priests) who arranged for our darshan was also walking with us. He quietly led us to a place on the temple premises. He nudged me to perform the Rudrabhishek ceremony at a Shivalinga nearby. Although not part of the plan or our program, I agreed to perform the ceremony. What happened on that day was actually a kriya for me.

I was destined to perform the Rudrabhishek ceremony to Lord Shiva that day. The entire incident happened very naturally without any deliberate action on my part. That was part of my own sadhan happening on that day as an external event. However, those who must have seen my pictures may doubt why I was doing that ritual after receiving Shaktipat deeksha. In the future also, sadhaks may have this doubt.

So, it all depends upon the circumstances. That is why what you see and hear may or may not be true. The actual rationale behind an action could be different. The same is the case with the picture mentioned above of His Holiness Swami Shivom Tirtha performing Puja to Lord Shiva. The circumstances could have been anything of which we are not aware.

However, there is no requirement to go to Temples in our path.

Or any other place of worship or doing anything else. That is the bottom line. I hope the issue is clear now.

Question: A practitioner: I am doing my sadhan under your guidance and focusing on myself. I came across the following pdf and could not understand or make anything out of it, as it was mind-boggling, and I wanted a solution. I am sending it to you for your guidance. Kindly clarify.

There is something from the mission guide which says that it is the last chance for humanity or humans to escape the matrix; the world is at risk, altruism, ascension, etc. I don't quite understand what it means, so I request you, to please throw some light on the subject and help me free my mind from it.

My response: I suggest you don't worry about it too much. Let me tell you what should be the motto of every yogi or yogini- LET THE WHOLE WORLD GO TO HELL! What's your inner desire? Is it materialistic? Or do you want to attain Moksha? If it is to help out mankind, then also it is materialistic. However grand that idea of "altruism" might sound, it is still materialistic.

Therefore, please don't get disturbed by such kind of literature. Instead, focus your mind on your Guru and the mantra. Trust your Guru and the Shaktipat system, be brave, and have patience and perseverance.

I am only a Shaktipat Guru, simply a medium for Shaktipat. This Shaktipat technique has been in existence since ancient

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times in India. Our present Shaktipat Order has existed for more than a century. In my first book, I narrated my experiences with this Shaktipat system. I have not written anything which I have not experienced physically. Therefore, I urge you all to trust this system.

I don't even give Shaktipat initiation to anyone unless they read my book first because I want people to know clearly what path they are about to choose. In any case, many of our sadhaks have been physically experiencing kriyas. Some sadhaks living in far-off places, almost on the other side of the planet, have also instantly developed kriyas. This phenomenon is defying all modern science. What more proof do you want of the validity of this Shaktipat system?

There are several systems in this world. I can't read about all such systems and keep researching them, as there is no end to them. My advice to you is not to get overwhelmed by the vast number of Shaktipat systems. There are many yoga systems in this world, like many routes to reach the top of a mountain.

The aim should be to climb up and reach the top. Choose the path which is most suitable for you. That is all I can say about it.

Therefore, it will be extremely difficult to review the above literature and comment on it.

Similarly, some sadhaks have been sending me YouTube videos and photocopies of the pages in some books to comment upon. There are some instances wherein people were upset about it.

I request all to kindly excuse me. Let us leave it at that.

Doubts from YouTube

Question: A practitioner: Today, I was meditating using one YouTube guided meditation for Kundalini. My body was swinging front and back. I was not sure if I was really moving physically or if I was moving internally (psychological feeling).

Then, there was pressure on my forehead, and it felt like something was crawling inside my forehead.

My response: If you are confused about whether it is a kriya or not, obviously, it is not surprising because you were not doing sadhan as per Shaktipat's teaching. Based on YouTube teaching, you were performing new karma by trying to do something. That is dangerous because it is not authenticated. Spiritual pursuits should never be undertaken by following books or YouTube, or any other source. They should always be done under the supervision of a Guru. Although kriyas might have happened for you, it is not the correct way. Please exercise caution on this because awakened Kundalini energy is live in your body now. Kriyas are happening for you; what else do you need?

Question: Same practitioner: There was no silence today in my surroundings, and I wanted to use headphones for that reason.

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

Independent yoga systems

Question: A practitioner: What if a practitioner has practiced other yoga methods before or after Shaktipat?

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

Therefore, if a practitioner has practiced other methods previously, they would have accumulated the karmas

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pertaining to minor details. After Shaktipat initiation, memories of all such past experiences will get wiped out. Suppose a practitioner has already been initiated into Shaktipat in a previous life. In that case, the current life will start exactly from the same stage where it was left in the previous life, just before death.

Question: A practitioner: I am sorry I have not been in touch for a while. I have become distracted from my Sadhan by the teaching of Jnana yoga, Ramana Maharshi, and such. I need some clarification about these two approaches. Can you help me understand, please? My Sadhan is slow and very physical, with so much emotional turmoil. By Jnana, it seems simple to stop the thoughts and rest in a thoughtless state. But what of Kundalini? I am sorry to bother you. I need to center myself again with either Sadhan, self-inquiry, or both.

My response: My knowledge of Jnana yoga and Ramana Maharshi is zero. However, Jnana Yoga is an independent yoga system. I have no idea about the teachings of Ramana Maharshi. But please understand that Shaktipat deeksha supersedes every other yoga system. In a nutshell, there is no need to practice anything else after Shaktipat deeksha. The supremacy of Shaktipat deeksha is accepted by all.

Some of the great adepts in yoga who have been pursuing other systems also have received Shaktipat deeksha in addition to following their own path. But in such cases, they are already Gurus in their respective yoga systems. Hence, they continue to groom their disciples in their own ways. As a result, they are not deemed part of our Gurus lineage. Swami Muktananda from Ganeshpuri is one example who received Shaktipat deeksha from Swami Vishnu Tirtha.

In a nutshell, I am only trying to explain how Shaktipat deeksha is a respectful path for practitioners of other yoga systems. It is a different story that people don't get an opportunity to receive Shaktipat deeksha in accordance with

their own karmas. There is no need to despair if you are distracted by other paths.

That could be deemed an obstacle for you while trying to practice your own path. Your past karmas in previous lives could be the reason for it. You may have accumulated particular negative karma pertaining to yoga practice. As a result, when you take Shaktipat deeksha and try to do sadhan in this lifetime, you may be distracted by other paths. But soon, such negative karma, too, will get exhausted.

You should be happy in the first place that you got the opportunity to receive Shaktipat deeksha in this lifetime. As far as your distractions are concerned, they will only be temporary. Please get back to sadhan at the earliest.

A few more distractions may crop up in the future too. But it is your tenacity and perseverance which will help you. In any case, it is too early for you to despair. Hardly any time has passed since you received Shaktipat deeksha.

Question: A practitioner: I tried to do sadhan but encountered certain problems. You cannot meditate properly if your root and sacral chakras always get blocked. I am forced to readjust my sadhan every time, which costs a lot of time. This wouldn't be necessary if I chant a mantra that strongly covers the lower chakras because sometimes, I chant it all day long while doing activities.

My body is 140 kg heavy, and I cannot fix this overnight. I am forced to sit on a chair for sadhan. However, sitting on a chair for 10-20 minutes will block the lower chakras and cause problems. I do not have a forest nearby, so I cannot just go out and ground myself. I live like 10 meters above the earth (living in a building), due to which the natural fields of the planet are far away. My ego tells me all things and often wants superpowers, but that doesn't mean I believe it. I know psychic powers do not count for self-realization.

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When I search for the word "tantra" in google, I find information only on massages and even about prostitution (it is legal here). So, I don't know how I should do any rituals or anything about it. If I am too interested in gaining superpowers I would do only pranayama for 2-3 hrs or learn the shatachandi pooja which I do not plan to do. I have idols, but I gaze at them, get as much energy as I want, and do not ask for anything. OM mantra does energize all chakras very well and also the lower ones. However, nothing makes it so easy to turn inwards.

It is true that I wanted to use the OM mantra also to draw energies from various lokas on my own but I do not need it. It is something I have learned before Shaktipat without mantra or doing rituals. As I said, I do not know how to do such things. However, I can tap into any realm or field with permission. I do not even like chanting mantras, but I do it because it is effective. It is not necessary to be OM; it can also be the kreem mantra which charges the lower chakra stronger than the mantra you had given me.

I do not distrust the Guru. I did it a while ago because I thought it was important to not become attached to Guru/tradition. Now I am fine trusting the tradition without becoming a fanatic/attached. But it is my job to attain enlightenment, and when something doesn't work the best way or can be improved, I have to adjust it.

So far, the best solution I found is to change the mantra to one that targets the root/sacral chakra so I can put my effort fully into the Shaktipat/Guru-yoga process (or however it is called). Vipassana/Zen meditation is currently not an option because of some obstacles, but I am sure later it will be.

My response: As I understand from the above message, it seems you are mixing up our path with various other yoga and tantric systems. There is no need to change any mantra for you. Similarly, there is nothing known as blockage of

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lower chakras because the mantra given to you is not powerful enough.

Shaktipat is an advanced yoga technique. You don't need to compare it with various other yoga and tantric techniques. Our path is the grand path wherein all other yoga systems finally converge. You entered our path by divine grace due to your good karmas from past lives. I may not be able to educate and enlighten you through a few paragraphs. You will get the necessary understanding over time.

Various yoga and tantric systems in vogue are akin to multiple mountain tracks. All systems are trying to elevate the climber towards the final summit called salvation, enlightenment, moksha, or freedom from the cycle of birth and death. However, all these various yoga systems are only a means to an end, just like the mountain tracks leading up to the summit. It seems you are getting carried away by all the literature on various yoga and tantric systems. You don't need to. If you try to understand all that literature through rational explanation or logical deductions, there will not be speedy progress for you. You will only be going round and round the mountain. You don't need all such academic knowledge in our path.

The way you are trying to comprehend the essence of yoga practice is itself another independent yoga system called Jnana yoga or the path of knowledge. You need to exercise self-surrender to your Guru and take the leap of faith. We don't try to understand the biochemistry of medicine when a doctor gives us a pill to swallow. We need to exercise trust and confidence in the doctor and swallow the tablet to get freed from our disease. The same is the case here also.

If you are unable to exercise adequate self-surrender to the Guru, then you can at least start practicing it, taking a small step at a time. Ultimately everyone needs to exercise self-surrender to the Guru or the God in the form of their Guru. You need to understand that various yoga and tantric systems

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are as real as this world is to us. On one side, we are trying to get freed from this Maya or the cosmic illusion; on the other hand, getting bogged down by the same Maya.

Such is the power of Maya that tricks the human being from escaping from its control trap. It is akin to the earth's gravitational force. Anything which tries to get freed from its influence is pulled back to mother earth. The same is the case here also. Maya or the Illusion tricks the sadhak and makes him or her drift away from the course of freedom.

All their interest in various yoga systems and their doubts make them drift away from the path of Shaktipat. Ours is as ancient as any other yoga or tantric system. Hence, there is no need to worry about it or fear it. Be brave. One needs to exercise courage and perseverance to explore the unknown just like the great explorers did on the vast oceans.

Sadhaks following different paths

Question: A practitioner: What if someone is following different meditations besides the one in Kundalini, as guided by you? Please throw more light on this subject, where people practice various techniques of meditation to connect with the divine despite faith and belief.

My response: Our path is not an independent yoga system. Whereas any meditation-based yoga system is an independent path. In such a path, Kundalini energy is awakened by using the technique of meditation. Whereas in our path, it is directly awakened by the Guru through Shaktipat. Therefore, practicing any kind of meditation again doesn't make any sense. It is not even required. It is akin to returning to a different type of high school after joining a college. Does it make any sense? It will be a sheer waste of time and effort. It also highlights the lack of trust in your Guru. Therefore, please think it over seriously.

So many of our members have been experiencing a wide range of kriyas during their sadhan. This phenomenon is

happening, defying all laws of modern science. What more proof do you require; regarding the validity of our Shaktipat system?

Therefore, there is no need to practice anything else. However, I have no objection from my side if anyone of you wants to practice some other form of meditation or even some other form of yoga. From my side, I have performed the Shaktipat as desired by you all. I only wish for your rapid spiritual progress. My blessings will always be there for you. But I would like to caution you from getting distracted by the literature available on the internet, books, or YouTube.

I suggest that you trust your Guru and depend on your Guru rather than the literature or information available in the public domain. I have also seen many of our practitioners sharing such information with me and asking for my clarification or guidance. But unfortunately, it will become too much for me to go through such literature. I request all the sadhaks to kindly excuse me for this.

Guidelines for women

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

My response: Please keep chanting the mantra remembering your Guru as much as possible. That will offset it to some extent. But please try and practice meditation at least once in a few days. Otherwise, continuity will be broken if there is a long gap.

Dream related issues

Question: A practitioner: I am not worried as you have already told me the time and magnitude vary. But the dreams are quite disturbing. All my past comes through my dreams and a few absurd dreams too.

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My response: Sometimes, you may encounter strange or intense dreams! They are the result of your karmas imprinted on your subconscious mind. Therefore, the only remedy to remove them will be through practice. Otherwise, during the dream state, they don't get destroyed. But if you keep recollecting them, those thoughts would become fresh karmas.

Question: A practitioner: I remember seeing two men in my dreams, which I don't know in this life. Very clearly, I remember their appearance. What could this be?

My response: You will have many more such visions in the future. They are due to accumulated memories from your past lives. You may have had an apparent connection with them. But otherwise, it doesn't mean anything else.

You would have met so many people in your past lives. After Shaktipat deeksha, your subconscious mind is subjected to a churning effect. As a result, all memories or accumulated karmas try to rush out at once. As a result, you have strange dreams or visions during meditation, etc. Just keep observing them like a mute spectator.

Question: A practitioner: Is also dreaming a type of natural kriya? Do our past impressions, desires, thoughts, etc., if they are not strong enough to materialize, get cleared through dreams?

My response: Dream is not a kriya. Strange and frequent dreams occur after Shaktipat initiation. However, karmas will NOT get cleaned, although dreams result from your karmas. They simply happen when your subconscious mind is churned by the awakened Kundalini energy.

Let me clarify it in some more depth. You might have killed someone during your dream. It will not bind you with any karma. I hope you agree with me on this, at least. Therefore, the reverse phenomenon also will not happen.

Suppose you are sentenced to death during your dream and hanged to death, upon which your dream is now disturbed, and you wake up suddenly terrified. It doesn't mean your karma has been washed off because you were punished during your dream.

The dream state is not a waking state. Karma is committed by a person while in the waking state when actions get tinged with egoism. None of this happens during the dream state. I mean, the five sensual organs and the five organs of action due to which a person commits karmas are defunct. That is the logic.

If not strong enough, past impressions, desires, thoughts, etc., will create memories for you. During meditation, they will simply flash as thoughts die down.

This is akin to watching a program on television. If you find the program interesting enough, then it might last as a memory for a longer time. Ultimately it will die down. On the other hand, if you keep watching it repeatedly. Then it will start accumulating strength and become strong karma. Please apply this same logic; you will get the answer to all your doubts.

Question: A practitioner: Request advice if you feel appropriate about a dream where a red-colored snake bit me. Instead of dying, I used all my learnings and survived. Then, I see snakes moving away from me and slithering away. Is there any significance to this dream?

My response: Okay, but my knowledge of the dream interpretation is zero. However, karmas are neither destroyed nor accumulated during the dream state. But remembering the dream during the waking state will result in accumulating new karma.

Otherwise, to my knowledge, dreams do not foretell anything as such. However, seeing a snake in the dream is supposed to be auspicious for practitioners!

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Question: A practitioner: I would like to share one of the experiences that occurred during my sleep. I was taken by some soul around 2 in number to some beautiful place, mainly in the hills; where I could see the mountains, and while reaching near them, they opened like some hidden empire. Now, I can see houses and people.

Upon enquiring about this place from the souls, they mentioned this was their home after death; the selected souls stayed there forever. After reaching that place, they put me in some kind of vessel, and it opened on the other end. Some other souls were examining my details and telling me I still had a lot of time to live and that I could not stay here.

But meanwhile, they allowed me to roam around and see the place. I had never seen anything like that before, and I told them I would love to stay there. They confirmed that it was not possible now, but later on, I could join them for a long time.

It was a fantastic place, and people were very happy, and after some time they told me that I must go back and in a very short time I woke up from my sleep.

I was surprised but could not understand whether it was just a dream or was I really there. It was more like an ashram and well equipped with all the material things. Whatever you want, you just need to think about that, and at the same time, that thing is available for you. It was a fantastic experience for me.

My response: Very exotic and excellent experience, all due to your past karmas only. Appears to be a very auspicious dream. They are the past accumulated sensual impressions of your spiritual pursuits in previous lives.

Supernatural powers

Question: A practitioner: Please share your views on attaining Siddhi of God/Yaksha/Yakshini/Yogini etc.

My response: Siddhis or supernatural powers manifest for a sadhak in our path when they enter the lower samadhi, samprajnata samadhi, or savikalpa samadhi. However, a sadhak is not supposed to pay any attention to them at all. A sadhak shouldn't get tempted by them. Desiring siddhis for worldly gains are a big NO in spiritual matters. If anyone gets tempted by them in any way, the spiritual growth will immediately halt, followed by spiritual degeneration. It is highly harmful to the sadhak.

Siddhis are not supposed to be used even for noble purposes like the welfare of mankind etc., because it amounts to direct confrontation with God due to the egoism of human beings. This aspect needs to be carefully understood by all. People usually tend to be hypocrites in their pursuit of siddhis. They try to justify their actions under the guise of doing good for mankind. This is trash because Maya or the cosmic power creates a false illusion for them, preventing them from escaping the influence of Maya or cosmic illusion.

Absolute surrender to the Guru is the only way they get protected during such moments of intellectual corruption. The worship of various celestial beings for attaining any kind of siddhis also leads to the same consequences. However, such worship is not part of our Shaktipat lineage. They must pursue specific tantric systems to attain such siddhis or supernatural powers. But there is no spiritual growth in such pursuits.

Glossary

Aham: Egoism or the principle of "I" in a human being!

Ajna chakra: The energy center between the two eyebrows in a human body.

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

Anahata chakra: The energy center located at the heart region of the spine.

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

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

Apan: The life force that operates in the body's lower region!

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

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

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

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

Anavee deeksha: An initiation into practicing any yoga system or other method aimed at materialistic fulfillment before awakening kundalini energy in a person.

Anuvopay: The technique used for giving anavee deeksha!

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

Bhakti yoga: A yoga system based on a person's devotion to a particular God or Goddess. Here, faith is used to achieve the stillness of the mind. Usually, this kind of yoga practice is suitable for temperamental persons by nature.

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

Brahmacharya: The practice of celibacy!

Brahma muhurta: This begins approximately one hour and thirty minutes before sunrise! It is considered the most auspicious time for any work and yoga practice.

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

Chakra: An energy center in the cerebrospinal system!

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

Chidakash: The mind space!

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

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

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

Dhanteras puja: A worship ceremony performed at the Dhanteras festival in India.

Dholak: A kind of musical instrument of India!

Dhyan Mudra: The meditative posture and gesture!

Guru: The venerable teacher who drives away the darkness of ignorance from a student's mind so that the light of knowledge already inside the Self shines forth!

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

Gunas: The three qualities of the mind-stuff.

Japa: Repetition of mantra!

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

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

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

Kailash parvat: Kailash Mountain in the Himalayan ranges!

Kamakhya Devi: A Goddess worshipped at Guwahati city in the Assam state of India.

Kalighat: A Goddess worshipped at Kalighat in India.

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

Kartal: A kind of musical instrument of India.

Kathak: A kind of dance form of India!

Kawali: A kind of dance gesture of India!

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

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

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

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

Ma Durga: The Goddess Mother Durga worshipped in India.

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

Mala: A string of Rudraksha beads used for counting while repeating a mantra.

Maya: Cosmic illusion or cosmic energy in its most basic form!

Manipura: The energy center located in the navel region of the spine.

Manjunatha: Lord Shiva!

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

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

Mazira: A kind of musical instrument of India!

Meenakshi: A Goddess of India worshipped in the city of Madurai in the Tamil Nādu state of India.

Moksha: Moksha means salvation or freedom from the cycle of life and death for any creature. As per the ancient Sanskrit texts, this is possible only for humans. Moksha is not feasible for other creatures, including celestial beings and demons.

Mudra: A special yoga gesture!

Mookambika: A Goddess worshipped in India.

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Muladhara chakra: The energy center located at the base of the cerebrospinal system, halfway between the anus and the genital region.

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

Nadis: Subtle channels of energy!

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

Nadi sodhana: Pumping out the impurities from the subtle energy channels!

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

Navratri: It means nine nights. However, these nine days are a festive season for Hindus in India. Usually, many serious devotees observe fasting during this period. This period is for worshipping the supreme cosmic power or the divine as Mother Goddess as per the tradition of Shaktas or energy worshippers.

Ojas: When people practice celibacy, sex energy converts into this substance. It is supposed to be climbing up the Sushumna Nadi or the central channel of the spine. As a result, it gives people a powerful aura to attract the masses. Wherever a person is seen in society displaying extraordinary genius and impacting a large population, it is due to the power of these substances!

Padmasana: The lotus posture of the asana!

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

Parashakthi: The supreme primordial cosmic energy!

Parayanam: Recitation!

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

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

Pranam: It simply means salutations. People in India use this word while greeting elders or venerable persons in society, usually accompanied by both palms, standing or kneeling. Sometimes prostration of the body is also done on the ground.

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

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

Puja: Worshipping ceremony in India!

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

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

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

Rishis: Sages of India!

Sadhana: It is the voluntary practice done by a person tinged with human egoism before kundalini energy has been awakened in their body.

Sadhan: It is the phenomenon of involuntary practice inside the human body, mind, and external daily life after kundalini energy has awakened.

Sadhak: A practitioner of any yoga or tantric system!

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

Samsara: The worldly existence or life experienced by a human or any other creature. According to ancient texts, it is presumed to be only psychedelic.

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

Sankalpa: It is free will exercised by humans in their minds!

Sakshi bhavam: The state of a mute witness or mindfulness in a human being! It is a term applied to the human psyche.

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

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

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

Shakthopay: The technique used for giving Shaktipat deeksha or initiation. Here, cosmic energy, or the Shakthi, is used as the tool.

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

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

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

Shanthi: Absolute peace!

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

Shaktipat: 'The descent of energy' It is a technique the Order of Shaktipat monks uses to initiate a practitioner into the Siddha Mahayoga system.

Shakti: The primordial cosmic energy!

Shakti Peeta: The primordial cosmic energy center!

Shiva murti: Form of Lord Shiva!

Shri Phal: Coconut!

Siddha Mahayoga: The grand yoga system encompassing all the individual yoga systems after the kundalini energy is woken up in a person. It is the yoga system practiced by 'The Order of Shaktipat.'

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

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

Sushumna Nadi: The subtle channel of energy in the human body's central canal of the spine!

Svadhithana chakra: The energy center is located near the root of the genital region in the cerebrospinal system.

Tamas: One of the three qualities of the mind due to which destruction manifests in all forms.

Tandhra: As per yoga texts, it is a state between the dream state and the waking state.

Tantra: A form of the yoga system.

Tantric: Practitioner of tantra! A form of yoga system!

Tattva: The essence of a thing!

Trishul: The trident wielded by Lord Shiva!

Vaastu: The ancient Indian science about ideal architectural aspects.

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

Vaishnodevi: The Goddess is located in the Trikuta Mountains in the Himalayas in the State of Jammu and Kashmir in India. It is the most popularly worshipped energy center.

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

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

Vishuddha: The energy center is located in the throat region of the spine!

Yogi: The practitioner of any yoga system!

Yogini: The lady practitioner of any yoga system!

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

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(Traceable & Autonomous)

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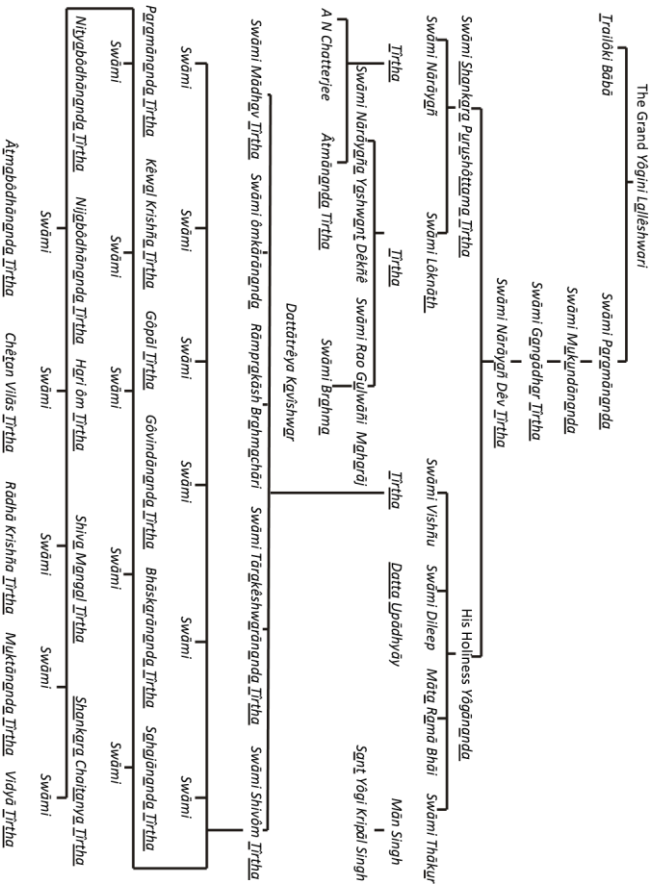
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Monks of the Shakthipāth Order (Traceable History)



About the author

The author is an alumnus of some of the prestigious institutions of India, like Sainik School Korukonda, the National Defense Academy, and the 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 rock climbing and mountaineering. His long journey of more than two thousand kilometers led to a different trip after encountering his Himalayan master on board the same train as a young boy! Unknown to the young lad, God had already scripted his journey long before it began! The author presently serves in the Indian Army and is a Great Grand Guru in the lineage of Shaktipat.

