



Tattvagyan

Yogi Anand Ji

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O Man Endowed with the Self!

You are associated with the effulgence of the Self. You are not ignorant; in fact, ignorance is merely a sheath. If you remove this sheath, true enlightenment will dawn upon you automatically....

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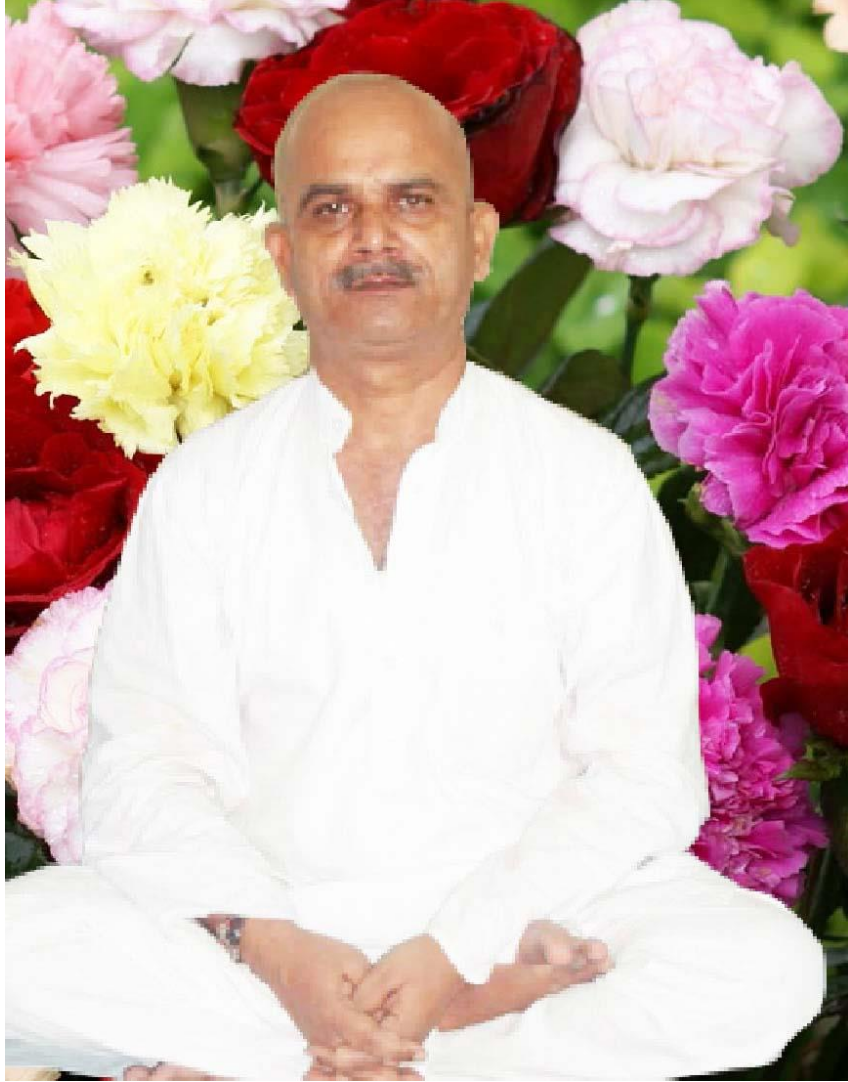
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Yogi Anand Ji

Translator's Note

Heartfelt prostrations and salutations unto the divine feet of our venerable Sadguru Yogi **Shri Anand Ji**, who is an epitome of divine knowledge and wisdom. He has not only himself attained the zenith of divine accomplishments through his resolute and persistent yogic practices, but also has been instrumental in transforming the lives of numerous spiritual seekers. He is a prolific writer having penned down five valuable books on yoga including the present one, which contain incomparable depth of spiritual knowledge comprising the theory as well as techniques to put it into practice. Being in direct contact with venerable Gurudeva for the last quite some years, we feel greatly obliged, indebted and extremely beholden towards him for bestowing his choicest spiritual blessings on us from time to time.

This book is an English translation of the holy scripture 'Tattvagyan' written by revered Gurudev, which contains the pinnacle of spiritual knowledge that he has attained as a result of intense spiritual practice from so many births. With Sadguru Ji's divine blessings, the English translation of his sanctimonious scripture has been carried out by Dr. H. S. Sandhu (Former University Professor, Amritsar, Punjab) followed by meticulous proof-reading by Mr. Anshul Khandelwal (University Assistant Professor, Kota, Rajasthan). Support from Dr. Ravi Kant Pandey (Scientist, Bengaluru) is gratefully acknowledged. Thanks, are also due to Dr. Rajat Dhingra for his proactive coordination regarding the various related activities leading to the successful accomplishment of this pious translated manuscript. We feel blessed for being granted with sacrosanct unique opportunity of virtuous responsibility of this English translation, so that it becomes available to English-speaking audience.

As the book expounds abstruse spiritual truths with frequent usage of allegorical language, its translation proved to be quite challenging. It has been endeavoured to preserve the implication of the text rather than focussing on literal translation. Some technical words from Hindi for which no equivalent English words could be found have been retained as such to prevent any distortion of the true meaning. Such words have been thoroughly described in the glossary given at the end. Short footnotes have also

been used for a brief mention about personalities or common spiritual terms used. While carrying out this sacred task, due care has been taken to keep the translation error-free as far as possible. However, for any inaccuracies that might have crept in inadvertently, we sincerely request your pardon. The sole accountability lies upon us as the translator and the proof-reader. The venerable writer of original (Hindi) manuscript is absolutely not liable for any such unintended mistakes or omissions. In case of any misconception or clarification, his original sacred scripture should be referred to and relied upon as authentic.

It is sincerely believed that this modest endeavour in the form of reader-friendly translated treatise on 'Tattvagyaana' submitted at the sacred and divine lotus feet of our revered Gurudeva would be extremely valuable in meeting the aspirations of existing and potential spiritual seekers and the practitioners alike. Besides, it would go a long way in enabling them to gain immeasurably in the path of their spiritual journey. It is also earnestly hoped that it will serve as immense aid especially to those readers who are not well-conversant and proficient enough with Hindi.

Preface

It is extremely rare to attain *tattvagyan* (true Knowledge). Only very few (spiritual) seekers attain it. The one who has attained this Knowledge has gone beyond the auspicious and inauspicious actions. Then his actions do not become bondage for him. That seeker performs actions with a desire-less attitude. He becomes aware that he is not the body, senses, mind, ego, *chitta* (totality of conscious and subconscious mind-stuff) etc., i.e., he is not the inert matter, but beyond it. Therefore, it is of paramount importance to attain *tattvagyan* for every human being. No person can become *jivanmukta* (liberated while still living) nor can get situated in the Self without attaining *tattvagyan*. *Avidya* (delusional misunderstanding) gets completely destroyed by means of *tattvagyan*. A *jiva* (individual soul) cannot get liberated from the downward-oriented *Apara-Prakriti* (material Nature) which attracts towards sensuality without the obliteration of *avidya*.

Tattvagyan is not the kind of knowledge that can be achieved just by reading Vedic scriptures and other spiritual books. It can be attained only by following the practice of yoga. When the Knowledge of dissimilarity between *Atman* (supreme soul beyond matter which is the source of consciousness) and *chitta* is realised in the state of *Vivek-khyati* (Perfect discrimination), then *tattvagyan* begins to be attained according to practice. It is not possible to obtain *tattvagyan* from Vedic scriptures, listening to the Guru's discourse or by reading other spiritual books. This knowledge (of the scriptures etc.) does not destroy *avidya*, because the *vruttis* (subtle form of thoughts) of *Rajoguna* (subtle quality of activity and passion) and *Tamoguna* (subtle quality of heaviness and ignorance) remain present in the *chitta*. This scriptural knowledge is only helpful in attaining *tattvagyan*. The very purpose of writing this treatise on *tattvagyan* is that people in present time may understand about this rare knowledge as to what *tattvagyan* is actually all about. In the treatise, I have endeavoured to write about animate

and inanimate elements so that practitioners may seek guidance through it; accordingly, a special attention has been given to this.

Appeal

For writing this treatise on tattvagyan, I received inspiration from yogi Sage Patanjali¹. One day when I was writing an article about yoga, I received a message from the seer Patanjali at that very moment, “Yogi! I want to talk to you.” On getting this communication, I stopped writing and sat down in meditation closing my eyes. Sage Patanjali appeared as soon as I closed my eyes. Firstly, I bowed to him; he raised his hand in a blessing posture and spoke to me, “Yogi Son! What were you writing in this notebook?” I said, “Lord! I was writing my own meditative experiences that I get during meditation.” Saint Patanjali spoke, “You fill this notebook with the Knowledge.” I spoke, “Lord! How can I fill such a big notebook with Knowledge; I do not possess it that much.” Sage Patanjali spoke, “Yogi Son! I am telling you to fill this copy with the Knowledge; I will offer you all that Knowledge; would you like to receive the same from me?” I spoke merrily, “Yes, Lord! I pray to you to give me Knowledge. It will be my privilege to obtain the same from you.” Seer Patanjali spoke, “I would surely give you Knowledge. You may ask me whichever subject you require knowledge and information on, I'll let you know. Do you want to ask anything right now?” I said, “No, Lord! I do not have any doubts or questions at this time.” Revered Patanjali spoke, “Okay, whenever you have to ask anything about yoga, just remember me, I will explain to you.” I said, “Lord! Kindly specify the time so that I may ask you only then in order to avoid any disruption in your *samadhi* (a superconscious state of very deep meditation).” Sage Patanjali spoke, “You may ask at any time about yoga. You should have so much of Knowledge that you may go on writing as and when you begin writing; and when you start speaking, you should be

¹ **Patanjali:** He was great yogi of ancient times who attained the highest spiritual state and is currently present in *Parā-Prakṛti*. He established contact with the writer of this book in a subtle form and told him divine secrets.

capable to keep on speaking. Have I said rightly?” I said, “Yes, Lord!” Seer Patanjali spoke, “I shall surely help you.” I bowed to him and then he disappeared.

Dear readers! I used to obtain knowledge on yoga as and when required from the great yogi, sage Patanjali. He shared with me a lot of knowledge about *Kundalini* (subtle power present in every living being). Now, I am writing this treatise only through his inspiration. It has been written according to my own practice of yoga. During the course of practice, I had no direct guidance in person. I have traversed this path myself through my own knowledge. Sometimes, adverse circumstances used to confront me while progressing forward on this path. But I used to cross over these barriers of unfavourable conditions by enduring, or at times I used to take guidance from the subtle divine powers. While writing this treatise, my state is that of a jivanmukta. However, I am facing a little difficulty while writing because I have to become extrovert myself as to figure out what should I write and what words should I use in the treatise. I cannot write this article without being extrovert, because I have become entirely introverted by having attained the jivanmukta state. But the article cannot be written by being in an introvert state; therefore, I have to sequentially make the ego, intellect, mind, senses etc. extrovert. I am not able to remain in the extrovert state for a longer time as I go into the introvert state automatically. The state of becoming extrovert and introvert, which keeps occurring back and forth, causes a barrier for scripting the article. Anyway, I would strive to remain extrovert as much as possible while writing, so that seekers may receive guidance from this treatise as per their need.

I had started the practice of yoga in September 1984. Then on February 17, 1985, I took initiation from my venerable Guru by going to her home (Miraj, Maharashtra). I continued practising yoga under her guidance. At that time, I had a job in Delhi. Later, I left my job in January 1987 and came to my native village, Kanpur (U.P.). After arriving, I started practising yoga very rigorously. There were a plethora of domestic and social barriers, but I never bothered about those

obstacles and nor even deviated from the path of yoga. Sometimes, I would go to my revered Guru as and when required. She used to guide seekers from her home only during those days. In July 1991, construction of the venerable Guru's hermitage had begun near Miraj. At that time, she chose me for overseeing the hermitage. I began staying at Miraj hermitage from July 1991 onwards and used to practise yoga regularly over there. After that, I started doing rigorous spiritual practice through which I started getting success in yoga expeditiously.

However, differences between my revered guru and me began to emerge in July 1992. The reason for this was of my own practice of yoga itself. At one time, an obstruction occurred in my practice of yoga due to her guidance. But she told me that I myself am the cause of this hindrance and used quite unkind words. I was pained to hear all that. Then I established contact with *tattvagyani* (one endowed with tattvagyan) yogis of the subtle realms and prayed them to guide me. I practised yoga under their guidance for a few days. I could make out that my revered guru would not be able to guide me any longer. She used to attach importance to Guru's grace for everything, but I used to emphasise the importance of self-efforts. For some reason, I remained in the hermitage but stopped taking guidance from her. By then, my kundalini had stabilised after traversing its path. Now, I wanted to know further. At that time, in March 1993, I began to receive a message from *Brahman* (Supreme Being) during samadhi (superconscious state of deep meditation) that my guide is in North India, and I should leave that place at that time. I left Miraj hermitage in April 1993 and came back to my native village, Kanpur (U.P.). That is where I guided an 11–12-year-old boy about the practice of yoga. In just 5½ hours, this boy attained a high position in yoga because he was a great yogi in the previous birth. The same boy then started sharing vital information with me about yoga. I obtained lot of information relating to yoga. After some time, the boy got indulgent in the material world to endure his remnant *karmashayas* (remnants of actions whose

fruits have to be endured). I started practising outside my village by building a hut there. That is where I attained tattvagyan. It is the same tattvagyan that I am writing in this treatise.

This is the third book which I am writing. Earlier also, I have written two books. My first book is '**Sahaja Dhyana Yoga**'; the second one is '**How to do Yoga**'. Readers should first read both these books respectively because these three books can be considered as parts of a single book. It has been written in three parts because it was not possible to write the entire treatise in one-shot. When readers read all the three treatises respectively, the subject of the yoga of meditation will be fully understood. The seekers who are practising the path of yoga of meditation or who want to know about this subject, they must read all the three treatises sequentially. All of them have been written by me based on my own practice only. In these, it has been written as to what kind of experiences seekers get during meditation from the beginning to the state of getting situated in the Self and what meanings they carry. Besides, a plethora of various types of information has also been provided so that the seekers may be able to get guidance.

Tattvagyan is such a deep subject that it is almost impossible for a seeker like me to write an article on it. Nevertheless, I am attempting to write down on it. I am a trivial seeker having modest knowledge, so a lot of errors might have crept in while writing this article. It is, therefore, appealed to the knowledgeable readers that I may be excused for such errors. Tattvagyan cannot be attained without practising yoga, no matter how much a person becomes equipped with bookish knowledge, how much anybody proclaims himself to be a religious scholar, whether anyone walks away from one's home to jungle or other places by being estranged, or whatever he may call himself to be stoic, even if one is verily a god, what to talk of a human being. Tattvagyan is not attained with worldly knowledge, because *avidyā* can be destroyed by samadhi only, not otherwise. The pile of sins is burnt to ashes through the yogic fire and when the practice is at its

peak, tattvagyan is attained. *Kaivalya* (state of liberation) is attained through tattvagyan only.

O Sons of Nectar! Wake up! How long shall you wander in the darkness of ignorance? Already you have strayed a lot; no one is yours in this painful ephemeral world. The whole of this world is a mere illusion. Do not consider this illusion a reality. In reality, you are indestructible conscious entity. Realise your true Self. Your Knowledge of the Self has been sheathed by avidya. Smash and destroy the cortex of this avidya through rigorous practice; then you will find yourself situated in your own Self and see that you yourself are the father of this whole creation as also its ruler. May you be triumphant! May you be triumphant!

-Yogi Anand Ji

Table of Contents

Sr.No. Name Page

First Chapter

1.	Importance of Yoga	1
2.	World	17
3	Nature	55
4.	Gunas	82
5.	Chitta	93
6.	Sufferings	114
7.	Karma	126
8.	Kundalini	136
9.	Siddhis	161
10.	Samadhi	173
11.	Jivanmukta	209
12.	Ritambhara-Pragya	228
13.	Vivek-Khyati	238
14.	Para-Vairagya	242
15.	Tattvagyan	247
16.	Brahman	277
17.	Moksha	290

Second Chapter

Year 1999

18.	Some Experiences during the State of Samadhi	312-318
-----	--	---------

Year 2000

19.	Blessing of Attainment of Tattvagyan by Primordial Divine Mother, Barrier Broke Down, The Highest State of Sabija Samadhi, The Three Gunas, Discriminatory-Knowledge in the form of Stable, One Atman Several Chittas, Ahamkara	319-327
-----	---	---------

Year 2001

20. [Renunciation of all Objects](#), [Grace of Mother Kali](#), [All the Four Bodies](#), [Nature](#), [Occurrence of Rain of Righteousness](#), [Got Liberated from Bondage](#), [Direct Perception of Asmita](#), [Emergence of Ritambhara-Pragya](#), [Vision of Ritambhara-Pragya](#), [The Three Gunas Causing Chitta's External Transformations](#), [Ground of Chitta](#) 328-338
21. [Direct Perception of the Fundamental Elements](#), [Direct Perception of Ordinary and Special forms of Prithvi-Tattva](#), [Direct Perception of Ordinary and Special forms of Jal-Tattva](#), [Direct Perception of Ordinary form of Agni-Tattva](#), [Direct Perception of Special form of Agni-Tattva](#), [Direct Perception of Ordinary form of Vayu-Tattva](#) 338-344
22. [Direct Perception of Ritambhara-Pragya](#), [Prithvi Tattva Jal-Tattva and Agni-Tattva Inside Vayu-Tattva](#), [Direct Perception of Ordinary Form of Akash-Tattva](#), [Direct Perception of Asmita](#), [Direct Perception of the Three Torments](#) 344-350
23. [Direct Perception of Special form of Vayu-Tattva](#), [Direct Perception of Special form of Akash-Tattva](#), [Congnizance of Fundamental Elements](#), [Union of Apara-Prakriti and Para-Prakriti](#) 350-359
24. [Shivling Symbolizing Universe](#), [I Ate Apara-Prakriti](#), [Vivek-Khyati](#), [Introversion of Chitta in Ishvara's Chitta](#), [Perception of Death](#), [Gross Body has Become Useless](#), [You have to Do Some Tasks of Nature](#) 359-369

Year 2002

25. [Sound of Engine](#), [Bamboo](#), [Sound of Engine](#), [Vision of Ritambhara-Pragya](#), [Sound of Engine](#), [Bamboo](#), [Sound of Engine](#), [Bamboo](#) 370-376

Year 2003

26. [Adishakti Mantra Provided by Lord Shiva](#), [Apara-Prakriti Tantamount to Having Vanished](#), [Apara-Prakriti as a Companion](#), [Nature Appearing as Goat](#), [You have Become a Tenant Now](#) 377-383

Year 2004

27. [Become Simple, Motion of Millstone, Vayu-Tattva Towards Merger into Akash-Tattva, Direct Perception of Three Forms of Pragya, Structure of Apra-Prakriti, Divine Vision, Situated in Akash Tattva, Transformation of Gross Body into Divine Light](#) 384-393
28. [Beginning of Evolution of Thousand-Petalled Lotus \(Sahasrara Chakra\), Unfolding of Thousand-Petalled Lotus, Thousand-Petalled Lotus Became Fully Developed, Attainment of Appearance and Powers Similar to those of Ishvara](#) 393-402
29. [Boundaries of Apra-Prakriti, Karmashayas situated in the Form of Egg got Destroyed, Sure to be Liberated from Karmashayas](#) 402-404

Year 2005

30. [Infinite Universes in the Body of Lord Hari, Blessing of Lord Hari, Maya Showed her True Nature, You are Perfect, Purification of the Ground of Chitta, Gross World Equivalent to Having Disappeared, Thousand-Petalled Lotus, The State of Supreme Peace, Final Limit of all Religions is Same](#) 405-412

Year 2006

31. [Kiln, Boat, Arrow, Hole on Chitta's Ground, I over Shivling](#) 413-417

Year 2007

32. [Vision of Saguna Brahman \(Param-Shiva\), Kali-yuga Apologised to Me, At the Higher State](#) 418-421

Year 2008

33. [Bitten by Serpent, Bamboo, The Cycle of World, Arrow, Param-Shiva and Para-Shakti Seated together on Thousand-Petalled Lotus, I as Lord Shankar, Make a Resolve to Awaken all Dormant Powers, Goddess of Forebearance, Should You be Provided the State of Shivatva](#) 422-428

Year 2009

34. [Performing Actions by Inspiration of Goddess of Nature, Direct Perception of Chitta, I Got Seated over Sahasrara Chakra and Ahamkara, Became Situated over Thousand-Petalled Lotus, Thousand-Petalled Lotus, No Idea Where the Existence of World Vanished, Practise Equanimity, Yogi! You are a Sage](#) 429-435

Year 2010

35. [Beyond Chittakash, Offer Your Life to Me, All Living Beings are Part of You, Slight Noise](#) 436-439
36. [Bestowed with the Title of Yogi, Descent of Para-Prakriti, Imbided the Whole Universe, The Whole Universe is Revolving around Me, Virtues of Brahmarshi have Started Accruing in You](#) 439-442
37. [Being Devoid of all Desires, Countenance of Apara-Prakriti, I Near the Highest State, Akash-Tattva, Pressed Apara-Prakriti under My Head](#) 442-446
38. [I Went Across the Hole, Fickleness of Chitta Calmed Down, Supremely Calm, O God! Forgive all These, I Myself am the Tree of Creation, My Physical Body is sustained by the Momentum of Destiny, Jivanmukta State Got Matured](#) 446-453
39. [Perfection in Anvaya Yoga, I am Shepherd, Engine, Boat, Ritambhara-Pragya, Hut, Vagina, Orifice, Upside-Down Tree, Dharmamegha Samadhi](#) 453-461
40. [At the End of this Treatise](#) 462-464

Chapter I

Importance of Yoga

Yoga is the only means for the attainment of Brahman. In the Gita², Lord Krishna says to Arjuna³– “O sinless Arjuna! In this world, I had previously narrated two ways in the form of sage Kapil and Hiranyagarbha⁴ in ancient times. The method of Sankhya Yoga⁵ expounded by sage Kapil is through knowledge, and that of Karma Yoga explained by Hiranyagarbha is by the selfless actions. The proponent of Sankhya Yoga is sage Kapila, and that of Karma Yoga is Hiranyagarbha. Although these two, Sankhya Yoga and Karma Yoga, have been described by different names, they are actually the same only. By following any one of these two, one is able to get the fruits of both. The followers of Karma Yoga also attain the same God which is attained by the followers of Sankhya Yoga. The one who knows Sankhya Yoga and Karma Yoga as the same knows the real Truth. O Arjuna! It is difficult to follow Sankhya Yoga without taking recourse to Karma Yoga.”

Dear readers! Just as none of the three *gunas* (intrinsic attributes present in everything), *Sattvaguna* (subtle quality related to lightness and knowledge), *Rajoguna* or *Tamoguna*, can begin its activities independently without the support of the other two, likewise, knowledge, worship and actions expect the help of one

² **Gita:** It was a sermon given by Lord Krishna to Arjuna before the beginning of the battle of *Mahābhārata* to remove his delusion containing the highest spiritual principles for the benediction of all humans.

³ **Arjuna:** He was a great warrior in the battle of *Mahābhārata* and a friend of Lord Krishna. Before the battle, Lord Krishna gave the sermon compiled as *Bhagavad-Gītā* and showed His cosmic (*virāta*) form to him.

⁴ **Hiranyagarbha:** Another name for Lord Brahma

⁵ **Sāṅkhya Yoga:** It is based on the philosophy of how Nature is constituted of different elements and the use of intellect to transcend the bondages of Nature.

another in their respective tasks. In Sankhya Yoga, knowledge is predominant and the action and worship are secondary. Karma Yoga has the primacy of action. Sankhya Yoga passes through a straight and challenging path, whereas Karma Yoga goes through a little bit curved path in the middle. Both of them start from the same place and eventually meet at the same place.

In Karma Yoga, *yama* (moral conduct), *niyama*⁶ (spiritual observances), *asana* (posture), *pranayama* (breath control) and *pratyahara* (internalization of senses) are the five external means; and *dharana* (concentration of mind), *dhyana*⁷ (meditation), *samadhi* are the three internal means. *Dharana*, *dhyana* and *samadhi*— all these three are the external means of *Nirbija* (seedless) *Samadhi*⁸ (the highest form of *samadhi*). The internal means of *Nirbija* *Samadhi* is *Para-Vairagya* (transcendental dispassion), by which even the *sattvic* (having predominance of *Sattvaguna*) *vritti* of *Vivek-khyati*, which enables cognition of *Atman* separate from *chitta*, also gets inhibited leading to the benefit of getting situated in the *Self*.

The first five external means of Karma Yoga are the same for Sankhya Yoga too. However, in Karma Yoga, one becomes introvert through *dharana*, *dhyana*, *samadhi* by fixing attention on a particular object; whereas in the case of Sankhya Yoga, one becomes introvert without taking recourse to concentrating on any object. In Sankhya Yoga, instead of *dharana*, *dhyana* and *samadhi*, both the *chitta* and its *vrittis* are composed of three *gunas*. That is why *gunas* are acting in the *gunas*. With this spirit, *Atman* has to be seen distinct from *chitta* as the non-doer and only in the pure form. It is the *sattvic* *vritti* of the *gunas* in the form of *Vivek-khyati* that enables *Self-realisation*. In this way, upon the inhibition of this *vritti* by *Para-Vairagya*, one gets situated in *Atman*.

⁶ **Niyama:** These are the regulations prescribed for a practitioner of yoga which help in purification of mind.

⁷ **Dhyāna:** A state of inwardness of mind where thoughts scantily arise and the mind remains withdrawn within.

⁸ **Nirbija Samadhi:** The highest form of *samādhi* which is attained when there remains no *karmāśhaya* in the *chitta*.

Yoga is beyond all religions and debates. Yoga teaches as to how to attain the Knowledge of reality through one's own experience and leads people up to their goal. Nowadays, there are various kinds of misconceptions about yoga. It is, therefore, imperative to understand the real form of yoga. Moving from gross matter to subtlety, i.e, from being extrovert to becoming introvert is yoga. During external conduct, we remain extrovert by means of vrittis of chitta. The more the vrittis become extrovert, the more the amount of Rajoguna and Tamoguna will keep increasing in them. On the contrary, the more the vrittis become introvert, the amount of Rajoguna and Tamoguna will decrease correspondingly, and the luminosity of Sattvaguna would keep increasing. When no vritti remains in the chitta, then pure Atman alone will be left. Some people do not want to practise yoga because they consider their household life to be an obstacle in the path of spirituality, and as such do not want to leave the household life. Household life is not bondage, nor is even it necessary to leave it for practising yoga or attaining God. You can do yoga even while leading your household life. Therefore, 'Sahaja Dhyāna Yoga' has been said to be useful for householders. My yoga guru from whom I had learnt yoga herself lived as a householder. She practised yoga being in her family and also guided hundreds of disciples. In fact, your family is not your bondage; rather the *samskaras* (subconscious impressions) of your past actions situated in the subtle body is the real bondage. These samskaras are from your innumerable previous births. You have to go beyond the bondage of samskaras situated in the chitta, not from the bondage of family. Wherever you may go, these samskaras will remain with you. So, it is good to practise while remaining in the household itself.

Various measures have been proposed to achieve the supreme state of Kaivalya, but it is not easy to attain that highest position through all those measures. The state of Kaivalya can be easily attained by yoga of meditation. The very purpose of human life is to attain the state of Kaivalya. On attaining Kaivalya *moksha*

(salvation), there is utter absence of all sufferings. Non-occurrence of the re-emergence of miseries after their decline is called absolute disencumbrance of sorrows. On attaining Kaivalya moksha, the jiva does not have to undergo the birth, death, grief and geriatric pain again.

The knowledge gained from the scriptures and books is not real knowledge, because tattvagyan cannot be attained by reading scriptures and books. Such knowledge, therefore, will be called knowledge associated with avidya. Tattvagyan cannot be achieved without the practice of yoga. The knowledge that an ordinary person has is that of illusion only. Knowledge is said to be the one that destroys ignorance, but if the same is obtained by listening and reading, it does not affect ignorance. Unless tattvagyan is attained through the practice of yoga, ignorance (avidya) remains intact. Knowledge and ignorance are opposed to each other. A place where there is Knowledge, ignorance can never be there, just as darkness cannot stay in front of the light. The same is true in the case of Knowledge and ignorance. A jiva cannot get liberation nor can get rid of the sufferings with the knowledge obtained from the scriptures or books. However, by attaining tattvagyan through practice, jiva can be completely liberated and become free from the bondage. Nowadays, people begin considering themselves as enlightened by reading the scriptures. Such an illusion they create themselves only. It is also written in the scriptures that there is no other simple way of attaining tattvagyan except through the practice of yoga. Tattvagyan is attained only by the practice of yoga, and yogis attain the rare liberation from the same tattvagyan.

The human body is like a small form of the Universe. Due to being a diminutive form of the Universe, the same powers which are present in the Universe exist in the human body in their specific places. Now, it is up to a person whether he explores those powers present within his body or not. If he searches for these powers, then they will definitely be attained. If he does not search for them, the

human body will definitely be destroyed one day or the other. So if a person does not take advantage of these powers, then he is himself responsible for that. These powers remain in a dormant state. The place where these powers exist is called *chakra* (seat of spiritual powers) or lotus. These chakras⁹ remain closed in the body of an ordinary person, i.e., they remain inactive. It is necessary to practise yoga to make them functional or to bring the powers in an awakened state. These power centres (chakras) cannot be operational without the practice of yoga. The person in whom these power-centres are activated and become energized gets higher class abilities and he starts getting knowledge beyond the senses. Among these chakras, there are two chakras at the top which when energized, one becomes aware of the mysteries of the Nature, and the seeker begins to have cognition of his true Self. Till now, he was considering himself to be a human body only and had been limited only up to the human body. But now, through the practice of yoga, when the upper chakras become active, he realises himself as conscious and pervasive. Therefore, every human being should harness the real benefit of acquiring this human body so that his life may evolve and progress.

Knowledge gained by listening to discourses and reading books comes under the purview of intellect, but tattvgyan is attained in a state beyond the intellect and ego. In the higher state of Nirvichara (thoughtless) Samadhi when pure *Pragya* (supreme wisdom) arises, the yogi attains knowledge of the true form of Nature's fundamental elements in that pure *Pragya*. It is natural to have complete Knowledge about Nature after gaining the Knowledge about the fundamental elements. The yogi then very well understands that he is not an inert substance, i.e. not the body, senses, intellect, ego or the chitta. When all this is known, the yogi separates himself from the inanimate matter. As soon as he gets separated from inert matter, he gets himself situated in the conscious Self. We all consider

⁹ **Chakras:** Energy centres present in the subtle body and lying dormant in an ordinary human, whose activation leads to higher spiritual growth.

ourselves to be an inert substance. By practice of yoga, we have to separate ourselves from inanimate matter. As soon as we separate ourselves from inanimate matter, we will get situated in our true conscious Self.

We cannot get situated in our true conscious Self until we do not recognise the true essence of Nature by tattvagyan, as we have been considering ourselves as gross body out of ignorance. It is, therefore, imperative for all of us to attain tattvagyan. As long as one does not attain tattvagyan, until then he will be subjected to birth, senescence and death in this world. Let me also clarify that every seeker cannot attain tattvagyan, because it is achieved in the last birth after a lot of rigorous spiritual practice of many births. The one who has attained tattvagyan does not reveal himself in the society, rather lives secretly. Nowadays, there is an abundance of preachers. A large crowd gathers during the sermon, but that does not mean that the speaker is a *tattvagyani* (a person having tattvagyan). A tattvagyani has nothing to do with the glory, splendour etc., for he has already renounced everything.

Nowadays, many saints, sages and preachers give a lot of discourses on tattvagyan and illustrate it with examples from various viewpoints. If the preacher is asked whether he has attained tattvagyan by practising yoga himself, then perhaps he would become speechless. Tattvagyan is not something that can be read and memorized, and then be started preaching to others. Neither the speaker nor the listener will be benefitted from this, because ignorance is not affected by saying and hearing about tattvagyan. Ignorance remains intact in the chittas of both of them. However, the nature of tattvagyan is such that anyone who attains this knowledge can never remain ignorant any longer, for tattvagyan is opposed to ignorance. They cannot exist together just as the light and darkness cannot co-exist.

The practice of yoga is extremely vital for spiritual development in human life, but yoga cannot be practised without renunciation, which comes as a result of dispassion. The practice of yoga increases mental power of the practitioner. Will-power accrues by deliberately restraining the desires. Then, by that power, a person can do whatever he wants. Welfare of society is not possible without the accretion of mental energy. Accumulation of mental powers is achieved through the practice of yoga. Lower-grade desires are stopped by this; then higher-class wishes are developed. These wishes are related to mental satisfaction rather than physical pleasures. These are helpful in the practice of yoga. When the attainment of tattvagyan becomes the aim of a seeker, then it gives him eternal peace. So, the seeker has to renounce not only the pleasures, but also renunciation itself. For the attainment of tattvagyan, he should not exercise extreme severity in practice. Any kind of absolute stringency increases pride in the seeker, so he should adopt the middle path. As long as Lord Gautam Buddha practised very arduous yoga, he did not attain tattvagyan. When he stopped doing severe practice and adopted the middle path, then only he attained tattvagyan.

The goal of a seeker is to gain spiritual peace or to obtain moksha. As long as he does not realize the impermanency or the real nature of the world beset with sufferings, his mind keeps hankering after worldly objects, no matter how much he might try to stop the mind. When a person comes to know about the world's sorrowful nature and impermanency, then he easily gets detached from the world. Then one doesn't need to make efforts to stop the mind from getting entangled in worldly affairs. The mind of a person is slave to practice. As long as the seeker does not practise yoga regularly, his accumulated desires will not be wiped out, nor will he get permanent peace. A person with extroverted vrittis can gain worldly success, but he cannot get spiritual peace. The mental unrest of a person keeps on increasing when he continually getting closer to death. Nature itself begins driving the person in the old age for renunciation. That person is fortunate

who is able to develop the wisdom for the abandonment of his ego at a young age.

Since the path of yoga is difficult, its practice appears to be impossible to all in the beginning, because the power of activity of ignorance continues to keep ordinary nescient persons who consider themselves to be the body entirely under its control. Therefore, ignorance tries to obstruct the seekers on the path of yoga because yoga is opposed to avidya (false knowledge). At the time of practice, the seeker himself sees that his body, *prana* (subtle life energy) and mind put enormous obstructions in his way. If the seeker accepts this goal and is ready to face the upcoming challenges in the course of practice, leaves the bondages behind and get set to achieve the aim, then it is certain that he would surely achieve his goal. Sage Veda-vyasa* says, “The feeling of mineness is the root of misery, and its absence itself is the total absention of sorrows. Being devoid of the feeling of mineness leads to detachment; yoga comes from detachment, tattvagyan arises from yoga and a person gets liberation through tattvagyan.” Thus, it is clear that the practice of yoga is an essential duty for the one seeking moksha. The entire human race has the right to practise yoga. Everybody should do practice for his development and upliftment. In the waking state, a person can only do physical development through his body, but by practising yoga, he can actualise his subtle and subtler evolution and get situated in his conscious Self. Poeples go after materialistic progress to get rid of sufferings, but they are not able to do away with the sorrows, because the samskaras of tribulations are situated in their chitta in the subtle form. So, how can one get rid of them! Until a person does not actualise his inner development from the physical state to the subtler state and gets situated in the conscious Self after that, he cannot get rid of the sufferings. Thus, the practice of yoga should be made part of life by the human race in order to do away with the sorrows, so that eternal peace may be attained by getting rid of the miseries completely.

For attaining tattvagyan, there is no need of anyone's grace, because no one's blessings can help in achieving tattvagyan. Attainment of tattvagyan requires spiritual practice since many births; then in the last birth, tattvagyan is attained. The blessings and kindness of a seeker's parents and close relatives cannot help in tattvagyan. God does not shower any blessing, nor does He put any obstacle in anyone's tasks. Only guru's grace and blessings can be helpful in tattvagyan. It should be noted that the guru only provides guidance. This guidance should be considered as grace and blessings, because the practice of yoga has to be done by the seeker himself. For the attainment of tattvagyan, only that person can provide guidance who himself has accomplished tattvagyan. Currently, it is very difficult to tell where to find a tattvagyan, because such great men keep hiding their competence. Most of the yogis who are at the post of guru have not attained tattvagyan themselves. Even then, such people start calling themselves tattvagyanis. Some even begin proclaiming themselves to be an incarnation of God; this is their sheer ignorance. It is impossible to tell the capabilities of such yogis. Most of the yogis start considering themselves perfect when they have the vision of a burning flame in their heart during samadhi. They believe it to be the true form of Atman, but it is their ignorance. The reality is that the flame that appears inside the heart is actually a sattvic vritti of the chitta. During samadhi, these types of visions begin to appear through the vrittis of chitta situated on the ground of *ahamkara* (root ego). The state of attainment of the tattvagyan is far ahead of this state.

Tattvagyan cannot be achieved by worship or contemplation of God. It is imperative to give up attachment towards material resources and to exercise restraint and practise according to the rules of yoga to attain it. In the course of attaining it, the seeker has to undergo hardships and troubles. Family members and society certainly oppose him. He always has to face such opposition. In such a state, the seeker does not get support from anybody; rather, he has to traverse

his path while enduring the sufferings. Material sufferings that a seeker gets during the attainment of tattvagyan are due to the residual karmashayas situated in his chitta. The remnant karmashayas are extremely troublesome. Because of these very tribulative karmashayas, the seeker has to undergo severe pains while enduring these. People feel blessed on acquiring the power of wealth and muscles, but do not make any effort to achieve tattvagyan. With the passage of time, the power of money and muscle depletes, but for the one who has attained tattvagyan, his knowledge never deceases. The seeker who always continues to strive for the attainment of God and tattvagyan, he no longer remains in fear of any kind. More so, he is not even afraid of death. Only that person fears who considers himself as gross body only instead of believing him as Atman. A tattvagyani lives in this world fearlessly beyond pleasures and sorrows.

In order to attain tattvagyan, one has to give up the attachment of the inert Nature. It is due to ignorance that we are considering ourselves as body, prana or mind. That is why we are not able to recognise our true Self. Because of ignorance, we are considering the body and the world as ours. First of all, make your mind as hard as a thunderbolt. Keep only one goal in your mind that you are to attain tattvagyan. Unless the mind is empowered, the goal cannot be achieved. Now take the sword of sturdiness and detachment, and with this sword, mercilessly chop off relations with those who are your own. In this world, these very relationships are barriers in the path of attaining tattvagyan. Nobody belongs to anyone in this world; yet if you are assuming them as your own, it is your ignorance. All the relationships in this world, whether it is parents, siblings, wife, sons, uncles, grandparents etc., they are none of yours from the outlook of tattvagyan. All of them enjoy the fruits by becoming your close relatives as per the *karmas* (actions performed with a feeling of doership) of their previous birth. When all the jivas enjoy the fruits according to their karmas, then how can they be related to anyone? If a parent thinks that I am rearing my son or have done this

and favoured my son; on this subject, I would say that thinking of those parents is very narrow, because the truth is that every person takes birth according to his destiny. Then, it is the Nature itself which takes care of how he would be rearing after birth. Likewise, if a son serves his parents in their old age, the services are being received as per the samskaras of the parents; the son is only a mere instrument. The same must be understood in relation to everyone. All people should always do duty in a senseless way.

Attainment of tattvagyan should be the ultimate goal in human life. Therefore, the seeker should not accept defeat in the wake of any obstacles. He has to get over all the obstructions. First, understand these obstacles carefully and then try to resolve them. If the obstruction is not resolved, then it is his duty not to waste his valuable time by getting entangled into these barriers, but he should cross those barriers and do not look back, because the main thing is that he should never stop in this path. Instead, he should keep moving forward. The parents must cooperate with their son to let him go on the path of tattvagyan. Most of the parents think that their son should not go on the path of God-realisation, instead should carry forward the lineage tradition. I would only say that it is by far the best to follow the path of attainment of tattvagyan. In the past, there have had been many great men whose propagation of lineage had stopped altogether, because they started practising rigorous practice to attain God.

One should practise yoga under an experienced guide. While practising, rules of the yoga should be followed rigorously. In order to achieve success, it is very essential to be loyal towards guru and Brahman. A seeker should always bear one thing in his mind that it is indispensable to renounce all natural substances right from the gross five fundamental elements up to Nature because the latter is not yours, i.e., it is imperative to abandon the attachment from Nature. It does not mean that you leave your family and go to the forest for practising. All people can do practice by staying in the home, but with the understanding that home is

not yours. You always continue to perform your duties, never relinquish responsibilities. If you get a secluded place, it is still better, because there are no physical barriers when practising yoga in solitude. When the seeker does not consider Nature and materials made from it as belonging to him; then he will not feel any kind of grief when he gets something or loses out. It should be practised firmly. Every person has tied himself to the worldly things and the world so strongly that in abandoning these, he feels sorrow in a subtle way. In such a state, the attachment should be sacrificed through dispassion. Even then if sufferings are not mitigated, then keep enduring the hardships patiently and exhaust them. While enduring these sufferings, the filthiness on the seeker's chitta will start getting destroyed. The more the filthiness gets destroyed, the cleaner the chitta will be, because it is necessary to cleanse the chitta. Tattvagyan is attained only when the chitta is exceptionally pure.

It is very rare to attain tattvagyan; it cannot be attained by everybody. The seeker should do two types of practice to achieve his goal. Firstly, when the seeker carries out practice, it will be known to everyone. After some time, people will come to him, thereby causing obstacles. In order to avoid these disruptions, another way will be useful for the seeker. Secondly, never share with anyone about the practice of yoga, but keep your appearance altered like the imposter, i.e., remain incognito. I have practised a lot in my life secretly, that is how I am sitting on the success ladder today. I told one of my friends several years ago, "I have come to conquer this world, and it would definitely be conquered." That is, Apara-Prakriti will have to kneel before me. I would be the master of this Nature. In the past, I was its master. Considering it to be my well-wisher, I kept stumbling here and there since many births out of ignorance. It never had mercy on me, rather always kept giving enticement for the enjoyments of various kinds. As a consequence of enjoying these pleasures, I got only sufferings, but it will not happen now any more. I have come to know the reality. Dear readers! You

should also try to know the reality of this Nature. It will enable you to be successful in life. The seeker should be practising yoga with steadfast determination and should not do any worldly deed through yoga. Such a rule should be made. Mould your life in such a way that the society feels that you are not a seeker at all. At this stage, you should never introduce and reveal your credentials. Then you should try to learn secretly from the world. You deal like a worldly person in your behaviour in the society. But always remember that you are a seeker and you have to extract knowledge from this world to attain God-realization. Never act in a way that will cause a question mark on the spiritual path. In the scripture Nardopanishad, there is a description of how sage Narad asked sage Sanatkumar, “O revered one! What is the simple remedy for attaining Knowledge of Brahman?” Sanatkumar spoke, “O Narad! Always behave with householders in such a way that they should be looking at you suspiciously, but never do any work that would bring disrepute to the spiritual path.” Narad asked, “O Lord! What will happen by this?” Sanatkumar said, “Householders will condemn you; on hearing condemnation, chitta will get purified. It is essential to have an extremely pure chitta to attain Knowledge about Brahman.”

When one gets direct perception of the special form of a substance through samadhi, then attachment to that substance ceases, because the special form of the matter becomes illuminated by the light of knowledge. Then, on the illumination of the special form of that material, avidya about the matter gets destroyed. On the destruction of avidya, that substance becomes as if destroyed. A seeker must eliminate attachment from the world and worldly materials. In order to eradicate attachment, it is essential to know the real nature of the world. As long as there is no knowledge of the real nature, attachment cannot end. The milk is required to be churned out by various processes to extract ghee from milk. Ghee cannot be extracted without churning. Likewise, true knowledge of any substance is obtained in the samadhi only. Additionally, the seeker will have to

brainstorm his intellect to gain worldly knowledge. Only the seeker whose *Brahmarandhra* (a subtle closing at the top of head) is open should do this work, so that his divine-vision may also help in this task. By divine-vision, one can see the past, the present and the future periods of any human being. But one should not be satisfied with the information received by divine-vision. This type of information cannot end attachment towards any person. Together with knowledge gained by cognition, the attachment towards him can be eliminated.

There are two types of flows in this world. One flow is of the predominance of Sattvaguna, and the other flow has the primacy of Tamoguna. Those humans whose flow of chitta's vrittis is having primacy of Sattvaguna are found to be very few in the world. Some of the people who are of this nature keep practising while hiding themselves, whereas some others even remain unconcealed. Such people keep doing the welfare of this world because they continue to impart knowledge to worldly men and are engaged in the effort to make society oriented towards God. Such holy persons are designated as great men. It is not necessary to know about such men because they keep sharing their knowledge selflessly. Such people duly preserve the system of righteousness. Seekers should try to gain knowledge about the people who are dominated by Tamoguna, because most of the conduct in this world is happening through the primacy of Tamoguna. When there is knowledge of its reality, the mind will not run towards the world over and over again. Gradually, through practice, one would get disinterested towards the world in a subtle way, and the attachment would be getting destroyed. This will help in achieving Nirbija Samadhi. Keep on receiving knowledge secretly from this world until your mind stops getting into it. After some years, a state comes when your mind would get detached after becoming pure and pervasive. I have written these words on the basis of my experience.

The attraction of the world cannot distract a seeker whose will-power is strong like a rock. Even if the lure of the world happens to appear before him, he will

continue to see it as a mere creation of Brahman. This illusive and non-existent world does not have so much potency that could distract a tattvagyan. All the yogis in ancient times who got distracted should have had been in a state prior to the attainment of tattvagyan. Their chitta might not have been completely purified. For the one whose chitta's avidya has been destroyed, the whole world becomes equivalent to having been destroyed. Such great men who are indeed an epitome of Brahman continue to perform activities to preach the world. They are no longer under the laws of the world. They continue to keep Nature under their command by their will-power. As long as the gross body remains, they continue to perform divine tasks and are completely independent. Worldly people cannot recognise them; they do not reveal their identity to anyone. A worldly person remains under illusion on seeing the activities carried out by them. Possibly, some people may not agree with this method of mine. I have written these words on the basis of my success. In order to achieve this success, I had sacrificed the worldly pleasures, and while enduring various tribulations, I was able to attain tattvagyan through rigorous efforts.

In April 1993, my guru said to me, "I have very high expectations from you; in the future, I want to give you some responsibility in the hermitage. You should guide the seekers while being here. You may continue to stay in the hermitage after my demise too, because the seekers over here love you lot." I told my revered guru that my going to North India is pre-determined; the rest of my practice will be completed there only. In future, Nature would get some tasks done through me. A few days later, I came to my home (Kanpur, U.P.). Then in February 1996, I went to Miraj to meet my guru. After coming back, I got her letter. It was written, "You come to the hermitage in Jalgaon and stay there." I did not respond to this letter. In June 1997, I distanced myself from my guru. She relinquished her gross body on 23rd November 2009. She contacted me on 24th

November 2009. I talked to her for 5-7 minutes. But this time too, I did not agree to her wish, because how could I cooperate in the Miraj hermitage in this state!

World

From the standpoint of tattvagyan, this world neither originates nor ever perishes. In this way, only Brahman is always established in Itself. The luminosity of Brahman which is subtler than the subtlest sky element is only a matter of experience. The one who is situated inside the chitta as the omnipresent inner witness can be experienced only by Himself and none else. Just as giant waves exist in the water of sea, so is this world situated in the formless Brahman. Expansion of the perfect happens into the perfect itself. The one who is situated in the perfect, he too is perfect. Only Brahman Itself, who is the cause of all causes, remains present at the time of holocaust. When vrittis are waned through restraint during samadhi, then only the indescribable self-illuminated Brahman remains after the obliteration of the nature of mind. Where does this visible world remain during holocaust? **Answer**– Just as forests never exist in the sky, likewise the whole world never comes into existence in all the three times. Just as the visibly annular shape in a ring of gold does not have any independent existence in essence, rather the gold itself is perceived in that form, in the same way, there is nothing like the ‘world’ in Brahman. What we call the world that is just a form of Brahman. The vacuum in the sky is not different from the sky. Brahman Itself is the world as individual and whole. In all the possible visions and contemplations of the various kind of visible objects, it is Brahman Itself which continues to arise and merge.

The firm and orderly appearance of the world happens because it arises from the supremely pure wish of the Complete (Brahman). It is the omnipresent Brahman who is the substratum of this world. This world is merely because of His existence. The *tanmatras* (fundamental properties of the root elements) of the five fundamental elements are the seed of the world. The seed of the five tanmatras is the power of *Maya* (illusory power of God), which has a direct connection with Brahman, and the same is the cause of the sustenance of the world. In this way,

Brahman, the root cause of everything, is the seed of the world through Maya. On the withdrawal of Maya, only Brahman in pure form is experienced ceaselessly. Just as cities, rivers, mountains etc. are created in a dream without making, similarly this creation of the whole world originates and destroyed over and over again in the grand sky. Just as a dreaming person happens to create a city, river, mountain etc., in the same manner, the conscious Atman creates the whole world. In fact, it is the conscious Atman only in the form of this world. A form which is imaginary, how can that be true? When the five tanmatras are a form of Brahman, hence the five gross fundamental elements originated from these five tanmatras should also be considered as Brahman only.

A city built in the dream seems to be true even though it is untrue. Similarly, the presence of jiva in the supreme conscious Atman alike the subtlest sky appears to be true even though it is untrue, i.e. it appears to be distinct from Brahman even though not being separate. An individual soul imagined in the infinite Brahman considering itself to be a finite small luminous particle starts experiencing itself to be in a limited form, despite being very unique. He begins to consider himself to be having the same gross form that he starts contemplating about himself. For example, a person who sees himself as a traveller in a dream imbibes the feeling of the subtle and gross body by the imagination of the chitta. Just as a body reflected in the water of a well seems to be present inside the well and engaged in activities even though the actual subject is outside, similarly the external objects appears within the chitta as if they have renounced their external form. Likewise, the individual soul situated within the subtle body, which has imagined itself as a small luminous particle, experiences the behaviour of subtle body formed of desires. A soul having subtle body assumes a gross body by imagining grossness in his subtle form. He sees the Universe while being situated within his own imagination. Only according to his own imaginations of place, time, actions etc. within the chitta, the soul having subtle body binds itself in this unreal illusory

world by becoming a producer of different imaginations like names etc. In the illusion of the unreal world, this soul seems to be achieving false development.

Because of the liberation of Brahma at the end of an eon, Brahma of the present eon inevitably does not have any memory of previous birth. Therefore, in the current eon, just as the Brahma is formed out of resolve, in the same way, the world created by Him is also constituted on the basis of determination only. Just as the objects seen in the dream prove to be unreal in the awakened state, in the same manner, the world originated by the imagination of the seer would also prove to be false. Just as death which appears in the dream proves to be untrue in the awakened state, similarly this visible world which appears in the state of ignorance proves to be unreal on the attainment of tattvagyan.

There is utter non-existence of the world in Brahman in all three times (tenses). It is God Himself, who is an epitome of Truth-consciousness-bliss, gets transformed in the form of the world. When there is an absolute lack of this world, then only one Brahman remains. If the world appears to be present, then it is Brahman itself, nothing else. When one attains a restrained state through practice, only then there is a lack of this world; but the absence of the visible world is not possible while chitta remains existent. Therefore, without tattvagyan, visibility cannot vanish. For a tattvagyani, the world is calm and indestructible Brahman only. But the same is having various kinds of *lokas* (subtle realms) when seen by an ignorant person. When this creation is considered to be real as it appears, it leads to downfall; but when it is known to be a form of Brahman, it leads to moksha. By the practice of yoga, this world can be crossed over by conquering the cluster of senses; it is difficult to cross this world by any other deed. Only a practitioner who has become endowed with discretion by means of practice can conquer the senses and obtain the Knowledge of the absolute non-existence of this world.

Atman itself has attained three states, viz. waking state, dreaming state and deep sleep, by its own resolve; body is not the cause for these states. Thus, all three states, such as waking etc., appear due to the presence of Atman only. It is Atman itself which is expressing as jiva, just as the water itself is manifesting in the form of waves and vortex etc. From the standpoint of intrinsic vision, any entity of waves etc. separate from water does not exist. Likewise, a tattvagyani person gets emancipated from the world through Knowledge, but an ignorant person remains engaged in the manifested world. It is appropriate to contemplate Brahman only; what is the benefit of thinking about the visible world? A seed is seen to be transformed through the sequential process of sprouting etc. by giving up its original form, but the same is not true for Brahman. Even without giving up Its original form, It is the root cause of the apparent world as the substratum. Therefore, it is not suitable to compare the seed and Brahman. The seer who sees himself as the sight cannot see his true form. Any person whose intellect is beset with delusion cannot get knowledge of his true nature. For example, the eye is not able to see itself because of being extrovert. In the same way, the seer (Atman) is not able to realize his Self even though he is clean as the sky, because of being extrovert.

All men who act in this world naturally get different types of adversities. Brahman is true; It is eternally true. The visible world is unreal; it is always unreal. So, which other object is there in this world composed of Maya, which is worth mourning? No attachment should be kept towards this unreal world. Human binds himself through attachment. One should remain unattached in this world considering everything to be a form of Brahman. If a person does not perform actions with discretionary intellect, then the power of Maya of the world replete with indulgent substances drives the obsessed men into valleys of disasters. When all the resolutions are properly restrained, then the cycle of world stops. On perturbing the mind composed of thoughts with passion and malice etc., the cycle

of this world keeps moving even on trying to stop it due to its momentum. Therefore, a person should definitely obstruct the cycle of world, which is a form of chitta, with the power of Knowledge gained by practising yoga. The individual soul situated above the wheel of ignorance keeps witnessing the cycle of birth and death of the body, which is more delusional, having a nature of being oriented towards downfall, and appears to have fallen into disasters properly. This body which is originated by the resolution through false knowledge, even though it appears to be real, is actually unreal because anything which arises out of ignorance can never be real. By dissolving the chitta through practice, the practitioner never feels afraid of this world.

This world that is visible appears due to avidya, but the entire fuss of this world is untrue. Prudent men thoughtfully imbibe the real essence, but imprudent men keep arguing and debating. Therefore, every person should make his chitta extremely pure through practice. There is non-existence of any real substance in this manifested world in the origin or its end. On reflection, it can be understood that it has no actual existence even in the middle and hence it is just an appearance. Therefore, tattvagyanis do not believe in this world at all, as it is visible because of eternal passion. This world neither exists in the beginning nor in the end; therefore, it should be considered non-existent in the middle as well. In this world, the most important of all is ego, which has originated from *Vayu-Tattva* (air element); it is a manifestation of avidya. It is due to the ego that a person gets entangled in this worldly trap. Attachment and aversion as well as feeling of mineness etc. facilitate in getting caught in this worldly trap. The subtle essence of God remains covered with ignorance for ignorant people. If one does not want to wander in the illusionary cycle of world, then he should get attached to Brahman leaving aside the deeds which provide worldly pleasurable objects. As long as there is attachment towards external matters instead of having love for Brahman, till then this world, emanated out of resolution, appears.

The tree of this world is originated from the seed of ego. When its seed gets roasted with the yogic fire of knowledge, the tree of the world does not germinate. Whatever is appearing here is all unreal. The world vanishes merely by giving up the considerations and alternatives. A prudent person should sit with detached great men wishing to cross the ocean of this world and realized souls, and reflect upon the nature of this world, what this world is all about, what is its end, origin and essence, and the remedy for getting liberation from it. A seeker attains a lofty state on getting the company of tattvagyanis. This semblance of the world is a reflection of conscious Brahman, then how can one imagine oneness or duality in it? Worldly enjoyments that appear pleasurable should be considered as miseries only. Tattvagyan is a resting place for that traveller who has become extremely tired while walking through the path of this world. An ignorant does not know this world in the same way as a tattvagyani understands it and vice versa. This world is full of miseries for the ignorant, while it is blissful Brahman for a tattvagyani. For a jivanmukta knowledgeable person, the appearance of the world vanishes on the cessation of delusion. In his vision, only Brahman appears to be existent. Just as the burnt thatched ash pile flies away due to wind in unknown directions, similarly the existence of the world vanishes when one gets situated in the Self. A self-controlled person remains awakened in the supreme bliss which is like night for other living beings, while worldly illusion in which the living beings stay awake is like night for a tattvagyani. Just as a blind person does not know about outward forms, in the same way, a tattvagyani does not experience the world. Even if he perceives world, then it appears to be illusionary and unreal. The world which appears to be miserable to the ignorant has no existence in the vision of a tattvagyani. Malevolent intellect does not exist in the view of a tattvagyani; in the same way, there remains no existence of the world as perceived by ignorant people in his eyes. Ignorant people keep considering a tattvagyani as an injudicious person forever.

Substances of dream and imagination are never seen, but they appear to exist due to illusion. On being seen from a rational viewpoint, this world has no existence at all, hence it is utterly unreal. The existence of place, time, activity, distinction, resolution and chitta is nothing but ignorance. They had no separate existence other than ignorance before, nor is it there even now. When enlightenment happens by discretionary reflection, the feeling of the substances having grossness or definite shape subsides. A firm conviction comes that all of these are manifestations of supremely conscious Brahman. In the same way, the feeling of reality of substances of the dream is lost when one wakes up from a dream. When lust wanes, the presence of the world becomes like that of a dream, and then in his view, the world seems to be formed out of resolution only. The subtle passions of that person slowly disappear by and by. In this way, he soon attains moksha by being completely devoid of lust. When one experiences this illusionary cycle of world devoid of grossness by tattvagyan, his lust begins to decline sequentially. On the disappearance of illusion of grossness, when one becomes aware that the world is merely a form of chitta, then conviction of the reality of the world is calmed down as the vrittis of the chitta are inhibited. The nature of the world perceived by ignorant people is not true. Its nature from the viewpoint of tattvagyanis is not a subject of speech due to it being alike matchless Brahman. Thus, the existence of the world of ignorant people has been repudiated here. The world as perceived by ignorant people is associated with beginning and end and is beset with dualities. But from the viewpoint of a tattvagyani, the existence of the world is not possible at all.

This Maya is such that it brings happiness on its own destruction. Its nature is not known easily. When one tries to see from the viewpoint of Knowledge, then it disappears immediately. This Maya which binds the world is very strange. It is unreal but it appears like real. It is real from the viewpoint that world is but a form of Brahman, or is untrue because the world is unreal. One who adopts either of

these two perspectives with firm determination and remains mentally detached seeing the world as an illusion like a dream is never affected by grief. Only the one who considers himself as the physical body made of physical elements and this unreal world steeped in duality as his own sinks into the ocean of sorrows, i.e. the miseries affect him alone. An ignorant person incognizant of his Self is unable to behold the Truth and sees only avidya everywhere. Just as strong pillars hold the dome, the beings immersed in Rajoguna and Tamoguna always imbibe this vast world of Maya. The pure intellect that enables the vision of the true essence appearing like an ignited flame originates only in the mind of those persons, whose sins have been destroyed by association with tattvagyanis and the practice of yoga. However, how can discretion can be generated in the hearts of those animalistic persons whose mind is attached to unreal things?

Avidya appears only due to imagination. There is an absolute lack of reality in it. It betrays ignorant people. Avidya roams in a terrible form just like the severe windstorm of the holocaust, and is associated with an abundance of Rajoguna. It keeps all the realms under its influence. Just as the sky seems to be blue for no reason, similarly avidya also appears without any cause, similar to passengers sitting in a train who feel the unreal motion in trees. When this avidya spoils the chitta, then the people tormented by it remain under the illusion of worldly dream for a long time. Powerful avidya in the form of lust captures the mind immediately, just as a net traps birds. Just as indulgence in sensual enjoyment is opposed by discretionary intellect, likewise avidya of the form passion should also be restrained quickly. Just as stopping the source dries a river, in the same way, the world which is a depiction of avidya becomes equivalent to been destroyed on inhibiting avidya.

Despite being non-existent, avidya is too despicable and is utterly unreal. It has blinded all the living beings of the world. It is indeed very astonishing that it has neither any form nor any shape. It is also devoid of consciousness and is not

getting destroyed in spite of being unreal. It is always rife with intense miseries, equivalent to non-existent and nameless. It has sex and anger as its potent constituents. It takes living beings under its influence due to abundance of Tamoguna, and gets destroyed very soon on the emergence of tattvagyan. Just as dew drops vanish in a moment in sunlight, likewise this avidya gets destroyed instantly on the realisation of Brahman. This avidya is adorned with thorns of deep sufferings and keeps trying to cause the downfall of the ones obsessed with the body. When its destroyer, the desire of realisation of Brahman originates on its own, then avidya begins getting destroyed gradually. The very desire for external objects is called avidya because desire arises due to avidya only. The cessation of all types of desires is called moksha. Moksha is said to be achieved just by absence of resolves. Just as the night disappears when the Sun rises, likewise avidya gets dissolved with the emergence of tattvagyan. There is no avidya in the eyes of a tattvagyani; it is there in the vision of an ignorant only. Brahman, which is the sole reality, has been forgotten, and avidya, which is untrue, is being remembered continuously.

In reality, avidya does not exist, but it has overpowered everyone. There is no real existence of the lifeless body and other such things in this world. The truth is that it does not even have any actuality. They have been imagined by jivas themselves, just like the objects that appear in dreams. The ignorant souls suffer from bodily pleasures and pains. They do not occur to a tattvagyani sage at all, because he has come to know the true nature of Brahman. The body is inert; it cannot experience pleasure and pain. Souls get aggrieved because of indiscretion, which is due to excessive avidya. Avidya is the only reason for all the tribulations; souls experience happiness and sorrows as the fruits of auspicious and inauspicious deeds due to avidya only, like a silkworm which gets entangled in the silk sheath due to ignorance. The mind, being tied down to different types of vrittis of avidya, keeps wandering around in different kinds of shapes like a

rotating wheel. Only avidya is present all around for a being having false vision, who is devoid of tattvagyan. Without realisation of Brahman, the river of avidya (the world) cannot be crossed.

Avidya originates right from the birth and later provides the fruit of cycle of births. It attains its existence in the world since birth and then gives rise to the fruit of perpetuation later. The intellect infatuated by avidya comes from ignorance and provides fruit of ignorance later on. As waves are produced in water, likewise, the ever-varying Nature is manifested by the resolution of Brahman. This Nature is having Sattvaguna, Rajoguna and Tamoguna. The Nature, comprising of different gunas such as Sattvaguna is itself avidya. Going beyond Nature leads to the attainment of moksha. All that appears as the visible world is a creation of avidya and is dependent on the same. The pure component of Nature containing Sattvaguna is *vidya* (true knowledge). Just as bubbles are produced from the water, avidya originates from vidya. These bubbles are then absorbed into the water; in the same way, avidya merges into vidya. The dissimilarity between vidya and avidya is there only due to the difference in viewpoints only; it is not there in reality. Just as water and its waves have the same nature, in the same way, vidya and avidya are the same in essence, not different. In fact, there is nothing like vidya and avidya different from Brahman. By relinquishing the vision of vidya and avidya, what remains is indeed Brahman only. When there is no real Knowledge of Brahman, then this ignorance is called avidya. When true Knowledge is attained, this Knowledge itself leads to depletion of avidya. Vidya and avidya are opposite to each other, like sunshine and the shadow. The unreal imagination of avidya originates in the absence of vidya. Destruction of avidya leads to annihilation of both vidya and avidya. When none of them exist, only Brahman remains. Just as the same sky is prevalent inside and outside in countless pitchers, in the same way, it is Brahman alone which is present in all inanimate and animate objects both inside and outside.

Avidya is extremely powerful. It has been going on since last innumerable births, so it has become so firm. In the genesis and destruction of the body, all the senses experience this avidya only inside and outside everywhere, because the real Knowledge of the nature of Brahman is not the subject of any of the senses. Upon the dissolution of all the senses including the mind, only the real Knowledge of the true nature of Brahman remains intact. How can living beings know the nature of Brahman, which is beyond senses and thoughts! The living beings indeed experience the substances by mind and senses only. When the desire for the enjoyment of worldly substances ceases, avidya begins to perish. The impurity of avidya gets sequentially and gradually destroyed by association with the company of saints, critically reflecting on the inference of scriptures, practice of yoga, and by practising all these means together. Until complete knowledge about avidya is not attained, it seems to be endless. The existence of avidya no longer remains on obtaining complete knowledge about it.

The feeling of considering oneself as body occurs due to the ignorance in an ignorant person. The senses of such a person behave like an angry foe and defeat him, forcibly carrying him away towards ruin. However, the senses of a tattvagyan remain situated in Brahman alone due to his discretion. The senses of that faultless person cooperate with him like a friend and can never lead to the downfall of a knowledgeable person. In Kathopanishad, it has been narrated—“The senses of a person having indiscretionary intellect and fickle mind do not remain under his control, just like wicked horses of a careless charioteer. But the senses of the one who is always having judicious intellect and controlled mind remain under his control like good horses of a careful charioteer.”

The imperishable Brahman resides in all the living beings. But a being develops lowliness because of not having complete knowledge about It. Such ignorant souls breathe in vain, just as air keeps coming out of a blacksmith’s blower. Therefore, the life of a nescient is futile. It is ignorance only that is the refuge for

all sorrows. Which type of hardship is not suffered by the ignorant? Sufferings and momentary pleasures keep coming and going to the ignorant over and over again. The influence of Maya is never destroyed for the ignorant who is obsessed with body, wealth, woman and son etc. An ignorant person keeps on taking birth and dying over and over again in the world. Having aspiration for wealth is nothing but ignorance. The firm belief of the ignorant people, tied to the chains of lust, is not shattered by the sufferings of birth and death from ages. To dive into the world associated with the tradition of happiness and sorrow is the darkness of ignorance only. When a firm conviction related to Brahman that I am not this body arises, ignorance gets dissolved on attaining true knowledge of one's Self. Despite being present in everyone's heart, the true nature of Brahman is not known due to ignorance.

The feeling of ego arising from ignorance can provide a complete introduction to the actuality of ignorance. O ignorant men! For the attainment of moksha, it is needed to utilise all the following three, viz. relinquishing pleasures, reflecting with discretion and striving to restrain the mind and senses. Hence, one should take refuge in Atman soon by abandoning the objects different from Self. The ignorant men in this world are indeed an embodiment of lust only. This lust no longer remains on thinking critically with discretion, but no one reflects on the real nature of this lust. That is why this world has come into being. The expanse of the chitta towards external substances happens due to experiences based on ignorance only. When that experience is known through vidya, then the practitioner does not perceive the untrue matter. Actually, one has imagined the entity of ego within himself out of ignorance, which is not really there. Just as someone seeking darkness with a lamp in his hand does not find it, in the same way, a person having discretion will not find ignorance. The world is experienced by ignorant people only; it has no real existence. Absolutely pure Brahman is present in front of us in the form of the world. Actually, there is nothing like

world here. In such a state, where is the creation, wherefrom did avidya came, where is the entity of ignorance etc.? There is calm, conscious Brahman alone everywhere, because if ignorance is completely understood, it ceases to exist; only the conscious Brahman remains.

The person who is certain of the absolute truth of this world is extremely foolish. If that utterly unwise person is told about the falsehood of the world, this precept does not behold good, because it will not be acceptable to the mind of that person. Without the practice of yoga, the falsity of the world cannot be realized. No matter with how much effort the unreality of the world be explained to an ignorant person, he cannot realise the ultimate Truth Brahman, because he is experiencing the reality of the world inside-out, just as a dead person cannot walk on his feet. Therefore, it is futile to preach the philosophy of Brahman to the ignorant, because he has always experienced himself as body only, due to lack of samskaras arising from austerity and knowledge etc. He had never experienced the Self beyond the world. What I mean to say is that he who is neither absolutely ignorant nor fully knowledgeable, that inquisitive person only is entitled to the precept of the concept of Brahman.

Attachment and feeling of mineness are the causes of infatuation, birth and death of all living beings in the world. Individual souls are associated with attachment and love, and drowned in the ocean of the world. But the one who has become free from attachment and meum, that person has crossed over the world. The person whose chitta is devoid of attachment of worldly objects and is blemishless, is undoubtedly liberated while living in the world. The one whose chitta is attached to worldly objects is bound by strong bondage due to desires. A person devoid of attachment and feeling of mine does not get indulged with doership even while performing ethical deeds for livelihood. Outwardly, whether he does anything or not, he is not a doer or enjoyer in any case. It is only due to the fruits of actions done with attachment and meum in the previous birth that happiness

and misery are attained in the present life, and powerless people, void of the power to move around, keep on dying over and over again. Attachment is of two types: attachment of worldly men and attachment of tattvagyanis. Attachment of worldly men is void of tattvagyan, remains firm in the unreal objects like body and the world repeatedly. Overcome by this attachment, the mind futilely rushes for the pleasure of worldly objects due to their imagined pleasantness. Due to being associated with this very attachment, gods are bound to the heaven, demons to the lower realms and men to this world. It is due to attachment only that countless living beings are getting destroyed after taking birth over and over again. The second type of attachment is that of tattvagyanis. It is because of this attachment that they remain situated in the Self. This attachment originates by discretion through the knowledge of the Self, and it is devoid of rebirth.

In this world, men who behave with the mind laced with attachment always keep experiencing sorrows. Even if they have felt happiness for some time, it gets transformed into sadness eventually. It happens because of the desires full of attachment. All the bunch of miseries that are being seen on Earth have been imagined for the people whose mind is attached to worldly objects. Therefore, all the sorrows encircle people with sensual thoughts. The mind, which is devoid of attachment, calm in all respects and serene is the source of joy for that seeker. One should remain unattached in all visible substances by being situated in Brahman, which is the basis of world, keeping the mind filled with the nectar of Brahman. A person who is situated in Brahman being wholly devoid of all attachments attains a feeling of being one with Brahman. After that, there remains no obligation left for him, whether he does anything in the world or not. Just as there is no contact of clouds with the sky, likewise, the person who is situated in Brahman does not get associated with the fruits of actions, whether he does anything or not. A person should abandon the relationship with the world and

become supremely calm to remain situated in Brahman. The one who has obtained supreme relaxation in his Self, he has attained moksha.

Just as a worldly person does not get indulged in the happiness and sorrow arising out of destruction or preservation of the wealth accumulated in dream, in the same way, a tattvagyani does not get involved in the pleasures and sorrows arising out of actions done with unattached mind. A tattvagyani having unattached mind does not see anything even while seeing with the eyes, as his mind is situated in Brahman. How would a person whose mind is actively engrossed in Brahman look at worldly objects? A tattvagyani having unattached mind does not listen even while listening, does not touch even when he touches, does not sniff even when he smells, and neither closes nor opens the eyes even while doing so. The attachment alone is the cause of the world; the same is the root of desires and all the vrittis; the very renunciation of attachment is called moksha. On the abandonment of attachment, a person gets rid of the cycle of birth and death.

The desire which leads to the perversion of exhilaration and gloom in the attainment and destruction of favourable and aversive things is known as attachment. The vritti in the chitta of jivanmukta tattvagyanis bereft of attachment which ends their rebirth is nothing but pure desire devoid of elation and despair, merely having an appearance like a roasted seed which cannot sprout. Pure desire is indeed lack of attachment. This pure desire remains as long as the gross body is present to endure destiny. Whatever is done by this pure desire does not lead to the bondage of rebirth and death in the world. In a worldly person who is not a tattvagyani, passion is associated with glee and sadness. This passion gives rise to the bondage of birth and death. Another name for this bondage-causing desire is attachment, which is the cause of rebirth. The one, who does not get anxious of sufferings, is not elated in pleasures and is devoid of all expectations, is indeed unattached.

Greed is filled with thousands of improbities. Its nature is sensuality. It seeks pleasure in disparity. Even the slightest touch of craving takes a person completely under its influence, and then leads to his downfall. It is heart-rending and the creator of the world of Maya, cause of misfortune and is an idol of lowliness. It pollutes the heart of a person, leads to great miseries, is associated with countless desires of passion, and has a deep fondness in sensual pleasures. It keeps growing unnecessarily, and is inauspicious and painful. It is never a giver of happiness to a person. It originates from the sheath of infatuation. It begins to calm down when the light of discretion appears, and goes to the sensual people departing from discerning and detached persons. Of the various vices in the world, craving is the only one that continues to give sufferings for an extended period. It puts the person in terrible distresses and shields the light of Knowledge. Craving is a strong cord for binding the men who are entangled in worldly chores; it has tied up everyone's mind. It gets purified by the light of discretion. In the absence of discretion, it remains filthy with ignorance and gets covered with infatuation. Human beings can overcome sorrows by renouncing contemplation of pleasurable objects. Renunciation of the contemplation of worldly objects is the remedy to redress it. Craving is hollow from inside, associated with deceitfulness, full of thorns of sorrows, and has a great fondness for riches and wealth. Tattvagyanis cut off this craving using the sword of discretion. The craving residing in the hearts of humans is sharper than the edge of a sword.

The gross body is made up of bone, blood, flesh etc. containing intestines, excreta etc. It contains a network of nerves, is associated with many types of deformations and finally attains death. People experience pleasures and sorrows through it while indulging in worldly gross substances. It becomes exultant with a little bit of eating-drinking and distressed with the slightest cold and heat. There is none else as virtueless and wretched like this body. It remains active or alive as long as there is a pulsation of prana in the heart. It attains death when pulsation of

prana stops. The relation of this gross body remains with the gross world and the gross matter. It is incapable, helpless, fleeting and dependent on fate etc. This gross body is just an appearance only. It is perceived due to ignorance, so it is called real. In reality, it does not exist; so it is said to be unreal. During a dream, dreamy objects appear to be real, but after coming back to the waking state, those substances are known to be unreal, because they do not exist at all in the waking state. Similarly, the body appears to be real, but it is experienced as unreal upon the attainment of tattvagyan, because in the light of tattvagyan, there is absolute lack of this body. That is why this body etc. which is merely an appearance, are perceived only during the period of ignorance.

This gross body which is continually afflicted by physical and mental illnesses has no permanency. If a stone idol is well protected, it remains beautiful as such for many years. On the other hand, the physical body is destroyed soon, even after being preserved in several ways. The body of dream state being born out of the thoughts does not remain beset with pleasure and pain for a long period, but the gross body, due to being born out of long-term resolve, is afflicted with pleasure and pain for a long time. This gross body, due to being out of resolve, is just not existent nor even has any relation with Atman. Yet, the ignorant jiva continues to feel the tribulations for the gross body. The only reason for this is ignorance only. Just as there is absolutely no harm to Atman when worldly substances such as body originated in the dream state get destroyed, similarly there is no harm to Atman when this destructible device in the form of body, born out of mere resolution, is destroyed. So, mourning for the gross body is nothing but foolishness or ignorance.

God has made two oxen to pull the cart of body in the form of power of mind and prana. The gross body remains alive and functioning by the same power of prana and mind. The jiva bears life and has to suffer from physical and mental distress out of ignorance. Despite being omnipotent, the conscious soul gets deluded that

it is not conscious because of ignorance. Due to this notion, it acquires subservience in this body and becomes devoid of the knowledge of the Self. As long as the bodily instrument of heart keeps functioning, the jiva continues to perform actions controlled by his resolve under the subordination of Nature. When the instrument of heart stops working, this gross body dies. But only the state of equanimity of chitta acquired by the practice of yoga liberates from the grief due to congenial and adverse conditions. Tattvagyanis keep passing time by moving limbs with equanimity of intellect in accordance with divine principles until their last physical body expires.

The sense of doership tends to develop due to ego. There is egotism of performing good deeds as well as wicked deeds. Even the feeling that ‘I do not do anything, God does everything’ is also a form of ego. Incognizant of the conscious Self, the ego superimposes all this onto itself. Under the influence of ego, people remain afflicted by vices such as attachment and malice etc. Due to the presence of the vice of egotism, Maya that fascinates the jiva remains present with its net trap in the night of world. It is only due to ego that peace gets destroyed; it is a great enemy of virtue and equanimous vision. As long as the mind is clouded by egoism, true Knowledge cannot evolve. In such a state, the creeper of greed continues to grow. This ego present in polluted mind ties a person to the bondage of worldliness and gives rise to the infatuation. There would no greater ignorance compared to the delusion of considering oneself as the body. This tree of ego should be uprooted and thrown away by discretionary intellect. Atman, the source of consciousness, is clean like the mirror. One should reflect in his mind as to what is the purpose of being attached to this world. The conception that ‘I am conscious Brahman and there is nothing else other than me’ does not put a jivanmukta person in bondage in the path of attaining moksha. The notion of considering oneself as the gross body is worldly and nugatory. This misconception should be abandoned because it is the greatest enemy of a person

and gives rise to miseries. By contemplating that ‘I am not the body’, a person attains moksha upon the obliteration of all barriers by being endowed with tattvagyan.

Ahamkara is of two types, sattvic ahamkara and *tamasic* (full of Tamoguna) ahamkara. The visions of sattvic ahamkara are very serene. Tattvagyan originates from this sattvic ahamkara. ‘I am subtler than the subtle and beyond all even the perishable substances’, this is the first vision of ahamkara. Also, ‘I am all that exists’, this also is the vision of the sattvic ahamkara. The vision of ahamkara of the practitioner of Sankhya Yoga is always that ‘I am conscious Brahman beyond the inert Nature’ i.e., beyond even subtler than the subtle. The vision of ahamkara of the practitioner of *Bhakti* Yoga (Yoga of devotion) always remains that this whole world is a form of God and I am a part of God, i.e., there is no difference between me and other living beings; we all are similar jivas. Both these above types of visions are of the jivanmukta persons. But the vision of tamasic ahamkara is like ‘I am the body; this gross world is mine and its enjoyable objects are mine’. Because of this lowly vision, this ahamkara gets associated with sorrow, attachment, craving, envy and ignorance. It should be attempted to relinquish this tamasic ahamkara through practice.

By the practice of yoga, realization of the existence of Brahman after renunciation of worldly enthrallments leads to the obliteration of the ego. Until everything is renounced, this ahamkara remains intact. When a practitioner relinquishes everything by discretionary reflection and becomes still, then due to the absence of ahamkara, he gets situated in his Self, i.e., realizes Brahman. One can get rid of the ego by giving up all the luxuries, becoming fearless, giving up the desires of wealth and other things, and on emergence of the feeling of friendship for enemies also. Ahamkara, which is a seed of the tree of this chitta, cannot be cast-off easily despite trying to do so repeatedly. The reason for inability to renounce it is the egoistic misconception of considering oneself as the body. When there is

absolute absence of egoistic attachment of considering the wife, son, wealth etc. as one's own, one gets situated in Brahman, who is an epitome of benediction, peace and enlightenment. On the dissipation of ahamkara by the true knowledge of Brahman, the entire world based upon meum appears non-existent. The jiva associated with ahamkara becomes calm without any hindrance and interruption just by forsaking the ego. When tattvagyan is attained, the whole world including ahamkara etc. calms down; only then can the entire world be said to be renounced like an extinguished lamp which has run out of oil, otherwise it is not so. Giving up actions cannot be called renunciation. Where there is absolutely no value of the world, there is only one imperishable pure Atman, only such knowledge is called true renunciation.

Once the ahamkara is eradicated, the inertness of the world gets uprooted by itself. Just as a mirror becomes blurred due to condensation of the vapour coming out of mouth and then gets cleansed again when the vapour evaporates, similarly the mirror of Atman becomes unclean due to the impurity of ahamkara, but the chitta begins to reflect with cleanliness as soon as the ahamkara becomes calm. When the ahamkara of the practitioner merges with the conscious Atman, then it no longer has a name and form. In such a state, if someone says that I am absolutely pure Conscious Atman, then it cannot be called dualistic illusion. It is nothing but the supreme human pursuit. The person who searches for moksha through ignorance, he is making an effort like a maniac. Ahamkara itself is the entity of ignorance. A tattvagyani person always remains impassive; there is absolutely no feeling of infatuation and ego in him. Forsaking the ahamkara and having become pure like the sky, a tattvagyani person gets situated in his Self forever.

In primordial time at the beginning of creation, when the element of *manas* (subtle form of mind) emerged from Brahma, right then, the karmas of the jivas had also originated according to the resolution of that manas. Karma has originated from

manas only. Therefore, manas and karma, having cause-effect relationship like the seed and the tree, are mutually inseparable. In this world, the occurrence of action has been said to be karma. The body which is the basis of this action was also formerly manas only; i.e., this body being born out of the resolve of manas is having a form similar to it. Similarly, any activity, being the resolve of the mind, is a form of the manas only. There is no such realm where fruits of the actions performed are not obtained. Any deed carried out with Knowledge, whether it is of past life or of this life, the effort for that deed itself is the supreme endeavour of a person; it never becomes fruitless. The manas and karmas of the one who is not tattvagyanis are not destroyed at all. In the absence of any one of them, both become non-existent.

Manas is nothing but a form of resolution, which has originated from the power of Brahman. The manas itself also is endowed with the ability of will power. Just as a virtuous person cannot be without virtues, in the same way, the manas can't be devoid of the imaginative power. The chitta, which is formed merely by resolution, which is full of many types of expansions and is the originator of fruits of actions, has itself expanded into this diverse world pervaded by fantasies of Maya, fear and lust. Whatever the mind ponders, all the organs for performing actions act according to that; so the manas has been called karma. Chitta, ahamkara, manas, karma, lust, avidya, Nature, Maya etc. are the causes for the delusion of the world. Pure *Chetan-Tattva* (basis of all consciousness), by considering itself as the chitta, has itself expanded into the form of world and is known by different names by its own hundreds of resolutions. Pure conscious Brahman Itself is called as jiva in the world.

It is the mind having firm belief that has accepted the existence of the world, which conceals Atman, an epitome of light. The manas is expanding itself through various things having a variety of shapes like the sky, city, vegetation, body etc. The entire expanse of the world is pervaded by the manas itself. Other

than the manas, it is Brahman alone that exists. The mind keeps racing across the whole world through the power of Brahman only. Moksha is attained just by the dissolution of the mind. On the cessation of the activity of the mind which leads to illusion, the jiva is said to be liberated. Then he does not take birth in this world. Therefore, a person should strive to fix his mind in Brahman daily for his liberation, because the mind engrossed in Brahman becomes pure and free of lust. After that, it becomes free of imagination and attains attunement with Brahman. The mind which has become calm through the practice of contemplation on Brahman does not mourn any further. Various kinds of miseries increase due to mind only. By controlling the mind, all the sorrows get destroyed by the emergence of Knowledge, just as a pile of snow melts in front of the Sun. A jivanmukta person beyond birth and death, who has attained supreme peace by restraining his mind through the practice of yoga does not grieve even in the face of biggest problems.

In the eyes of a practitioner who has attained tattvagyan, his mind is also a form of Brahman. The mind of ignorant men is the cause of worldly illusion which leads to wandering in the world associated with birth and death. The great initiative of creation has happened through the manas itself, which is seen in the form of the world. Supremely conscious God, which is a form of the primordial power, is the root cause of the manas and is never destroyed. It is the power of mind that drags into bondage due to attachment in preferred objects and dislike for unwanted objects. Due to the same, this world which is like a dream has been conceived through futile illusion. It does not vanish without Knowledge. The obliteration of mind leads to the attainment of the supreme goal and the same is the remedy for all the sufferings. The indiscretionary mind is the sole cause for great adversities.

The passion of the mind itself is the sole cause of fascination for the jiva. Therefore, it should be endeavoured to cut, uproot and remove it. The mind of a

person is attracted to the trap of lust and becomes extremely helpless. The light of the contemplation by which the attraction of jiva towards cognizable objects is severed becomes unconcealed and illuminating. Whatever has been executed by the mind should alone be considered to be done. Whatever is renounced by the mind should be regarded as abandoned. The mind itself is the world. The one whose mind gets into enchantment is said to be foolish. When manas sees, it becomes eyes and becomes ears when it hears. On smelling, the manas becomes nose and becomes tongue while tasting. While experiencing touch, it becomes the skin. It is the mind itself that turns an enemy into a friend and a friend into an enemy. The manas has created the senses within itself. The manas manifests itself as senses and vice versa. Thus, both are alike each other. But out of the two, manas is superior, because subtle sense organs have been originated from the manas and not the other way around. When the mind gets enamoured somewhere, i.e. remains entangled in some task, then it is not able to hear if something is said at that time. In a dream, when the mind is happy, then the cities, rivers, mountains etc. produced within the heart appear to be capable of doing their respective tasks. Similarly, towns, rivers, mountains etc. within the chitta emerge from the manas itself, just like during a dream. Just as the splendour of the leaves, creepers, flowers and fruits are embedded within a sprout only, not different from it, similarly the world and the imaginations of dream are evolutions of the mind itself, not separate from it.

Being overcome by passion, the mind, being excessively spellbound due to contemplation of worldly objects, attains pleasure and pain, fear and fearlessness taking birth in different species according to its resolution. Happiness and sufferings are present within this mind only. Either of them gets either enhanced or diminished with the impact of place and time. The gross body becomes calm and glee only on the fulfilment of the resolution of the mental body. The manas plays with various kinds of enhanced elating emotions assumed by its thoughts

within the body. The mind of a person who does not give much opportunity to it to become fickle becomes stable and gets dissolved. Nowhere in this world has a mind devoid of tremulousness been seen. A mind which is devoid of fickleness is analogous to moksha in principle. The dissolution of the mind itself leads to the alleviation of all the sufferings and supreme ecstasy is attained merely by the resolution of mind. The fickleness of the mind, being originated from avidya, is said to be avidya itself. Avidya and desirous mind merge into the chitta on giving up the contemplation of sensual pleasures, which leads to the attainment of moksha.

Mind is the originator of fascination and the cause for the existence of the world. The mind itself imagines this world at individual and collective level. All the powers of the world are achieved just by conquering the mind alone. Whatever the mind gets absorbed in, it undoubtedly acquires that. In other words, the extroverted mind assumes the form of the objects on which it concentrates and the desires it imbibes. When the senses get indulged in their subjects, the corresponding organs of action spontaneously get activated, just as the ground rises above in the form of dust on mixing with wind. When organs of performing actions get agitated and become active, then a lot of karmas are done by the mind. Thus, karma has originated from the manas, and it is the karma which is the cause for the origination of the manas. These two are inseparable from each other just like flower and its fragrance. Whatsoever the mind desires, it gets the same in the gross form. The minds of different people keep striving for righteousness, wealth, pleasure or salvation, in accordance with their different firm beliefs.

The practitioner who is endowed with Vivek-khyati, whose vrittis of chitta are getting absorbed in Brahman, who is relinquishing the desires by attaining Knowledge, whose mind has verily become an epithet of Brahman, who is renouncing the perishable inert visible world and meditating on Brahman, who does not perceive the visible world, is awakened in the Supreme. With the

dissolution of either one of manas or ahamkara, both of them subside. Therefore, by abandoning desires, the mind itself should be destroyed through dispassion and discrimination between the Self and non-Self. Just as the sea settles down when the wind subsides, a cheerful, sincere, unperturbed and subdued mind free of the vices of attraction and repulsion becomes equitable. A person filled with the flow of the nectar of Brahman and endowed with indestructible bliss remains deeply peaceful.

The manas is the seedling of the tree of karma. When the mind gets dissolved, the tree of the world also gets destroyed, and all the sufferings come to an end. Even this body is not different from the mind. The body appears to exist because of the presence of mind. If the mind is destroyed, the body will also not be felt. This whole world is getting originated in the mind which has become powerful due to contemplation of worldly objects. The mind itself is the world, the entire world is in the mind only; so both of them stay together. Whatever thought a pure mind, which has become an epitome of Sattvaguna, cultivates about any object, the object acquires the same form. All substances of the world are borne out of mental resolutions, so a judicious person never craves for them. Even the manas itself is nothing but like a condensed form of resolutions. On attaining true Knowledge of Brahman, the mind as well as the matter dissolve. The world originates from the manas. The mind becomes calm on attaining tattvagyan, but instead people continue to suffer unnecessarily due to being engrossed in the illusory world. That is why every person should strive to attain tattvagyan.

The mind plays a principal role in God-realization. The mind itself is a hindrance in His attainment. It imbibes the same feeling in which it develops affection. The mind of worldly people, being extroverted, remains obsessed with sensual pleasures. Due to ignorance, it is considering those as the means of attaining pleasure, whereas these pleasurable subjects are actually painful consequently. In order to enjoy worldly objects, one has to take resort to violence, falsehood and

unrighteous activities, due to which the mind becomes polluted. But the mind does not get peace even on enjoying them, rather becomes restless. It is necessary to make the mind pure and calm by removing attachment, malice, defilement and fickleness arising due to ignorance and desires to enjoy sensual pleasures. Without this, the mind cannot be oriented towards Atman. For this, there is also the need of reclusion and practice apart from knowledge.

Getting engaged in the fulfilment of desires, becoming attracted to frivolous objects and being entangled in trivial matters are the causes of downfall. The desire to enjoy worldly pleasures through senses makes us worthless. The more these shallow desires arise, the more the person becomes miserable within. The more one renounces the desires, the greater he becomes. It appears that when a desired object is obtained, the wish related to it gets fulfilled. Actually, these desires are not fulfilled, rather their samskaras become deeply inscribed in the chitta. If the desire is not fulfilled, then also its samskaras are imprinted on the chitta. In such a state, he experiences pleasure and sorrow. If the person wishes, he can awaken his discretion through practice, which assists in reclusion from desires, by which he gets situated in the Self. So, a person should strive to awaken his discretion by evolving his intellect. Otherwise, the journey for the acquisition of fleeting substances will keep on becoming longer. The more the desires in the mind, the more he would become weak from within. The person who is weak from inside will undoubtedly be vulnerable from outside too. The more the elimination of desires from the chitta, the more he would become great.

The desires are of two types: pure desires and impure desires. Impure desires are the cause of birth. Due to them, jiva falls into the cycle of birth and death; they are actually a condensed form of ignorance. Pure desire is like a roasted seed, which doesn't have the power to produce a seedling of rebirth. It remains present only for sustaining the body; it is devoid of ignorance and ego. The great men

who are endowed with pure desires do not fall into the tragedy of rebirth. Such supremely wise men who know the essence of God are said to be as jivanmukta.

The feeling emanating from the mind of a person to obtain something is called desire. This desire keeps generating vices such as sorrow, attachment etc. It is the desires only which instigates the group of organs to do good and bad actions. The bunch of desires spread far and wide all around are the passions; the world is their field of action. In this field of action, every person sometimes loses and sometimes wins. An ignorant person continues to spend his precious life futilely experiencing this defeat and triumph, and keeps feeling miserable. This desire related to all substances should be conquered with patience. The sprout of the world does not germinate on giving up remembrance of objects. A person having desires can never get rid of inferiority. Intense desire itself is said to be the resolve. The absence of any feeling towards worldly objects is called renunciation of resolves. The annihilation of resolve is benedictory. The resolution itself should be considered as remembrance. While making a determination, previously experienced substances and those yet to occur in the future are contemplated. Giving up all resolves leads to supreme benediction. The desire of the world is the greatest bondage, and the absence of resolves is moksha.

How can a jivanmukta person free of all desires be attached to the body, for he has already realized Brahman! The desire of any object is bondage, and giving up all desires is liberation. Which object would the one who is resting in the supreme peace of moksha desire? A tattvagyan remains situated in his Self. His passions and efforts become impassive. He no longer has bodily consciousness. To a jivanmukta person, the worldly life appears like a bamboo void from inside-out, juiceless and devoid of attraction. The mind becoming free of wishes, i.e. renunciation of desires, leads to the attainment of peace. The kind of melancholy that is felt on the emergence of desire is not obtained even in hell after death. The sufferings of the person continue to increase in proportion to the various kinds of

desires which keep growing in his mind. As the desires subside by reflecting with discretion, the amount of sufferings continues to decrease and the feeling of peace begin increasing correspondingly. If one is not able to abandon all the desires at the same time, then these should be discarded bit by bit gradually. The person who does not try to weaken his desires, he is throwing himself in the pit of distress day by day. Desires themselves are the world; lack of desires is moksha. Therefore, we must conquer our cravings as soon as possible. In the same way, wherever desire is present, bondage associated with sinful and virtuous deeds, sufferings and tribulations appears.

Desires do not arise at all when tattvagyan is attained. If a desire seems to originate in a tattvagyani, it is indeed a reflection of Brahman itself. In case anything other than Brahman exists, only then would it be possible to make an attempt to attain it. But when nothing except Brahman has any separate existence at all, which other substance apart from Brahman should be desired to be attained? Brahman Itself is alike the supreme sky, and Himself alone is the knower of the same. The semblance of this world is also like sky only. In such a state, there is absolutely no question of desire. Where there are worldly visions, there cannot be moksha, and where there is moksha, there are no worldly scenes. Like shadow and sunshine, both of these do not cooperate with each other. Had both of these stayed together, then due to being mutually contradictory, they would have become untrue; and moksha does not remain in falsehood. Moksha is experienced as being full of consciousness and devoid of suffering. This world puts the soul into bondage, so these worldly desires should be incinerated by practising yoga. As soon as these worldly cravings are incinerated, the attainment of tattvagyan begins by and by.

When tattvagyan begins to emanate, the desires start to peter out, and accordingly the feeling of duality and lust begin to decline. How can any desire arise in such a state? Due to dispassion from all the visible substances, avidya of that

practitioner also calms down; then moksha appears. When moksha arises, dispassion and affection both get destroyed. At that time, the nature of the practitioner becomes such that he no longer likes the visible world. In such a state, both the like and dislike of a tattvagyan becomes a reflection of Brahman. Just as both light and darkness cannot coexist, in the same way, tattvagyan and craving cannot stay together. When the desires become extremely feeble, the bliss of the Self starts getting experienced. When tattvagyan doesn't relish sensual enjoyments, loses interest in the entire visible world, then his desires are inhibited, and he becomes calm by being liberated from oneness and plurality, i.e., from dualism and monism.

An ignorant jiva experiences duality due to his resolve only; then his feeling of oneness gets destroyed. The appearance of duality in any object is due to resolve, which gets dissolved in the absence of resolve. Duality does not exist in the pure Atman. Anything that has been created by imagination gets destroyed in the absence of that. The suffering that the jiva is experiencing is due to its own pertinacity. When obstinacy starts disappearing due to the practice of samadhi, then his worldly sufferings also start decreasing. The lesser the miseries are, the more the happiness would be obtained. Therefore, the flow of resolutions which is occurring due to indiscretion should be stopped. Cessation of the flow of resolutions will stabilise the chitta, and with the stability of chitta, peace is obtained. When there are no resolutions in the restrained state of mind, then this world gets dissolved into the blue (in Brahman). A person continues to have the resolve for obtaining worldly substances because of attachment and craving; therefore, the resolve of attachment and craving should be restrained. Because of ignorance only, the jiva has been trapped in the worldly bondage through its resolutions; in fact, it is inseparable from Brahman. By having cognition of his divine Self through practice, it becomes free from the bondage of the world forever.

In the vision of tattvagyanis, this whole world is like an illusion. But in the view of ignorant men, it appears to be true. The reason for the appearance of the world as real is the vrittis of his own chitta. When vrittis arise from the chitta pulsatingly, then they assume the form of the world. It is necessary to dissolve the chitta in order to be established in Self. There are two kinds of measures to dismantle the chitta. One of these measures is to cease the pulsation of prana through practice; then the chitta will dissolve. Just as water enters the earth from all sides, in the same way, the prana permeates the body by entering into innumerable subtle nerves present in this body from all directions. All organs of the body carry out tasks by the pulsation of prana. Chitta vibrates from the pulsation of prana only. Worldly substances are experienced due to the vibration of chitta only; i.e. the vibration of chitta is dependent on the pulsation of prana. If the pulsation of prana is stopped by practice, then the vrittis (manas) situated on the chitta would undoubtedly be restrained. In the absence of mind or resolve, the world would not be experienced; then this world would appear to have vanished.

With the practice of pranayama, prana starts getting restrained. Pranayama should be practised only under the guidance of an experienced guide. Pulsation of the prana gets suspended during samadhi; therefore, the seeker should contemplate only the intrinsic connotation of *Ishvara* (God). During samadhi, when the flow of name and knowledge ceases and gets merged in meaning, then the pulsation of chitta begins to stop on being situated in the meaning. When Brahmastrandhra of a seeker is opened, then both prana and manas together enter into it. At that time, *Nirvikalpa* (thoughtless) *Samadhi* occurs, and the pulsation of prana stops. In the absence of all thoughts, no name and form of any object remains in the mind. All the subjects of contemplation get dissolved on meditating upon the extremely subtle supremely conscious Brahman alike sky; then the pulsation of the prana starts getting restrained.

This world has been formed from the prana element. The world created from the prana element is situated in the *Akash-Tattva* (sky element). At the end of the holocaust, this world merges into Akash-Tattva. Vayu-Tattva creates the world by establishing itself into the Akash-Tattva. The Akash-Tattva is omnipresent and omnipotent; similarly, the prana is also omnipotent and omnipresent manifested power of this world. Different forces in the world such as the gravitational force, force of attraction, will power, flow in subtle nerves etc. are all different types of manifested powers of the same power known as prana. Prana is the totality of all kinds of powers of the world including mental and physical powers. Prana itself is the life-power of every jiva, and it is being manifested in the flow of thoughts, flow inside nerves, breathing, physical movements etc. Those persons who want to get rid of all the sorrows and want to experience bliss will have to subdue their prana. By having control over prana, the sheath and impurities of the chitta would be destroyed. When chitta becomes pure, supernatural knowledge is attained, and one gets rid of all the sufferings.

When a practitioner begins to get disenchantment from the world, the craving for obtaining pleasures from worldly substances starts getting destroyed; then enjoyable materials begin looking dreary, and greatness begins to emerge. A reverence towards God-realization gets awakened in the mind. At that time, the prudent person does not crave for money and worldly objects. Such a person renounces wealth, even if he possesses any. The sensual pleasures repeatedly come in contact with his senses, but their sensation is not felt, because his mind always remains calm. Wherever such a person having discretion goes, stays or resides in this world, he continues to search for tattvagyan or something related to it over there. His gestures, behaviour etc. may appear unusual or suspicious or crazy to worldly men, but he keeps searching for the essence in the world. Ordinary men cannot understand all this. Gradually, by means of practice, the calm discerning person attains the supreme state of God-realization.

A time also comes during the practice of the seeker when God sends His messenger in the form of discretion to the seeker. This messenger also preaches knowledge to the seeker. This envoy always provides delight to the seeker; then it gets situated in the cave of the heart just as the moon remains situated in the sky. This discretion continues to impart knowledge to the ignorant jiva filled with lust. Gradually, it facilitates in crossing the ocean of the world. This Self, which is an embodiment of knowledge, is verily God Himself. This God roams, wakes, looks everywhere; that is why it is said that His eyes, ears, hands, feet pervade everywhere. It has also been described in the 13th verse of the 13th chapter in the Gita. The discretion transforms the chitta to a state as if it doesn't exist and facilitate the jiva to reach its indescribable divine state. Therefore, the practitioner should strive for God-realization on the strength of his practice, i.e., through his own efforts by giving up all the resolves and options, thoughts and predicaments.

This world ocean is becoming fickle by the waves of lust. The stormy winds of mind are smashing. It is rife with water particles in the form of all living beings. It has become even more impassable due to the presence of crocodiles in the form of senses living in it. The only means to cross the ocean of this world is the ship of discretion. God first sends a messenger of discretion, and then takes the jiva to the highest position by providing the supreme knowledge of Divinity. Those whose discretion has become firm and who have renounced the vice of lust begin to experience Brahman. The contemplation laden with discretion succeeds only for a reclusive person. By discretion, initially attachment and malice are destroyed; after that the efforts for pleasurable objects dwindles entirely. The practitioner whose discretion is awakened is supremely pure.

The real knowledge of the quintessence of God is like fire for incinerating the grass of expectations. Tattvagyanis who know the quintessence of God consider only the immutable transcendental Knowledge as samadhi. It is one-pointed, always satisfied, and imbibes the truth and the true essence. It is devoid of

perturbation, egoless, beyond happiness and sorrow, and is endowed with serenity. It is worriless, provider of desirable essence, and remains filled with feeling of Godliness. When the mind becomes introvert forever with tattvagyan, then the samadhi of the tattvagyani persists at all times. Just as the Sun keeps spreading light throughout the day, in the same way, Pragya of the tattvagyani never ceases from seeing the Supreme, i.e. it always remains fulfilled with the Godly Knowledge. Just as the stream of water of river flows continuously, likewise, the vision of tattvagyani never refrains from the Knowledge of the nature of God even for a moment, rather it always remains uniform. The intellect of a tattvagyani never forgets the Self.

As a result of Nirvikalpa Samadhi, seeker attains *Ritambhara-Pragya* (pure Knowledge). Due to having special implication, this Pragya is entirely different from those obtained from listening to scriptural knowledge or through inference. Compared to the subjects understood by the ordinary intellect, their special meanings, i.e., real meanings, are experienced through this Pragya. Knowledge generated by the Ritambhara-Pragya creates disinterest in the substances of the world; it leads to the absence of vicissitudes situated in the chitta. The samskaras originated from Ritambhara-Pragya are obstructive of the samskaras generated from other experiences. Through the samskaras of Pragya, one should practise forgetting all the vrittis of the chitta including their subjects. By continuous practice in this manner, there occurs a complete lack of visions. Even the vritti causing the absolute lack of visions also ceases to exist (it restrains itself). About this Pragya, sage Vyasa says, “Pragya is attained at the matured state of extraordinary spiritual grace. This Pragya points towards the truth of the root of Knowledge. In this, there is not even an iota of avidya. This Pragya, pertaining to special subjects which are unparalleled, unattached etc., is different from scriptural and inferential Pragya. A new samskara originates again on the attainment of this Pragya of direct perception of fundamental elements. This

samskara borne of direct perception of Truth provides knowledge about the reality of the samskaras of externalization of mind.”

According to the science of subtle and causal bodies, there is feminine element hidden within every male and masculine element within every female. It is difficult to say how much feminine component is there in a man or how much masculine component is present in a woman, since it varies among different individuals. If the percentage of feminine quality is more in a man, then a glimpse of feminine attributes begins to appear more in his nature. Similarly, if the percentage of masculine quality is more than a specific amount in a woman, then masculine attributes start reflecting in her nature. I have written about many meditative visions in my previous book **‘How to do Yoga’**, such as becoming a beautiful woman and roaming around etc. in the state of meditation. The reason for such type of visions was that at that time, my meditative state had reached to the region related to the feminine aspect, so I used to have experiences related to women. A tattvagyan man whose heart becomes pervasive with discretion is not attracted to female body. Thus, any person endowed with discretionary intelligence will never be allured by a woman's fascination inspired by attachment. Woman's body is just a lump of the five fundamental elements. Which distinct speciality is apparent to men in a woman's body, which is but a form of lump, that the attempts of men to fall in perversions may be justified? Only ignorant ones rejoice at the distinctiveness that appears in the beauty, appearance, glamour and the body structure of a woman. To wise men, it appears to be just a lump of the five fundamental elements. Just as two stone statues do not have any passion on embracing each other, in the same way, there should no attachment between the body and the chitta when they join. Just as stone statues cannot have infatuation to one another, similarly there is no affection between the body, senses and the pranas. The soul, by assuming the form of chitta, conjugates with the body and living beings. When a jiva attains Self-realization by giving up

attachment towards all worldly subjects through true Knowledge, at that time, devoid of the attachment towards all organisms, it sees the body distinct from Atman and goes beyond bodily consciousness on witnessing everything as separate from itself.

Sensual pleasures cannot provide ecstasy to a tattvagyan person. Even if beautiful women are attracted towards a tattvagyan man, the arrows of lust shatter in the conscience of such a generous tattvagyan person. They remain unaffected by beautiful women. Tattvagyan men consider women having glamorous looks merely like a statue of clay, because that statue contains nothing else except the organs and complexion of woman made of the five fundamental elements. Therefore, there is a resemblance between the clay statue and the beautiful living woman in essence. How can a rational man who knows the reality insist on enjoying a beautiful alive woman? A tattvagyan person situated in supremely pure Brahman remains engrossed in the Godly Self.

Some of the worldly men become haughty by accumulating a little bit of wealth. Their thinking is that they have achieved progress in our lives by accumulating wealth and there is no great person like them in this world. They consider this to be the achievement of the goal of their lives. Such men keep trying desperately to establish their authority in the society. They forget had a wealthy person alone been great, he would have attained supreme peace. Instead, the more the wealth one has, the more is he restless. So, how can such a troubled person be called great? They should remember that money is accumulated in various ways (including by wrongdoings etc.), then should such people be termed as great men? Some wealthy people do not even have the virtues of being great. They are altogether different from inside from what they appear from outside. No matter how money has been accumulated, it comes under the domain of ignorance. If you pay attention to the lives of some great men, you would come to know that they had even renounced their kingdom to gain absolute peace. Thereafter, they

attained supreme peace through rigorous practice. The thirst for accumulation of wealth never ends in life; instead, the worldly bondages keep getting stronger.

In the beginning of the creation of the Universe equipped with the power of pulsation, God has made a regulation that a jiva would attain pleasure and distress till a specific period according to his *prarabdha karmas* (actions of past life forming destiny). Accordingly, activities are taking place systematically in Nature. When the prana that has entered the subtle nerves does not come out and that which has come out does not enter inside them, the pulsation halts for some time, i.e. the heart stops pulsating. Then due to stopping of heartbeat, the living being dies. As long as avidya remains in a person, he will continue whirling in the cycle of birth and death and this cycle won't stop. The soul neither takes birth nor even dies. It sees birth and death due to illusion, like that in a dream, because it is indeed conscious. It can't be accepted as anything except Chetan-Tattva. Chetan-Tattva never dies; it is indestructible. Death occurs only to the body, but the Chetan-Tattva remains imperishable. In fact, no one takes birth and no one dies either; only the jiva continues to dive in the pits of lust repeatedly. When a jiva who has become fearful of the world understands the real form of the illusionary world thoroughly with practice, that in fact the world just does not exist, it appears only due to avidya, he becomes free of desires and then gets liberated. Therefore, only the Self is true; everything else is illusionary.

If you want to exterminate something, then finish the ignorance. How long will you keep the jiva sleeping in the deep slumber of ignorance! Wake him up from deep sleep. Tell him— “Wake up! How long you will continue to sleep! You are sleeping since times immemorial; now you will have to wake up. Give up your habit of sleeping forever. The darkness of ignorance has vanished; the light of knowledge has spread. The time of your sleep is over now; you will never need to go to sleep anymore. Get ready to be situated in your Self. Why have you wrapped the sheath of ignorance? Throw away this sheath forever. As soon as

this sheath gets removed, you will find yourself in such a luminosity of knowledge where the darkness of ignorance never exists.” As soon as the jiva wakes up from the sleep of ignorance, he will begin to realise his own Self that he, being the son of Ishvara, is having a form similar to Him. Once this ignorance has been destroyed, pervasiveness would emerge within him, and then he will get situated in the *jiveshvara* (God for all jivas) form from being a jiva. It should always be remembered that a jiva can never become equivalent to Ishvara, because he is related to *Apara-Prakriti*, i.e., chitta of the jiva is made up by *Apara-Prakriti*. In it, the gunas remain in the changeable state; therefore, this state of the jiva has been attained by means of transformations. Even the Knowledge that has been attained by the jiva is through transformations. Ishvara is related to *Para-Prakriti* (spiritual world), i.e., chitta of Ishvara is made up from *Para-Prakriti*. The gunas remain in equilibrium in *Para-Prakriti*, so the Knowledge of Ishvara is eternal. Due to having eternal Knowledge, Ishvara reigns over jiva. All the powers reside completely within Ishvara. The powers of jiva (*jiveshvara*) are a part of His powers. By the way, Ishvara and jiva are intrinsically the same (in the form of Chetan-Tattva). Ishvara is related to *Para-Prakriti*, while the jiva, being related to *Apara-Prakriti*, is called a part of Ishvara, because *Apara-Prakriti* is merely a portion of *Para-Prakriti*. Therefore, Ishvara is the father and jiva is the son.

Many inquisitors raised a lot of questions about my next birth. They asked me that I have written in the last meditative experience of my second book that **it is mandatory for me to take the next birth**. However, currently I have already realized Brahman, hence am endowed with tattvagyan, and tattvagyanis do not take birth because they attain the supreme position becoming free from the cycle of birth and death. Both things are contradictory with each other; then what is the truth? I did not want to answer this question, but many people have asked this question to me. Many of these are Ph.D. students and scientists. Here, I am trying

to explain. I wrote this in the year 1999. According to my state of yoga at that time, it was necessary to take birth. But now the question of taking birth does not arise according to my present state. I do not want to be absorbed in *Nirguna* (without gunas) *Brahman* after abandoning gross body. After relinquishing Apara-Prakriti, I will remain in Ishvara's loka (in Para-Prakriti) till eternity. If primordial Supreme Goddess (Para-Prakriti) would ask me to come to this loka for the welfare of jivas, then surely, I will take birth in this loka keeping Apara-Prakriti under my control. Whether this will happen or not will undoubtedly be known to me before I renounce the gross body. While writing these lines, my thinking is that if I have to come to this Bhuloka for the welfare of jivas, I will surely come.

Nature

Advaitins do not accept the entity of Nature separate from Brahman, rather superimposed over it, just as serpent in rope and silver in oyster are assumed. They believe Nature to be indescribable Maya or avidya, which is neither real nor unreal. It is not real because there is a complete non-existence of Nature in the state of moksha. It is not unreal because all the dealings are going on in the Nature itself. In *Dvaita* (dualism) philosophy, Nature is considered as an independent entity. In the state of moksha, its termination is only for those who have attained moksha. It does not cease to exist in essence. Nature continues to exist for those who have not achieved the state of moksha. In *Advaita* (non-dualism) and *Dvaita* philosophies, there is only a jugglery of the words about Nature, because the material cause of the Universe is accepted to be Nature itself. You may call it to be real, or unreal, or whether distinct from real and unreal.

The Nature has divided itself into two separate forms. The inherent features of both these Natures are also different from each other. The root form of Nature is called Para-Prakriti. In Para-Prakriti, all the three gunas remain in an equanimous state. Due to equanimous state of the gunas, no transformation of any kind occurs in Para-Prakriti since these gunas stay together uniformly without suppressing one another. Para-Prakriti is the supremely pure chitta of Ishvara having primacy of Sattvaguna and is known by different names such as grand causal world, causal realm, Aditya Loka etc. In Apara-Prakriti, all the three gunas remain in an uneven state. Due to being in an uneven state, the three gunas continue to suppress one another and transformations always keep occurring in Apara-Prakriti. This transformation always keeps happening every moment continuously. Therefore, this world is said to be changeable. All the realms from Brahma-Loka to Pataal-Loka fall under this Apara-Prakriti. All the living beings present anywhere from Brahma-Loka to Pataal-Loka continue to get birth, agedness and death.

All activities are going on in an orderly systematic manner in the inert Nature only due to its proximity with Chetan-Tattva. There is also some kind of perturbation happening in this Nature, due to which transformations are occurring as follows: of Nature into chitta, chitta into ahamkara, ahamkara into tanmatras and subtle senses, tanmatras into subtle five fundamental elements and of subtle five fundamental elements into gross five fundamental elements. The instrumental cause of all these transformations in the inert Nature is the soul. Also, the purpose of all these transformations is indulgence and emancipation for the jiva. In the twenty-seventh and twenty-eighth verse of the third chapter of Gita, Lord Krishna says to Arjuna– “All the actions are done by the gunas of the Nature. Yet, the jiva being fascinated by the ego assumes that ‘I am the doer’. But O valiant! The realized ones, who know the essence of the gunas and the karmas (from the gross five fundamental elements to the chitta), understand that in reality, gunas are acting within themselves, and hence do not get enamoured.”

Para-Prakriti is having equanimous outcome by its very nature, i.e. the transformation of Sattvaguna keeps occurring in Sattvaguna, of Rajoguna in Rajoguna and Tamoguna in Tamoguna. As this Nature is not perceivable, it is devoid of any purpose for the jiva. The purpose of the jiva is enjoyment and emancipation. Indulgence implies true realization of the transformations taking place in the gunas. Emancipation implies that the jiva gets situated in its Self. It is undoubtedly impossible for the jiva to get situated in Self without direct perception of the gunas. As the equanimous transformations of Para-Prakriti cannot be directly perceived, it can be known only through inference. Para-Prakriti is not a modification; it is the root state only. It is also referred to as the totality, unmanifest and the principal Nature. Transformation of the gunas occur in Apra-Prakriti. Due to the transformations being apparent, it is in manifest form. In the Gita, Lord Krishna says to Arjuna:

“The jiva situated in the Nature enjoys substances composed of the three gunas originated from Nature, and association with these gunas itself is the cause for this jiva to be born in higher and lower species. When the jiva is associated predominantly with Sattvaguna, and Rajoguna and Tamoguna are subordinate to it, the jiva is born as a god. When the jiva is associated principally with Rajoguna, and Sattvaguna and Tamoguna remain in subsidiary form, then the jiva is born as a human. When the jiva is associated primarily with Tamoguna, while Sattvaguna and Rajoguna being lesser, then it is born in the lower-grade species like animals, birds, insects etc.”

There are two types of natural transformations occurring in Apara-Prakriti, viz. direct and inverse, which are called natural endeavours (indulgence and emancipation). This power of transformations is inherent in Nature. The direct transformation of Apara-Prakriti is from chitta to the five fundamental elements in its extroverted form. The inverse transformation is in reverse order up to the chitta by each modification entering its own cause. In inverse transformation, *Prithvi-Tattva* (earth element) enters into *Jal-Tattva* (water element), *Jal-Tattva* enters into *Agni-Tattva* (fire element), *Agni-Tattva* enters into *Vayu-Tattva*, *Vayu-Tattva* enters into *Akash-Tattva*, subtle senses enter into manas, manas enters into *buddhi* (subtle form of intellect), *buddhi* enters into ahamkara and ahamkara enters into chitta. If you read my meditative experiences on this subject, this will be well understood. When indulgence finishes for a jiva, both the powers of the Nature (direct and inverse transformations) get eliminated naturally and the Nature (which has completed its task) becomes contented towards the liberated jiva. After that, it does not initiate any transformation.

At the time of the creation and holocaust, all the three gunas have a special state. From the gross fundamental elements to the tanmatras, there is a special kind of subtle state. A special type of subtle relationship always remains between the gross fundamental elements, subtle fundamental elements and tanmatras, under

which all the subtle lokas come. During holocaust, Prithvi-Tattva merges into Jal-Tattva, Jal-Tattva merges into Agni-Tattva, and Agni-Tattva merges into Vayu-Tattva thematically. At the time of creation, all of them appear in their own forms respectively. Likewise, it happens in relation to living beings also. All the five gross fundamental elements merge into subtle fundamental elements, the five subtle fundamental elements into tanmatras, tanmatras into ahamkara, all the ten subtle senses into manas, manas into buddhi, and buddhi into ahamkara respectively. At the time of the holocaust, there is more effect of Tamoguna on Rajoguna. At that time, all these shun the present gross form and get absorbed in their own cause sequentially. Then at the time of creation, all of these (from ahamkara to the five fundamental elements) sequentially begin to appear as a modification from their root cause. At the time of their appearance, the effect of Rajoguna on Tamoguna becomes more pronounced. There is holocaust after creation and creation after holocaust; this sequence of events is going on since times immemorial.

Nature is also called the inert element. This Nature may be broadly classified into many parts. The same has manifested itself in the form of eight root causes and sixteen deformations. The chitta arose from this Nature as a deformation; ahamkara emerged from chitta as a deformation; tanmatras, manas and the ten subtle senses have appeared from ahamkara and the five fundamental elements have originated from tanmatras. No new element has been created in the form of further modification from manas, ten subtle senses, and the five fundamental elements, so all these sixteen elements are a form of deformation only. Para-Prakriti is not a deformation of anything. Chitta is a deformation of Nature. Ahamkara has originated in the form of deformation from chitta, so chitta is the root cause of ahamkara and ahamkara is the deformation of chitta. The five tanmatras have arisen from ahamkara, so ahamkara is the root cause of five tanmatras and the five tanmatras are deformations of the ahamkara. The five

fundamental elements have originated as deformations from the five tanmatras, so the five tanmatras are the root cause of the five fundamental elements while the five fundamental elements are deformations of the five tanmatras respectively. By means of another deformation of ahamkara, manas and all the ten subtle senses have arisen. Therefore, ahamkara is the root cause of manas and all the ten subtle senses. Chitta, ahamkara and all the five tanmatras are root causes as well as deformations both. Nothing has been produced further from the sixteen deformations (manas, ten subtle senses and the five fundamental elements); therefore, these are just deformations. Para-Prakriti is actually the sole root cause. All these seven (chitta, ahamkara, all five tanmatras) are the root cause as well as deformation while sixteen (manas, ten senses and five fundamental elements) are deformations alone. So, the Nature has divided itself into twenty-four major parts. Let me clarify that the chitta of Ishvara has been created from Para-Prakriti; therefore, chitta of Ishvara encompasses everything. The chittas of jivas has been created individually (from Apra-Prakriti). Sixteen deformations are deformations only, because they are not the root cause of anything. All the gross objects are created from these gross fundamental elements, but all the five gross fundamental elements do not act as root cause to generate any new transformation.

In Yogic philosophy, time and directions are not considered as independent inert elements because these are not actual elements. Time and directions are neither root cause nor deformation of anything, nor even can be called Chetan-Tattva akin to Atman. Hence, time and direction are neither inert nor conscious elements. According to yogic philosophy, these two are created by the chitta in order to describe sequence of events relative to each other with respect to time and space. They do not have an independent entity of themselves. I am telling based on my own experience that a seeker continues to have cognition of directions till the direct perception of the chitta.

This creation is having fourteen kinds of living beings. Out of these, the first eight kinds of living beings are of divine nature. In this divine creation, Sattvaguna remains predominant. Thereafter, there are human beings in which Rajoguna prevails. The lower five types of living beings are of inferior kind in which there is primacy of Tamoguna. Taking birth in upper eight types of beings is the fruit of various virtuous deeds and worship. These eight types of divine creation being subtle as compared to humans cannot be perceived directly. The five types of beings of lower level compared to humans are observable for humans. Those seekers who are practising higher level luminous *Vicharanugat* (within the domain of thoughts) *Samadhi* (at the level of subtle fundamental elements and tanmatras) higher than that of *Vitarkanugat* (within the domain of logic) *Samadhi* (after direct perception of the five gross fundamental elements) may be able to visualize the eight types of divine realms according to their competencies. It is worth noting that there is a difference in the level of subtlety within different levels of *Vicharanugat Samadhi* because it includes subtle five fundamental elements and the corresponding tanmatras. There is a vast difference in their subtlety among themselves. The perception of ecstasy differs according to their subtlety. In this divine creation, there is a significant difference between the first six types of creation. As per this difference only, there is a difference in the feeling of ecstasy and age between one another. In all these six types of creation, all activities are performed by means of mental resolves. These resolves differ according to relative subtlety and bliss. All these living beings reside in Bhavarloka, Svargaloka, Maharloka, Janaloka, Tapaloka and Brahmaloika. The names of fourteen kinds of creation are as follows—

1. Brahm, 2. Prajapatya, 3. Aindra, 4. Deva, 5. Gandharva, 6. Pitrya, 7. Videha, 8. Prakritilaya, 9. Human, 10. Animals, 11. Birds, 12. Crawling creatures, 13. Insects, 14. Static.

The ecstasy and subtlety of the *Videhas* (those beyond bodily awareness) and *Prakritilayas* (those merged into Nature) are much more as compared to those of the first six types of creation. Their age is also more than that of these. This is because Videhas have perfected *Anandanugat* (within the realm of bliss) *Samadhi* (at the ground of ahamkara) which is higher as compared to Vicharanugat *Samadhi* and are beyond bodily consciousness. In other words, they have already attained a higher state of Nirvichara (Nirvikalpa) *Samadhi*. The *Prakritilayas* have already perfected even a much higher *Asmitanugat* *Samadhi* compared to them, but have not yet gone beyond all natural bondages. They have not yet attained *tattvagyan*. Such yogis must take the next birth in order to get established in their Self. Both these states are obtained by yogis only. About this topic, revered sage Vyās writes– “The states named as Videha and *Prakritilaya* are comparable to *Kaivalya*; therefore, they have not been clubbed with anyone residing in any of the divine lokas.” In the Gita, Lord Krishna says to Arjuna: “All the lokas from *Brahmaloka* (right from *Brahmaloka* to *Pataal-loka*) are recurrent. But O Arjuna! After attaining me (pure Chetan-Tattva Supreme Brahman), there is no rebirth.” *Prakritilaya* yogis remain present in the sheath of *Apara-Prakriti* as their natural bondage has not ended, so they are not called the residents of any of the fourteen lokas, because *Prakritilayas* have greater subtlety and pervasiveness compared to the living beings in all fourteen lokas.

The ruler of all the fourteen lokas from *Brahmaloka* to *Pataal-loka* in *Apara-Prakriti* is *Hiranyagarbha* who is also known as *Prajapati* and Lord *Brahma*. The task of creation is carried out by the creator Lord *Brahma*. During the period of meditative practice, the seeker whose divine-vision is very powerful should see the middle part of *Brahmaloka*, because the sight of the middle part of this loka is excellent. Subtle air begins to appear from here only. The stream of fresh aromatic subtle wind always keeps flowing here harmoniously. The seat of *Brahma* is at the upper part of this loka. All types of *jivas* situated in different

lokas that fall within Apra-Prakriti are associated with the cravings of one kind or the other. Even those living beings who practise samadhi in subtle lokas also feel hungry and thirsty after a long gap. The feeling of this hunger and thirst occurs in a very subtle way. Such jivas (only from Svargaloka¹⁰ to Brahmaloaka) can generate anything to eat according to their desire by their yogic power and then eat it. This object is a transformed form of yogic power, i.e., the jivas living in the subtle world consume the fruit of their own virtuous deeds or yogic power itself.

Different types of jivas, situated in these fourteen lokas, experience happiness and sadness according to their karmas. Divine jivas reside in the upper lokas. They experience bliss in their respective lokas according to their subtlety, and their age is also very long. Yogis and devotees of God reside in the same lokas, but they have separate regions. Yogis and devotees undertake samadhi or contemplate God in those lokas. Then, at the appropriate time, they take birth on Bhuloka. After taking birth, such jivas begin practising yoga or devotion. In the lower-category lokas below Bhuloka, jivas mostly suffer, because they are sent to these lokas for undergoing afflictions only. These lokas are either devoid of light or have dull light. Due to the dim light, anything far-off is not visible. The lokas above Bhuloka (from Svargaloka to Brahmaloaka) are illuminated. In Bhuvanloka, some regions are illuminated, whereas some other areas remain in extreme darkness. The illumination in the upper lokas is not uniform. This happens due to change in density, as the density of these lokas keeps getting reduced progressively. Due to lower density, the amount of Sattvaguna starts increasing. As the proportion of Sattvaguna increases, the luminosity would also increase accordingly. Here, I am writing an important observation that all these lokas do not exist anywhere above or below. The variations in these lokas are due to difference in their density levels. As the level of density decreases,

¹⁰ **Svargaloka:** The subtle heavenly world where gods and ancestors who had done righteous karmas reside

correspondingly one feels moving upwards. As the density level continues to increase, accordingly one gets the feeling of lowness. The lesser the density level, the lesser would be the amount of Tamoguna and more would be the amount of Sattvaguna. That is why luminosity is there in the upper regions. As the density level increases, the amount of Tamoguna would increase in subtle manner, and that of Sattvaguna would reduce subtly. Therefore, luminosity gradually keeps decreasing according to the level of density. Bhuloka is the gross realm; it is considered to lie in the middle. The seven lokas below it are not under or inside the earth. In these lokas, the density gets reduced progressively, and the jivas are sent here to endure their lower-grade karmas. The living beings situated in these lokas always continue to feel miserable. That is why these have been called the lower lokas. After death, a living being gets a particular loka only as per the density level, i.e. the pervasiveness of the subtle body according to its karmas. After renouncing the physical body, the subtle body of the jivanmukta yogi gets scorched by the yogic fire. The karmashayas of all living beings exist in the subtle body only. In such a state, jivanmukta persons, devoid of the subtle body, transcend Apra-Prakriti by their extremely pervasive causal body and become situated in Para-Prakriti (in Ishvara's loka). Now I am writing fourteen lokas respectively, which are of the following types:

- 1. Pataal-loka, 2. Rasatal-loka, 3. Mahatal-loka, 4. Talatal-loka,**
- 5. Satal-loka, 6. Vital-loka, 7. Atal-loka, 8. Bhuloka, 9. Bhubarloka,**
- 10. Svargaloka, 11. Maharloka, 12. Janaloka, 13. Tapaloka,**
- 14. Brahmalo.**

I am penning down a vision of the holocaust and the creation which I had in the meditative state in early 1996. During meditation, it felt as if there had been a terrible explosion and the whole sky was shaken, then the sound of *Om* (primordial automatically produced sound) started coming. It seemed as if the sound of *Om* was coming from far away. This *Om* sound gradually became

intense. The intense sound started being heard in the entire sky. Just with the sound of Om, planets situated in the sky began to vibrate. As the sound of Om was getting intensified, vibrations in the planets situated in the sky were also increasing accordingly. In a few moments, a strong explosion occurred, and with its sound, all the planets were broken and scattered into smaller pieces. It was looking as if the debris of planets is spread in the sky. Then this debris-like scattered matter started getting pulled towards the sound of Om, as if being attracted by a magnet. In a few moments, this debris-like matter gradually got converted into a fierce fire. And by and by, the fire got transformed into a body shape. This lump of fire was moving towards the sound of Om. Then the lump of fire gradually appeared to be getting transformed into a mass of air. Right then, the sound of Om gradually calmed down. In this vision, the Earth was also seen as getting demolished. The sound of Om was coming from very far away distance. At the time of creation, the happenings just opposite to holocaust occur; it also was seen in the meditative state. Initially, the sound of Om appears with an explosion. The tiny air lump transformed into a colossal fire lump in a few moments. The same fierce lump of fire transformed into the form of infinite fragments with a terrible explosion. These pieces were moving and becoming mutually disintegrated. These fire fragments gradually got converted into gross bodies. The fragments started moving at the speed at which these pieces were scattered after disintegrating. In the visions relating to the creation and the holocaust, I did not see Jal-Tattva. It is possible that I could not comprehend the state in between the lump of fire and the gross lump, because when I saw Earth in the space, I could not see the oceans on Earth.

I had a meditative vision on August 22, 2001 just by closing the eyes. I witnessed that there is a vast spherical place in the sky. In this spherical place, some luminous matter keeps on boiling and getting dissolved in the same. The process of boiling of the luminous matter and its merging was happening at a very fast

rate. Outside this spherical luminous area, an extremely wide strap-like tract in an annular shape is moving around at breakneck speed at its own place. This ring-like tract has surrounded by the spherical luminous area from all the four sides. This ring-like area, which is in the shape of a wide strap, has innumerable galaxies in the same region. The word 'innumerable' has been used because I could not count them. Both, the spherical luminous region and its outer ring-shaped area, are revolving together in an elliptic path in the colossal space. There are two types of movements in the extremely vast space. Firstly, the large spherical region in which the luminous matter boils and dissolves is surrounded by wide strap-like ring-shaped area, which is rotating at a very fast rate. Secondly, both the spherical middle region and the outer ring-shaped area containing galaxies are moving together in the extremely extensive space in an elliptical path. I could not see the centre around which these two together are revolving by my divine-vision; only these two were seen orbiting together in the colossal sky. While the annular strap was rotating in an anti-clockwise manner, both the two were simultaneously revolving in clockwise direction. At the time of this vision, the sound of the friction of the Vayu-Tattva could be heard.

The spherical luminous region was boiling like the lava of a volcano and appeared to be disappearing nearby. This activity of boiling and vanishing of the matter was taking place at several places. The boiling spherical region was so gigantic as if it would swallow the region of the galaxies easily and no one would even know where the galaxies and their regions vanished. The galaxies have been created from the boiling substance similar to lava itself. That is why all the galaxies and their regions are revolving around their centre (the middle region) and both of them are together revolving around their collective centre. This centre was not seen in the meditative vision. It could be seen clearly that the density of space in which both these regions (the middle region and the galaxies revolving around it) exist is quite low. After a few days, when I tried to find out about that

centre through intuitive knowledge, it became clear that the region is extremely subtle and Nature does not want to show that scene, so it did not appear before my divine-vision. Then I too did not insist on knowing about that region.

Just as every galaxy is revolving around its centre, the satellites of giant planets are revolving around them in every galaxy. These satellites have two types of motion simultaneously: rotation about their own axis and revolution around the planet from which it has been created. When the satellite was created from a planet, then due to the momentum generated from the explosion that took place, the satellite started revolving owing to gravity. A galaxy is a cluster of innumerable planets and satellites. There are several magnetic fields of distinct types in these galaxies. These magnetic fields have a network similar to the nerves in the human body. Small magnetic fields are connected to large magnetic fields. Each planet-satellite combination is inevitably linked to the magnetic field. Sometimes, it also happens that the magnetic fields within the planets and satellites and in the region in between them keep forming and terminating. These magnetic fields are very important. Some of the magnetic fields are extremely large, whereas some are quite small. Some gigantic magnetic fields are capable of swallowing the planets. A few years ago, I had seen many magnetic fields in the sky. Initially, I could not understand what it is; however, later on I came to know about them. I did not have much information about the magnetic fields when I got this vision. For a few days, I explored a lot about these magnetic fields in meditative state, mainly in our own solar system. These magnetic fields also have an effect on Earth. Some small magnetic fields also keep on forming and getting dissolved on Earth's surface. There are large magnetic fields in the sea; these magnetic fields are harmful to the humans. Giant magnetic fields are situated in the centre where substance appears to be boiling. These magnetic fields have a relationship with the galaxies. This vision can be seen only by a very high-class seeker, who has had the direct perception of the special form of matter

by Ritambhara-Pragya, as the centre of the galaxies is very subtle and of low density.

Now I am writing a few words about the goddess of Nature (Apara-Prakriti). I had a very close relation with the goddess of Nature in the years 1995-1996. I had received the blessing of Goddess Kundalini in the year 1995. I could use this blessing only for spiritual purposes. Right then, the goddess of Nature established contact with me and said, “Yogi Son! Now you have to do a lot of works of nature.” I wondered how I could do a plethora of tasks of Nature. Then she said, “Yogi, you have got the blessing of Goddess Kundalini, so why do you hesitate? Do my works fearlessly.” I said, “Mother! The karmashayas of the works that I will do will get situated on my chitta and my karmashayas would increase.” The goddess replied, “Your karmashayas won’t accumulate even on doing my work. If a few karmashayas are formed for some reason, then they would be burnt instantly through yogic power. Therefore, do not worry about karmashayas, and also don’t be surprised that you are being channelised to do these tasks. Currently, you are such a yogi who can do my works, so do them. Many divine powers are looking towards you at this time. No one would be able to obstruct your spiritual path.”

Now I began performing a plethora of activities for the goddess of Nature in a subtle way. The goddess would inform me about the task to be done, and I used to get ready to do that work. No matter how difficult might the work be, it used to be executed swiftly due to my unlimited yogic power and the blessing of Goddess Kundalini. After some days, the list of physical tasks apart from subtle ones was also getting longer. So it was creating a hindrance in the path of my meditation too, because now I was getting less time to meditate and my mind got bored by doing such activities. I conveyed my words to the goddess, “Mother, now I do not feel like doing such works; I have got jaded.” She said, “I bless you; you will become great in the future and execute my spiritual works. You have to

do a lot of works in the future.” Then I got blessings from many divine powers conveying that I would become great in the future. In the first week of February 1996, I received an information that something told by the goddess of Nature turned out to be wrong. I understood that I had been deceived. When I complained to the goddess of Nature, she kept silent and did not respond at all. I said, “Mother, when you would tell a lie yourself, what will happen to worldly people like us? How much I used to love you, and how much I used to trust?” On being told like this by me, she got annoyed and said, “You are nobody to tell me what I should do and what not. I am not compelled to answer any of your questions. So do whatever you want, I did whatever I had to do”. Saying this, the goddess of Nature disappeared. I asked Swami Sivananda, a resident of Tapaloka, “Why has this happened to me?” Swami Sivananda said, “I cannot say anything in this regard. The goddess of Nature is the highest power; I am a trivial mortal in front of her.” Then Swami Sivananda did not say anything, he became quiet and closed his eyes. Other subtle powers also refused to disclose anything in this regard. (Swami Sivananda was from Rishikesh; his hermitage is situated in Rishikesh. He left his mortal coil in 1963. Presently, he continues to practise in samadhi in Tapaloka. He had guided me in the year 1995-1996).

A few days later, I happened to remember revered Vishvamitra¹¹, my ideal in the path of yoga. After several efforts, I was able to establish contact with sage Vishvamitra. He was looking at me while seated on his meditation mat. I prostrated before him. He blessed by raising his hand and said, “Become great; on what account have you remembered me?” I said, “Lord! I consider you as my role model.” He said, “I know that.” I said, “Lord! I have remembered you because you are my ideal and you alone may solve my problem. None of the divine powers in the Universe is ready to guide me, because they all are afraid of

¹¹ **Vishvamitra:** An ancient yogi and a great ascetic, who achieved the highest state of spirituality by means of great penance.

the goddess of Nature. I know that you are very fearless. During your practice, you cursed your chosen deity Goddess Gayatri Herself. You should be knowing how goddess of Nature behaved with me.” He said, “Yes, I know.” I said, “Are you not afraid of the goddess of Nature?” He said, “I do not care for her; you may ask whatever you want to ask, I am ready to answer.” I said, “Lord! Why did she behave like this with me?” He said, “I cannot tell why she behaved like this. But what is the point of grieving in this? At the most, she can throw you in hell, nothing more. Even then, do not be afraid; after enduring the afflictions of hell, you will come out again. Then tell her, “Mother, I have come. What is your command now?” How many times will she throw you into hell? You don't have to be afraid of enduring the afflictions. A time comes when no one would be able to harm you in any manner. When you become great, then everyone will look at you with respect, but for that, you will have to practise rigorous yoga. Do not be afraid of sufferings; tribulations come in the life of every yogi; you have to overcome these afflictions. I too had to undergo many hardships in my life and had done extremely harsh penance. Do not be grieved, you will be great in the future and do many tasks of Nature and will be known as a great yogi on Earth. Do you want to know anything more?” I said, “No, Lord.” He spoke, “May you be benedicted; become great.” Then he disappeared, and gradually, my grief also got over.

The goddess who used to talk to me was none but the presiding deity of Aparakriti which includes all the fourteen lokas. She appears as the most beautiful woman to the seekers during meditation. She has a long crown fitted with beads on the head, was donning a green sari and blouse with lustrous stars attached to it. These stars keep emitting twinkling light. She wears different types of ornaments on the body. This Aparakriti is merely a parcel of Para-Prakriti. While writing these lines, I do not care for her at all, because I have recognised her reality through tattvagyan. She cannot take me under her control in any way.

When I am doing external activities, I am obligated to obey the laws of Nature. But when I am situated in my Self, then this Nature is worthless for me. I have achieved this state through strenuous efforts and by enduring many hardships. By the time I attained the jivanmukta state, I had become fully cognizant about the Nature. I had also seen how jivas go on to take birth for undergoing their sufferings and in which area do these jivas remain in the dormant state during the period of holocaust when nothing remains. Now the important secrets of the Nature are not hidden from me, because sometimes I see the whole Apara-Prakriti within my abdomen. In that state, I keep watching the activities of the Nature broadly. It happens in the state of meditation or when my eyes are closed.

This Apara-Prakriti has a downward flow, i.e., it is extrovert downwards. It is described in the first verse of the fifteenth chapter of the Gita. Ishvara, the highest, is the upward-situated root of the tree of the world. Brahma, who emerged from Ishvara, is the stem of the world-tree. The gods, humans, immovable organisms etc. who have emerged from Brahma are small branches of the world-tree that are extending downwards. Due to never being steady, i.e., being evanescent, the world-tree is compared to sacred fig tree (Peepal tree). As neither the beginning nor the end of that tree is known and as it is constantly maintained, it is called unalterable. But in reality, it is not constant (eternal) because its continual transformation is evident. The descriptions of desire-fulfilling rituals in the Vedas have been called as the leaves of this world tree. The one who knows the reality of the world depicted as a sacred fig tree actually knows the real essence of the Vedas. This Universe (Apara-Prakriti) has been compared to a pitcher. When Brahmarandhra of a seeker is about to be opened, it appears as an upside-down pitcher. This upside-down pitcher itself symbolises the Universe. When the Brahmarandhra is opened, then the seeker sees an extremely bright light. It appears as if there is nothing but only light filled inside this upside-down pitcher. For elucidation, it is said to be the light of Brahman Itself. But the truth is that

this extremely bright light is only a very powerful sattvic vritti of ahamkara which appears in this form. A very bright light appears due to excess of Sattvaguna, because Sattvaguna is luminous. It is worth pondering how can there be a vision of Brahman in this state! I myself have used the term 'luminosity of Brahman' for this state in both my books 'Sahaja Dhyana Yoga' and 'How to do Yoga' just for the sake of elucidating to the seekers. The seekers should understand that when Brahmarandhra opens, their state during meditation has reached up to the ground of ahamkara. At that point, only the reach has been up to the ground of ahamkara; the state of being situated over there actually comes after practising for a very long period.

Apara-Prakriti, which has created the entire Universe, cannot be the real mother of any jiva. Only Para-Prakriti (the original Nature) is the real mother of all of us. But due to ignorance, we tend to erroneously consider Apara-Prakriti as the real mother. It is indeed changeable; transformations keep happening in it all the time. That is why it is also called ephemeral. Due to transformations occurring every moment, the form of any object cannot remain steady, hence no object can belong to anybody. People keep considering the objects of this world as their own out of ignorance, due to which they have to suffer for the whole life. When Nature and natural substances cannot belong to anybody, then how can the goddess of Nature be the true mother of anyone? Earlier, I too used to address her as mother during the period of meditative practice, but after the attainment of tattvagyan, it is felt like an illusion only from the viewpoint of tattvagyan. You would have read that earlier I used to love her very much and also carry out her tasks, but she deceived me by lying, due to which I had to be aggrieved for some days. This Nature is also called Maya or delusion. She appears to seekers as a beautiful affectionate motherly figure. But she should never be loved; rather, one should try to cross over her bondages to get situated in the Self by practising rigorous yoga.

Para-Prakriti is known as the chitta of Ishvara and the grand causal world. The same is called the fundamental Nature. In Para-Prakriti, gunas remain in a state of equanimity; thus, no transformation of any kind occurs in Para-Prakriti. This Para-Prakriti is the real mother of jivas. Even Para-Prakriti is inert only, but it contains Sattvaguna in supremely pure form. As Sattvaguna is luminescent, the region of Para-Prakriti always remains resplendent. Yogis cannot get direct perception of Para-Prakriti through the chitta because the chittas of all jivas are made up of Apara-Prakriti. I am recollecting that in the state of samadhi, I have seen the entry gate of Para-Prakriti. As soon as I had put my foot inside the entry door, the vision ended. There was an intense light in that region. Over there, the density was very low, and I could not know anything about that place. The entrance of Para-Prakriti is the junction of Apara-Prakriti and Para-Prakriti. Apara-Prakriti is existent within Para-Prakriti only. Actually, there is no entry gate between Apara-Prakriti and Para-Prakriti. However, after the final limit of Apara-Prakriti where the region of Para-Prakriti begins, then this place, i.e. the junction is witnessed by yogis in the form of entry gate in the state of samadhi. In fact, there is a vast difference in densities over here. When the purity of the chitta of the practitioner increases due to destruction of the impurity, then it starts becoming extremely pervasive. Finally, the chitta of the seeker starts becoming introvert by getting pervasive in the chitta of Ishvara. Due to being introvert in the chitta of Ishvara, it appears to him that he is going into the region of Para-Prakriti. Entering into the territory of Para-Prakriti does not mean that the seeker is directly perceiving Para-Prakriti. Para-Prakriti can be known only through inference; that is why it has been called predictable.

The body of Ishvara is composed of Para-Prakriti. In Para-Prakriti, there is no alteration in the chitta of Ishvara due to gunas being in a state of equilibrium. It isn't possible to obtain direct Knowledge of the supremely pure nature of Ishvara by the chitta of a yogi. Any vritti of chitta cannot provide the knowledge of the

supremely pure nature of Ishvara by assuming His form. Just as the knowledge (of the ordinary form) of physical substances occurs through sense organs to worldly people, similarly seekers get the Knowledge of the special form of subtle matter through samadhi. However, direct Knowledge of Ishvara cannot be attained through samadhi because the body of Ishvara is made from the state of equanimity of gunas. Ishvara is indeed the controller of the Para-Prakriti also, so the pure form of Ishvara cannot be perceived directly. Ishvara is omniscient, omnipotent and knowledgeable. From the power of knowledge of Ishvara, systematic events of creation, perpetuation, and annihilation are taking place in Nature for the welfare of all living beings.

Ishvara never takes birth. He is the benefactor, controller and master of karmas of jivas. Nature carries out its activities according to the laws framed by Him. Jivanmukta yogis who go into Para-Prakriti (Ishvara's loka) after renouncing their gross bodies remain absorbed in samadhi in Para-Prakriti till eternity and eventually get situated in their Self. Only the one who yearns to attain Ishvara merges into Him. The yogis who want to reach the purest form of their conscious Self eventually get established in their Self. The yogis who retain the feeling of welfare towards jivas in their hearts take birth on Bhuloka at an appropriate time by the inspiration of Ishvara or the command of Para-Prakriti for the same. This kind of taking birth is called *avatar* (incarnation). Such incarnate men are born being equipped with divine powers. Their powers are a fraction of the powers of Ishvara; therefore, such an incarnate man is called God. They are called as avatar because of being equipped with divine powers only, e.g. Narsimha, Varaha, Ram, Krishna etc. Lord Krishna tells Arjun, "O Arjun! In ancient times, you and I have lived together. At that time, you were a sage named Nara and I was the sage named Narayan. Both used to practise yoga together. You do not remember all that as you are a jiva, but I remember everything because of me being God." Avatars go back to their loka after accomplishing their mission, and then never

return to Bhuloka to take birth. This cycle keeps ongoing because no vritti (desire) of any kind remains in the chitta of an avatar.

You might have read that God says, “I will incarnate from my part.” The yogi who comes from Ishvara’s loka to incarnate will be said to be a parcel of Ishvara. A yogi living in Ishvara’s loka is called jiveshvara. Ishvara and jiva are basically the same Chetan-Tattva, but Ishvara is related to Para-Prakriti, i.e., the chitta of Ishvara is made up of Para-Prakriti, whereas the relation of jiva is with Apara-Prakriti, i.e., chitta of the jiva is made up of Apara-Prakriti. Due to the relationship between Para-Prakriti and Apara-Prakriti, jiva is thus only a fragment of Ishvara. A yogi situated in Ishvara’s loka is a tattvagyan, i.e., he is endowed with the Knowledge of Brahman. This Knowledge is never lost, because he has known his Self through practice. Therefore, it is said that such a yogi becomes alike Brahman. If the chitta of a yogi retains a wish for the welfare of jivas and has abandoned the gross body, such a yogi lives in Ishvara’s loka for an extended period. At the appropriate time, such a yogi takes birth on Bhuloka for the welfare of jivas upon the inspiration of Ishvara or by the command of the Para-Prakriti. Before taking birth, they bring all the divine powers along with them partially. Such incarnate men are already endowed with the Knowledge of Brahman, and continue to keep the entire Apara-Prakriti under their control by their will power. All the tasks get accomplished just by the will-power of such men.

The body of Ishvara has been made up of Transcendent Akash-Tattva. Transcendent Akash-Tattva is called an epitome of Brahman (or Ishvara). This Transcendent Akash-Tattva is Para-Prakriti itself. Ishvara appears as Param-Shiva to the practitioners of Sankhya Yoga and Karma Yoga, whereas He appears as Narayan to a practitioner of Bhakti Yoga. This happens according to their beliefs. The chitta of Ishvara is made up by Para-Prakriti; there are numerous Apara-Prakritis present within this Para-Prakriti. That is why it is said that the whole of the Apara-Prakriti or the creation exists within Ishvara, who is present

in each and every particle. In a meditative vision, I once witnessed that there are countless universes within the body of Lord Narayan. But in January 2007, I had a vision of the Param-Shiva in the form of Ishvara. During the period of acquiring tattvagyan, one surely gets direct perception of Ishvara. During this vision, Ishvara Himself appears to be destroying the subtle body of the seeker. After this vision, attainment of God becomes certain after relinquishing the gross body. Now the readers may say that when direct perception of Para-Prakriti isn't possible as written by me, then how did the direct perception of Param-Shiva take place? Resolution: When a seeker begins getting matured in the jivanmukta state through the practice of Nirbija Samadhi, the external transformation of chitta stops. At that time, the vrittis of the chitta get inhibited and Tamoguna starts supporting Sattvaguna. Sattvaguna and Tamoguna together suppress Rajoguna. In this state, Tamoguna and Rajoguna are in negligible amount only. Then his chitta becomes introvert into the chitta of Ishvara (Para-Prakriti) by becoming extremely pervasive. The vrittis having the primacy by Sattvaguna become extremely pervasive according to the pervasiveness of chitta. The ubiquity increases so much so that they acquire the power to assume the form of *Saguna* (with gunas) Brahman (Ishvara). This direct perception occurs through extremely sattvic vritti of the chitta. At that time, the seeker beholds the form of Ishvara within his eternal pervasive chitta itself.

Eleven Rudras have emerged from the third eye of Param-Shiva; these Rudras are also called Lord Shankar. Description of different names of these eleven Rudras is also found in the scriptures. From the heart of Lord Narayan, Lord Vishnu has emerged; his appearance is very much similar to that of Lord Narayan. Lord Brahma¹² has originated from a lotus which has emerged from the navel of

¹² **Lord Brahmā:** One of the three principal gods of the Universe, who is considered as creator of the entire Universe and all beings.

Lord Narayan. Lord Brahmaa, Lord Vishnu, and Lord Shankar are respectively the creator, observer and destroyer of this Apara-Prakriti, i.e., these three activities are carried out by the inspiration of all these three respectively. At the time of the great holocaust, Apara-Prakriti subsumes all the jivas (living beings) within it in their subtle form, and itself gets situated in Para-Prakriti in the form of seed. At that time, all these three gods get merged into their root cause (Param-Shiva or Lord Narayan), i.e. Brahman. At the time of creation, new Brahmaa, Rudra and Vishnu emerge. I do not have the precise knowledge regarding the age of all these three. Out of these three, the age of the Lord Brahmaa is relatively less. Of the eleven Rudras, eighth Rudra is more serene in nature as compared to the other Rudras. But the countenance of the eleventh Rudra is very frightening, i.e. fierce by nature; this was once told to me by Lord Shankar Himself. Lord Hanuman is the partial incarnate of the eleventh Rudra. The bodies of the principal deities, viz. Brahmaa, Vishnu and Shankar are made up of Akash-Tattva. It is mentioned at some places that Rudra has emerged from the forehead of Lord Brahmaa in the beginning of the creation, and Lord Vishnu has emerged from his heart. Wherever this is written is true. At the beginning of the creation, both of them emerge from the body of Lord Brahmaa. The fact is that Lord Vishnu and Lord Rudra, after having emanated from Ishvara, emerge from the body of Brahmaa. Lord Brahmaa has been given the title of the Creator. Lord Ganesh, Lord Kartikeya, Lord Hanuman and the presiding deity of wind have originated from the Vayu-Tattva. When I was getting the direct perception of the special form of different substances through samadhi, I came to know that Lord Ganesh is undoubtedly superior to the wind-God and Lord Hanuman. Indra and other gods have originated from the predominance of Agni-Tattva. I do not have knowledge of the age of these deities. In the year 1995, I talked to Lord Indra. At that time, he said that the age of the god who is seated on the position of Indra ranges from 72 to 74 eras. The jivas that live in Ishvara's loka (Para-Prakriti) never take birth as they are liberated.

Para-Prakriti is known as the root Nature, composite Nature, unmanifest, Ishvara's loka, Ishvara's chitta, Aditya-Loka, eternal realm etc. It is also known as the power of Ishvara. Ishvara's loka has been created by Para-Prakriti. Apara-Prakriti is called individual Nature, manifested Nature etc. It is downward-facing, i.e. downward-moving and has power of activity. It is merely an instrument for materialistic development and to assist ignorance, but in order to do so mechanically, it is supported by a part of Para-Prakriti to maintain evolutionary process. Para-Prakriti is not the power of ignorance, rather the conscious power of Ishvara. It is a grave mistake on the part of all of us to remain engrossed in the contemplation of lustful (enamoured towards sensuality) and downward-moving Apara-Prakriti, and the obstacles in the path of meditative practice. It is indeed a daunting task to perceive, understand and remove these obstacles. It is not appropriate to consider this Apara-Prakriti as everything and to always remain engaged in its contemplation. The important point is to experience the descent of Para-Prakriti, which can be obtained only by that seeker who is practising the highest level of samadhi. When troublesome karmashayas such as avidya etc. start becoming analogous to a roasted seed on having been burnt through Vivek-khyati, the descent of the Para-Prakriti can be experienced after that only. In the state of samadhi, the seeker beholds the union of Apara-Prakriti and Para-Prakriti. After this union, the descent of Para-Prakriti begins. The purer the Apara-Prakriti is, the more would be the descent of Para-Prakriti. Its descent does not happen at once, but occurs gradually according to practice.

Chetan-Tattva is totally distinct from the inert matter. When associated with Para-Prakriti, Chetan-Tattva is termed Ishvara, whereas it is called as jiva in relation to Apara-Prakriti. Chetan-Tattva is the eternally unvarying; Para-Prakriti is eternal and consequential. Chetan-Tattva is inactive, while the inanimate matter is active. Activities are happening in inert matter with knowledge, regulations and in an orderly manner merely in the proximity of Chetan-Tattva. Chetan-Tattva is

the instrumental cause of all activities while inert matter is the material cause. Ishvara is omnipresent, omniscient and omnipotent. By means of His natural knowledge, uneven changes keep occurring in the gunas for the welfare of jivas, by which the whole creation is getting created. For ordinary men, Para-Prakriti remains in a dormant state. The descent of Para-Prakriti is absolutely impossible for such people. People keep working for the evolution of Apara-Prakriti in one way or the other. Seekers keep progressing in their internal development through practice by becoming introverted. The impurity of the chitta due to effect of Rajoguna and Tamoguna keeps getting cleaned by means of this practice. As the impurity reduces, accordingly the amount of Sattvaguna increases in the chitta. Direct perception of the deformations of the Apara-Prakriti keeps happening in the light of Sattvaguna. When pure Pragya (Ritambhara-Pragya) appears, direct perception of all the substances till the level of Apara-Prakriti itself happens simultaneously.

For the descent of Para-Prakriti, it is essential that the stream of Vivek-khyati flows ceaselessly in the chitta of the seeker. By this continuous flow, Para-Vairagya would originate. Through Para-Vairagya, attachment to Apara-Prakriti will keep on reducing and descent of Para-Prakriti will keep on increasing gradually. The manifestation of Para-Prakriti will not occur suddenly; instead, it happens by and by. When the attachment of the jiva to Apara-Prakriti begins to end, at that time, Apara-Prakriti will get connected with Para-Prakriti. This connection is also called union or embrace. Its vision is seen by the seeker that Para-Prakriti sleeping since eternity appears to be getting awakened. Apara-Prakriti is extroverted downwards; it remains readily present for the indulgence of jiva. Para-Prakriti is upward-oriented. Its flow is towards Kaivalya; it is not a subject of indulgence of jiva. Apara-Prakriti has been presented before humankind for the development of science associated with avidya. The development of science related to avidya is associated with bondage for humans.

The descent of Para-Prakriti liberates from this bondage and is the provider of Kaivalya moksha to humans. Therefore, we all should pray to Para-Prakriti for the attainment of Kaivalya moksha. Being a benefactor of moksha, Para-Prakriti is also the real mother of all of us. Only the one who suitably nourishes her child and shows the right path, takes him to his goal, i.e., connects him with his supreme father (Brahman) should be said to be the real mother. Apara-Prakriti cannot be our real mother, because she keeps deluding and tying in bondages. Due to delusion, jivas continue to consider this Apara-Prakriti to be their mother and keep wandering in the cycle of birth-age-death here only.

Para-Prakriti being the power of Ishvara is the supreme Goddess Herself. The goddesses such as Chandi, Durga, Kali, Parvati, Gayatri, Lakshmi etc. are just a part of Para-Prakriti. They appear from Para-Prakriti to fulfill their specific tasks. After the accomplishment of their tasks, they merge into Para-Prakriti again. Para-Prakriti is Herself the primordial power Grand-Kundalini. The kundalini situated in the Mooladhar Chakra is only a part of this Grand-Kundalini. The body of the kundalini situated in Mooladhar is made up of Agni-Tattva. Kundalini, which rises upwards by the practice of yoga, becomes stable in the *Heart* after completing its entire journey. After that, it permeates throughout the body of the seeker after merging into Vayu-Tattva. The body of Grand-Kundalini is made up of Transcendent Akash-Tattva endowed with utmost purity of Sattvaguna. In Grand-Kundalini, Vayu-Tattva exists in seed form; therefore, the kundalini situated in Muladhar Chakra is merely a part of this Grand-Kundalini.

In order to be situated in Para-Prakriti (Ishvara's loka), it is indispensable for a seeker to practise Nirbija Samadhi. The seeker who has attained the mature state of Nirbija Samadhi, i.e. who is always situated in the Self, does not need to go to any of the lokas after renouncing the gross body. As soon as he gives up the physical body, he gets situated in Brahman. The seeker who is still practising restrained state of mind (Nirbija Samadhi), i.e. samskaras of externalization

emerge sometimes on whose chitta, goes to Para-Prakriti after relinquishing the physical body. Then after practising samadhi till eternity over there, he merges into Nirguna Brahman. The jivas situated in Para-Prakriti do not feel hunger and thirst, nor do they need even to breathe. The reason for hunger, thirst and breathing is pulsation of prana in the chittas of jivas. As long as the pulsation of prana occurs in the chitta, jivas will continue to feel hunger and thirst, whether in a few moments or after hundreds of years. Even the gods etc. perform the act of breathing by means of prana. There are two seeds of the tree of chitta: firstly, the pulsation of prana, i.e. the continuous activity of the prana and secondly desires. If one of these gets feeble, the other also becomes weak soon after that. During Nirbija Samadhi (restrained state of mind), both of them get weakened. There is absence of Vayu-Tattva in Para-Prakriti. Over there, Vayu-Tattva remains existent in seed form. The jivas situated within the creation of Hiranyagarbha (Brahmaa) are called living beings. A living being is said to be the one who remains alive with the help of prana. Living beings have an attachment towards Apra-Prakriti and the substances made from it; this itself is the very nature of jiva. When tattvagyan is attained on the destruction of individuality of the jiva through practice, the jiva then becomes jiveshvara. Only that jiva can enter or get situated in Para-Prakriti after renouncing the physical body whose attachment towards individuality has disappeared completely. Hunger, thirst and breathing occur within the subtle body. The subtle body of tattvagyanis gets destroyed immediately when they give up their physical body.

When holocaust occurs in the entire Universe, the chittas of all the jivas get situated in Apra-Prakriti in seed form. At the time of the holocaust, the state of jiva is like a one in deep sleep. By assimilating chittas of all jivas in seed form, Apra-Prakriti gets situated in Para-Prakriti in seed form. After infinite period when the time of the creation comes, then Apra-Prakriti manifests itself from Para-Prakriti. At the time of creation, the chittas of jivas existent in the seed form

begin emerging for taking birth according to their karmas. I have seen the place where chittas of the jivas get situated in Apra-Prakriti in seed form at the time of holocaust and then emanate to take birth later on through samadhi. I have not described this in my experiences. In the Gita, Lord Krishna says about His loka (Para-Prakriti): “That which is illuminated neither by the Sun, nor Moon or fire (i.e. which is self-illuminated), reaching where one does not return to this world, such is my Supreme abode”.

Gunas

The Nature has divided itself into many parts (eight root causes and sixteen deformations). All this happens due to the three gunas, Sattvaguna, Rajoguna and Tamoguna. All the three gunas have arisen from Nature itself. The nature of Sattvaguna is light (less heavy), illuminator and joyous. The nature of Rajoguna is fickleness, active and sorrowful. The nature of Tamoguna is heavy, obstructor (to stop or maintain the condition) and embodiment of attachment. These three gunas are found in every object and always remain together, never in isolation. It does not happen that only two or just one of them would remain at a time with others being absent. The three gunas are interdependent and keep appearing from each other. They do not always remain constant in proportion, rather every guna keeps suppressing others at all times. When Sattvaguna is predominant, it generates vrittis of happiness, luminosity and peace by suppressing Rajoguna and Tamoguna. When Rajoguna becomes dominant, then by suppressing Sattvaguna and Tamoguna, it creates vrittis of sadness, fickleness and discontent. Vrittis of laziness, lethargy and infatuation sprung when Tamoguna becomes prominent by suppressing Sattvaguna and Rajoguna. Despite being an adversary to one another, these three gunas continue to remain engaged in their tasks like a lamp. Just as oil, wick and fire are antagonistic to one another, but produce light together; in the same way, the three gunas together remain engaged in their respective tasks.

The attributes of the three gunas remain present in every object. When a particular object remains stationary, Tamoguna remains predominant in that object at that time, while Sattvaguna and Rajoguna remain dormant, i.e. in a subtle form; both of them emanate at their appropriate times. When an object is moving, primarily Rajoguna remains in that object, while both of its companions, Sattvaguna and Tamoguna stay in a dormant form. Sattvaguna remains dominant when an object becomes luminous, whereas Rajoguna and Tamoguna continue to remain suppressed. When an object is static, Tamoguna becomes primary in it and when

it is dynamic or active, then Rajoguna assumes a dominant form. When the same object becomes luminous, Sattvaguna becomes predominant in that object. Thus, all the three gunas remain present in primary or subsidiary forms in all the objects.

As the nature of Sattvaguna is light and illuminating, objects having predominance Sattvaguna are light. For instance, a flame points upwards due to being light, wind blows obliquely, senses act swiftly. Due to the predominance of Sattvaguna, there is luminosity in the fire, mind and senses are luminous. Sattvaguna and Tamoguna cannot do their task on their own. Being active, Rajoguna gets the work done. Excitement and fickleness increase inside the body when Rajoguna becomes predominant in the body. Rajoguna, being of fickle nature, causes Sattvaguna (due to being light) to act. But Tamoguna being heavy and obstructive inhibits Rajoguna. There is laziness and heaviness in the body and one does not feel like working when Tamoguna becomes dominant.

The three gunas originated by the Nature are constantly varying; they do not remain unchanged even for a moment. Transformation implies change; its symptom is to leave one attribute and adopt another one. This transformation is of two types: similar transformation and deformative transformation. When milk remains in its own state as milk, even then the molecules of the milk do not remain stationary, rather keep moving. In this transformation, milk remains milk itself. This is called a similar transformation. However, when the milk changes to curd or it deteriorates or becomes sour after a certain time, then it is termed as deformative transformation. This transformation is evident and observable. But the similar transformation is known only by conjecture. Likewise, the transformation of each of the three gunas into itself, i.e., that of Sattvaguna into Sattvaguna, Rajoguna into Rajoguna and Tamoguna into Tamoguna itself is known as similar transformation. It is a state of equability of the gunas which happens in Para-Prakriti. This Para-Prakriti is called unmanifest and the prime Nature; it is the root cause of all the inert substances. When the three gunas act to

suppress one another, then there is deformative transformation; it is called uneven transformation of the gunas. The twenty-three entities from the chitta up to all the five gross fundamental elements (chitta, ahamkara, five tanmatras, manas, ten subtle senses, five gross fundamental elements) are uneven transformations of the three gunas. All these acts of Nature (these twenty-three entities) are distortions and manifestations as compared to the Nature itself.

Chitta, ahamkara and all five tanmatras are unmanifest and root cause as compared to their own deformations, but in comparison to Para-Prakriti, these all are manifestations and distortions. The root cause of each deformation is inferred through its direct perception in samadhi. At the end, direct perception of chitta, the initial uneven transformation of the gunas, is done in samadhi by means of Vivek-khyati. The state of original equitable transformation of the gunas is inferred through Knowledge from that direct perception. The entire Universe has resulted from the transformations of gunas, so it is the three gunas only which are the material cause of the origin of the whole Universe. Both, the Nature composed of three gunas as well as Atman are eternal, so the even transformation due to proximity of Nature with Atman is eternal, and the uneven transformation and the purpose of indulgence and emancipation of jiva is also eternal. Eternal implies to be beyond the limit of time. Time is not a real entity. It is just an entity created by the chitta to explain the sequence and interval between events (uneven transformations).

Para-Prakriti has the state of equitable transformations of the gunas. Para-Prakriti is said to be inert, unmanifested and comprising of the three gunas. Gunas are transformational by their nature, so their equanimous transformation can be known by inference alone. Direct perception of this Para-Prakriti is not possible through samadhi. A yogi can have direct perception only up to the chitta by means of samadhi. Para-Prakriti, being composed through the state of equanimity of the gunas and not being the distortion of anything, is purposeless for jiva. The

purpose of the jiva is indulgence and emancipation. Indulgence implies the direct perception of the true nature of the transformations of gunas and emancipation means to be established in the Self, i.e., the attainment of Brahman by the jiva. Without the direct perception of the true nature of transformations of the gunas, the state of being situated in the Self cannot be attained. Chetan-Tattva in its pure form is completely different and unique from the inert matter. The creation of this world is an outcome of uneven transformations of the gunas in Nature. Nature relating to the state of unevenness is called Apra-Prakriti. Chitta is the very first uneven transformation of the gunas, in which there is the mere activity of Rajoguna and inertia of Tamoguna in Sattvaguna. This minuscule quantity of Rajoguna and Tamoguna in Sattvaguna is the seed of the laws of creation. The whole Universe originates from this very chitta. In the fourteenth chapter of the Gita, Lord Krishna says to Arjuna: “O Arjuna! The chitta is my place of conception; I conceive in the same only (I throw the light of my wisdom), and from the conjugation of the same (animate and inanimate), all the beings originate. I (Chetan-Tattva) am the father who puts seed into it.”

Chitta is like a mirror to make all kinds of acceptable subjects and their acceptance visible to the jiva. The variations in the chitta such as happiness, sorrow, delusion etc. happen as a consequence of Sattvaguna, Rajoguna and Tamoguna only. The renunciation of the gross body by the subtle body and its entry into another body along with vrittis of the chitta is called death and birth. There are five types of states in the chitta: 1. Dull, 2. Restless, 3. Partially-focussed, 4. One-pointed and 5. Restrained.

In **dull state**, Tamoguna is predominant; Sattvaguna and Rajoguna remain in dormant form. This state is due to lust, anger, greed, attachment etc. In this state, the tendency of the person is towards ignorance, unrighteousness, passion etc. This state is of lowly people.

In **restless state**, Rajoguna remains dominant; Sattvaguna and Tamoguna stay in subordinate form. In this state, humans have mixed tendencies towards knowledge and ignorance, righteousness and unrighteousness. This state is of ordinary worldly people.

In **partially focussed state**, Sattvaguna is predominant; Rajoguna and Tamoguna remain subdued. This state comes by renouncing attachment, maliciousness, lust, anger, greed, fascination etc. Because of this, their tendency is towards knowledge, righteousness, detachment etc., but Rajoguna keeps on nudging the chitta. This state is of the higher-grade humans and inquisitors. All these three states of the chitta are not natural, because outward subjects continue to influence the chitta.

In **one-pointed state**, there is continuous flow of similar vrittis in the same subject. When the effects of Rajoguna and Tamoguna of the external subjects no longer remain in the chitta, then it becomes like a clean shining crystal. At that time, there is truly direct perception of acceptor, acceptance and acceptable subjects from the gross five fundamental elements to the chitta. Its ultimate highest state is Vivek-khyati; it is a natural state of the chitta, in which there is complete realization of all the activities of Nature. There is direct perception of dissimilarity between the chitta and Atman through Vivek-khyati in concentrated state of mind. This Vivek-khyati is also a vritti of the chitta. After this vritti, there is emergence of Para-Vairagya.

In the **restrained state**, this Vivek-khyati vritti also gets restrained. In this state, now all kinds of samskaras cease to exist due to restraint of all the vrittis; however, the samskaras of Para-Vairagya remain. Since no vritti of any kind of samskaras remains in the restrained state, one does not come to know any object. Moreover, troublesome karmashayas such as avidya etc. which are the seeds of birth, ageing and death no longer remain. Therefore, it is also called Nirbija

Samadhi (devoid of all seeds). When all kinds of vrittis get restrained, then the jiva gets situated in pure Chetan-Tattva.

The chitta is created by uneven transformations of the gunas. In this chitta, ahamkara remains in seed form. When the amount of Rajoguna and Tamoguna begins to increase in the chitta having primacy of Sattvaguna, ahamkara starts becoming extroverted. This ahamkara is the second uneven transformation of the three gunas. Rajoguna and Tamoguna in this ahamkara are the ones which generate feeling of ego. The ego creates all kinds of disparities including the feeling of oneness and multiplicity etc. There are two types of uneven transformations happening in the ahamkara: 1. as acceptable, 2. as acceptance. In acceptable form, five tanmatras are produced: sound (*shabd*), touch (*sparsh*), form (*roop*¹³), taste (*ras*) and smell (*gandh*). From these five tanmatras, five subtle fundamental elements are produced. From these five subtle fundamental elements, five gross fundamental elements have emanated, which are *Akash-Tattva*, *Vayu-Tattva*, *Agni-Tattva*, *Jal-Tattva* and *Prithvi-Tattva*. There are subtle and gross uneven transformations in acceptance form of all these five tanmatras. There are five sense organs, five organs for action, and the manas which accept the above. The five sense organs are: ears, skin, eyes, tongue and nose, and the five organs for action are hands, feet, mouth, genitalia and anus. In all these uneven transformations, the quantity of Sattvaguna continues to decrease whereas that of Rajoguna and Tamoguna keeps increasing. Rajoguna and Tamoguna are more in the ahamkara as compared to the chitta. In comparison to the ahamkara, Rajoguna and Tamoguna are more in the manas, ten senses and tanmatras. Compared to these tanmatras, the quantity of Rajoguna and Tamoguna is more in the subtle five fundamental elements. The quantity of Rajoguna and Tamoguna in the gross five fundamental elements increases so much so that they become

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Rūpa: *Tanmātrā* related to sight, which gives form to all objects.

visible to the physical eyes. The more the increase of Rajoguna and Tamoguna in Sattvaguna, the grosser will the object become.

In the first uneven transformation of gunas (the chitta), Sattvaguna is predominant. Rajoguna and Tamoguna are merely nominal in it, so the chitta is very subtle. Due to extreme subtlety, the chitta is ubiquitous (pervasive). As the quantity of Rajoguna and Tamoguna increases, subtlety keeps on decreasing. As subtlety decreases, pervasiveness also gets reduced accordingly. That is why chitta is contained within the Nature, and ahamkara is present inside the chitta. Within ahamkara, five tanmatras, manas and ten subtle senses are pervaded. In these very tanmatras, five subtle fundamental elements are permeated. Gross five fundamental elements pervade within the subtle five fundamental elements. The quantity of Rajoguna and Tamoguna is more in the five subtle fundamental elements as compared to the tanmatras. The amount of Rajoguna and Tamoguna in the gross five fundamental elements is much higher than in the subtle five fundamental elements; therefore, objects made of gross five fundamental elements are visible to physical eyes. In the beginning, Sattvaguna was predominant; Rajoguna and Tamoguna were just nominal. But, as the sequence of transformations of the gunas progressed, Sattvaguna kept on decreasing and Rajoguna and Tamoguna continued to increase accordingly. Along with this, the pervasiveness kept reducing. In the end, when the Sattvaguna remained negligible in the gross five fundamental elements and Tamoguna became predominant, the pervasiveness then became so nominal that humans started considering themselves limited to the gross body only and the physical world to be completely their only. In this physical world, the entire conduct is going on predominantly in Tamoguna. Initially, Sattvaguna was predominant and Tamoguna was merely nominal, but now Tamoguna is dominant while Sattvaguna is just minuscule. A chitta with predominance of Sattvaguna, even though being inert, contains the reflection of Atman, which is an epitome of Knowledge. The light of Atman falls

on the chitta; that is why the chitta has the capability to reveal Knowledge. The knowledge about different attributes of the chitta keeps happening automatically through the light of Atman which falls on it. That is why Atman is called seer and the chitta as seen. As the reflection of Chetan-Tattva in the chitta gets concealed by the sheaths of Rajoguna and Tamoguna due to their increased abundance, only its glimpse is appearing in the gross body and the physical world.

Sattvaguna is predominant at the time of origination of godly bodies, while the other two gunas remain nominally. At the time of origination of human body, Rajoguna is predominant and the other two gunas stay behind in dormant form. When the body of animals, birds, insects etc. is produced, Tamoguna remains dominant and the other two gunas remain passive. Whatever a person does, he does it by means of Rajoguna, because the nature of Rajoguna is to perform actions. The karmas become virtuous or sinful depending on whether Rajoguna acts along with Sattvaguna or Tamoguna. Thus, whatever transformation is occurring through these three gunas, it is for the indulgence and emancipation of the jiva. The perception of any kind of transformation from gross five fundamental elements to Vivek-khyati is indulgence, because the gunas remain associated with the jiva devoid of Vivek-khyati. On attaining Vivek-khyati through samadhi, these gunas cease to do any modifications for the jiva (in the form of indulgence). When a jiva gets situated in its pure Self (Atman) after having indulged in all types of transformations, then it is said to be emancipation; this state comes after Vivek-khyati.

There are four types of states or transformations of the gunas: 1. Diversified (*Vishesh*), 2. Undiversified (*Avishesh*), 3. Indicated (*Linga-matra*) and 4. Signless (*Alinga*). The Diversified state comprises the sixteen deformations, while the Undiversified state includes five tanmatras and ahamkara. The chitta comes under Indicated state. The Signless state contains the unmanifested Para-Prakriti; it is the state of equilibrium of the gunas. Para-Prakriti is purposeless for the jiva. The

gunas that form the chitta merge in their cause (the Nature) after performing their tasks of indulgence and emancipation for the jiva.

There are two kinds of transformations that keep occurring always in the chitta. The first type of transformation takes place in the chitta itself; it is also said to be the internal transformation of the chitta because the very existence of chitta is by the uneven transformation of the gunas. Only the nominal quantity of Rajoguna and Tamoguna in Sattvaguna is the internal transformation of the chitta. The second type of transformation is called an external transformation. This transformation happens in various kinds of vrittis present in the chitta. Because of these vrittis, a person performs the actions according to his vrittis (having prominence of Sattvaguna, Rajoguna or Tamoguna respectively). The external transformation of the chitta is witnessed as two kinds of visions: **firstly**, in the form of pigeons and **secondly** in the form of children. The meditative vision related to pigeons has been written in my previous book '**How to do Yoga**'. Many such visions came during January 1996 which may be read in that book. A seeker obtains such visions when he is practising samadhi at the ground of ahamkara. I am describing them briefly. Three pigeons keep pressing one another forcefully and keep pecking on the head of the lower pigeon. The pigeon symbolising Sattvaguna is at the top, the middle pigeon represents Rajoguna and at the bottom is a pigeon denoting Tamoguna. There is difference in the cleanliness of the outer complexion of these three pigeons. The pigeon indicating Sattvaguna is exceptionally clean and sometimes it is seen flying in the entire sky. After flying, it sits atop the other pigeon and strikes a strong beak on the head of the pigeon below. It happens at the time of one-pointed state of the chitta. In this state, the flow of similar vrittis (associated with Sattvaguna) in the same subject goes on ceaselessly. Sattvaguna continues to suppress both of its companions, Rajoguna and Tamoguna. The second type of vision comes when there is direct perception of the special form of the fundamental elements of Nature by Ritambhara-Pragya.

Three small children appear in this vision. Two children keep sleeping very calmly pressing down the third child together. The visual seems very pleasing. Both the upper children are symbols of Sattvaguna and Tamoguna; the child below is the symbol of Rajoguna. Such types of visions come when the seeker is practising the restrained state of mind after Vivek-khyati. The external transformation of the chitta stops in the restrained state, but internal transformation of the chitta keeps happening. When the external transformation stops, then the minute amount of Tamoguna present in the chitta suppresses Rajoguna by supporting Sattvaguna; then the vrittis of the chitta get restrained. The internal transformation of the chitta stops only when the chitta gets destroyed completely. The above two types of visions are related to the external transformation of chitta. The vision related to pigeons comes during one-pointed state of mind. The vision of children is an indication of restrained state. In the restrained state, no vision of any kind appears. Sometimes, such visions are seen by the seeker in yogic sleep.

The proclivity of gunas is towards indulgence and emancipation of the jiva. For this, they have taken the forms of chitta, ahamkara, senses, body etc. When the purpose of these gunas towards a jiva finishes, the gunas merge in their root cause Nature. When gunas are absorbed in their cause, then they get merged through inverse transformation, i.e., the samskaras of restraint in the manas, manas in the ahamkara, ahamkara in the chitta and the gunas which make up the chitta get absorbed in the Nature. Unification of the gunas in their cause, i.e., separation of the gunas from the soul is indeed Kaivalya.

Direct perception of the true form of the gunas is not possible. It is possible to have direct perception only up to the level of chitta through the state of samadhi while being in human body. The bondage of Nature ends for the seeker upon the direct perception of the chitta, because the gunas then stop the sequence of both

types of transformations, viz. the creation-oriented (direct transformations) and the holocaust-oriented (inverse transformations) for that jiva.

Chitta

The very first uneven transformation of the gunas is chitta. There is negligible amount of Rajoguna and Tamoguna in Sattvaguna in the original chitta. In individual chitta, Rajoguna is there just for the sake of activity in Sattvaguna, whereas Tamoguna is merely to prevent the activity. In this individual chitta, Sattvaguna has given up its absolute purity as Rajoguna and Tamoguna are mixed in Sattvaguna. In individual chitta, individual ahamkara resides. These chittas belong to jivas which are countless in number. The gunas are present in an uneven state in these. The chitta which is created in the state of equilibrium of gunas is called collective chitta. In this, there is transformation of Sattvaguna into Sattvaguna, that of Rajoguna into Rajoguna and that of Tamoguna into Tamoguna. Thus, the gunas remain in the same form and do not suppress one another in this chitta. Sattvaguna is in the state of absolute purity in this chitta, so it is called supremely pure Sattvaguna-dominated chitta, whereas in individual chittas, Sattvaguna is without its characteristic purity. In the supremely pure Sattvaguna-dominated chitta, collective ahamkara remains in seed form; it is the heart of Ishvara. The light of the Knowledge of Chetan-Tattva is reflected in this chitta. Because of the light of this very Knowledge falling on the chitta, Chetan-Tattva (Atman) is a seer of the chitta, and chitta is a sight. Atman knows whatever is happening in the chitta in the light of its knowledge. Chetan-Tattva (Atman) is called jiva when related to individual chitta, and as Ishvara while in relation to the collective chitta. The term 'collective' implies similar transformation wherein the gunas remain in the same form and do not suppress one another. The term 'individual' means deformative transformation in which gunas always keep suppressing one another.

As the amount of Rajoguna and Tamoguna keeps increasing in the chitta, accordingly ahamkara, tanmatras, manas, subtle senses and the five subtle fundamental elements become extrovert. Finally, the entire conduct in the gross

body and the physical world happens by means of Rajoguna and Tamoguna. The amount of Sattvaguna decreases so much that it remains just as luminosity and the Sattvaguna-dominated chitta gets completely covered by Rajoguna and Tamoguna. The jiva forgets his true nature due to the sheath of Rajoguna and Tamoguna. The jiva limits itself to the gross body and begins considering the physical world as its own. Due to this, the jiva forgets its Self and remains entangled in the cycle of birth, ageing and death in this physical world over and over again as a result of its acts of ignorance. With the increase in introversion through the practice of samadhi, the sheath of Rajoguna and Tamoguna situated on the chitta gradually decreases. Then the light of Sattvaguna keeps increasing and finally the jiva gets situated in its Self.

The chitta is associated with visuals of all kinds; that is why it is also called a view. Besides, the chitta is also associated with the light of the Knowledge of Chetan-Tattva because the reflection of Chetan-Tattva falls on the chitta. In this way, the chitta has all the denotations: as acceptor, acceptance and acceptable. **Firstly**, the chitta receiving the reflection of Chetan-Tattva (Atman) appears to be knowledgeable, owing to which it starts getting the illusion of being Chetan-Tattva; this is its acceptor form. **Secondly**, chitta is an uneven transformation of the *gunās*; it is changeable and inert. It is acceptance in the form of manas and senses. **Thirdly**, upon reflection of external objects, the chitta begins to look like them; this is its acceptable form. Tanmatras and the five subtle and gross fundamental elements fall under this acceptable form. Chitta appears only in the acceptance and acceptable forms. The acceptor form mentioned here is the point of illusion. But this illusion come to an end after Vivek-khyati is obtained through samadhi. The reality of chitta is revealed when Ritambhara-Pragya arises. **Firstly**, chitta has a form of its own; **secondly**, it appears to be knowledgeable due to the reflection of Chetan-Tattva; **thirdly**, it looks like external objects due to their reflection in it.

Transformations of external and internal gunas are occurring in the chitta continually. The chitta keeps assuming the forms of attraction, repulsion, lust, anger, greed, delusion, fear etc. Just as waves arise in water due to momentum of the wind, likewise perversions occur in the chitta when it gets attracted by external objects through the senses. All these are called vrittis of the chitta, which keep emerging incessantly. Just as the water gets settled down in accordance with its own nature giving up waves in the absence of wind, in the same way, the chitta gets situated in its own cause (in the Nature) by renouncing its external and internal transformations. There are five types of states of the chitta which have been described earlier. The chitta appears in the form of a river to the seeker during samadhi; the water flowing in that river represents the countless vrittis of the chitta. Therefore, the chitta is said to be analogous to a river in which currents of vrittis keep flowing. It has two streams. The **first** one flows towards the ocean of the world, while the **second** one flows towards the ocean of benediction. The stream of vrittis of the people who had done actions related to enjoyment of worldly subjects in their previous birth, flowing through the path of sensual pleasures due to their samskaras, goes into ocean of world. The stream of vrittis of people who had carried out actions related to moksha in the previous birth, flowing through the path of discretion due to those samskaras, goes into the ocean of benediction. The stream of worldly enjoyments remains functional in the case of ordinary worldly people right from birth; their second stream remains inactive. The second stream is made functional by resorting to the practice of yoga. The more rigorous the practice of yoga is, the more will be the momentum of its flow through which it reaches the source of discretion by making its path. Then it merges with the ocean of welfare. In this state, the practitioners of yoga put a barrier of dispassion on the source of the first type of stream (of worldly enjoyments). In this way, both the practice of yoga and dispassion together inhibit the vrittis of chitta. The vrittis of the chitta cannot be restrained by resorting to any one of them alone, i.e., either the practice of yoga or dispassion.

There is sheath of impurities of various types in the chitta of a person. One does not get quick success in the practice of yoga due to these very impurities. One should keep depurating the impurities whenever one gets time (during conduct in the awakened state). These impurities of chitta can be described as follows. One gets happiness on acquiring an object of his wish. This desire that this pleasure should remain endlessly is attachment, which is an impurity of the chitta. The jealousy that one gets on seeing others' wealth etc. makes the chitta filthy. The desire to speak bad and hurt others defiles the chitta. Chitta starts getting covered by sordidness on finding fault with others disregarding their qualities. Keeping malice against anyone also makes the chitta impure. Chitta also gets defiled due to the feeling of revenge when one is not able to endure humiliation and harsh words by someone. Due to all these impurities, the chitta gets completely covered by contamination, owing to which it is not able to concentrate quickly during the practice of yoga. One should adopt the following measures to get rid of this sheath of impurity of the chitta. One should maintain a sense of friendliness rather being jealous of adversary. One should remain glad with the happiness of opponent or friend considering it as one's own. On considering the joy of opponent or friend as one's own, the feeling of allurements, malice and jealousy will end. One should keep a feeling of benevolence and compassion for others; this removes disgust etc. That is why prudent people have mercy for all. They think that just as my life is dear to me, other living beings also love their life. When one adopts such conduct towards others, then the veil of defilement on the chitta is removed, i.e., the impurities get washed away. By cleansing of the chitta, one gets cheerfulness. It helps in concentration of mind swiftly in the state of samadhi.

The troublesome karmashayas such as ignorance etc. get eliminated from the chitta of practitioners who have completely given up the desire of worldly enjoyments, owing to which sattvic samskaras emerge in their chitta during samadhi. These samskaras aid in swift concentration of chitta. Once

concentration of chitta is attained, it can be applied wherever desired. When the ability to concentrate the chitta is attained, the yogi acquires control over the chitta. Then the chitta can be applied wherever desired. In this state, the vrittis of the chitta having primacy of Rajoguna and Tamoguna would have weakened and the appearance of the chitta becomes pure like the most transparent quartz. When a flower of any colour is placed in front of ultra-clear quartz, the crystal starts appearing to have that very colour. Likewise, when vrittis related to Rajoguna and Tamoguna decline, the chitta becomes so clean with the rise in the luminosity of Sattvaguna that it is then able to provide direct perception of anything on which it is concentrated, whether the subject is of the form of acceptor, acceptance or acceptable. The state in which the chitta takes the shape of the object on which it is fixed is called concentration of chitta and *Sabija* (with seed) *Samadhi*. The chitta contains vrittis associated with Rajoguna and Tamoguna before samadhi; and later the samskaras of the visions that come in the state of samadhi are also imprinted on the chitta. These samskaras of samadhi are more powerful than earlier ones dominated by Rajoguna and Tamoguna, because the knowledge of samskaras of samadhi is more serene than that those related to Rajoguna and Tamoguna. The real essence of the matter is realized in the purity of knowledge received by samadhi.

The chitta, which appears as conscious to the practitioners in the state of samadhi, is perceived as inert when the knowledge of dissimilarity of Atman and chitta is attained by Vivek-khyati. Thereafter, the chitta is felt to be different from oneself. Once avidya is eliminated, the chitta, having become devoid of egotism, becomes free from the veil of Rajoguna and Tamoguna. After that, direct perception of the reflection of the Chetan-Tattva falling on the chitta, owing to which the chitta used to appear as conscious, is attained in the light of Sattvaguna as being different from the chitta. This direct perception happens due to a sattvic vritti of the chitta. The direct perception that happens due to Vivek-khyati makes the

chitta so sattvic that even Vivek-khyati starts appearing as a sattvic vritti of the chitta. The seeker who knows the dissimilarity of Atman and chitta acquires omniscience because chitta is the first uneven transformation of the gunas. Chitta is also having the acceptor form, through which the real Knowledge of transformations of the gunas is attained. Atman is the master of the chitta and is the epitome of Knowledge, but the chitta is assumed as Atman due to indiscretion, which is the cause of ignorance. When there is a complete knowledge of the transformations of the gunas, the seeker becomes omniscient.

The chitta having the primacy of Sattvaguna is radiant like the Sun. Just as the sunlight is concealed by the clouds in the rainy season, likewise the karmashayas associated with Rajoguna and Tamoguna full of avidya obscure the light of the chitta or keep it veiled. Just as light of the Sun spreads in all directions after the clouds are dispersed, the light of the Knowledge of chitta spreads all around when sheath of the impurities of vrittis associated with Rajoguna and Tamoguna is removed. Then there is nothing left to know because the light of the Knowledge is infinite, while the subjects of Knowledge are limited.

Atman is seer while the chitta is the object of sight. Chitta appears to be conscious due to proximity to Atman. When the chitta relates itself to external objects, then it is endowed with the power to imbibe them. Only the pure chitta having primacy of Sattvaguna which is devoid of the sheath of Rajoguna and Tamoguna is capable of espousing the reflection of Atman. Rajoguna and Tamoguna are incapable of imbibing the reflection because of being impure. By suppressing Rajoguna and Tamoguna, Sattvaguna predominant chitta having the power to adopt the reflection of Chetan-Tattva, which appears like a steady burning flame, keeps retaining the same form until moksha. Now, those seekers who call the vision of this burning flame as Atman should be able to understand that this is just a vritti of the chitta. It is nothing but sheer ignorance to superimpose Atman inside the chitta. This ignorance, which considers Atman to be having the shape

of a burning flame, gets destroyed after attaining Vivek-khyati, as the dissimilarity of Atman and chitta becomes known through Vivek-khyati.

Avidya exists in the form of seed in the infinitesimal Tamoguna present in the chitta. When quantity of this Tamoguna increases in the chitta, then avidya begins to become extroverted. From this avidya, *asmita* (innate feeling of I-ness), attachment, malice and fear of death, these afflictions originate sequentially. That is why avidya has been said to be having knots (*asmita*, passion, malice, clinging to life). The illusion of perceiving temporary as eternal, impure as pure, non-Self as Self is avidya. Due to this avidya, a person performs desire-based actions due to which corresponding karmashayas are created in the chitta. Then, according to the karmashayas, birth, age and enjoyment/suffering are attained, which lead to pleasure and sorrow accordingly. Wherever avidya exists, afflictions such as *asmita* etc. are seen to originate there. But when avidya is weakened or gets weakened, then *asmita* etc. do not arise. Thus, it is clear that the cause for all of these is avidya only.

A person considers this whole world as eternal and everything including wealth etc. belonging to himself due to avidya. Considering wealth earned from theft, injustice, violence etc. as right and to think that the chitta associated with violence, sin and unrighteousness as sacred is avidya. Everyone keeps seeking pleasure by being indulged in these worldly subjects, whereas there is no happiness at all in these transient mundane objects. All the substances are transformative because of the gunas, then how can one derive joy from an unstable object? An object that is yours today would be of someone else tomorrow; therefore, all substances are form of sorrow only. Body, senses and chitta are inert; it is mere avidya to consider these as Atman. The same avidya is the root cause of bondage.

Avidya is also known as untrue knowledge. Atman and chitta appear to be identical due to lack of discretion. The vrittis of the chitta such as happiness, sorrow and infatuation are imposed upon Atman. A person says that his soul is happy or sad, or taking decision by the soul etc. Atman neither becomes sad nor happy. A person imposes all of these upon Atman. It is sheer ignorance or avidya of the person because all these are attributes of the chitta and not Atman. Atman is a conscious seer. The chitta, which is associated with untrue knowledge, cannot give up its denominations. It remains associated with the cycle of birth and death due to this. But when it attains Vivek-khyati, the chitta becomes devoid of ignorance and also gets freedom from the bondage on being free of denominations, and it frees itself from this cycle. Avidya gets destroyed (ceases) by pure Knowledge, an opponent of avidya. The absence of the acts of avidya, i.e. perceiving chitta and Atman as identical, after its cessation is called moksha. Thus, the sorrows are destroyed along with their cause.

The human mind is fickle. If removed from sinful path, it goes towards virtue and vice versa. Therefore, it should be removed from the path of sin and put firmly on the virtuous course. It is appropriate for a person to console the mind by practising equanimity and gradually habituate it to the contemplation of Self by trying to practise yoga. It shouldn't be obstinately opposed all of a sudden. Just as one lamp can ignite hundreds of lamps, in the same way, one and only one conscious Atman appears to have taken multiple forms by its resolve. A person is nothing but just his chitta. The entire world becomes calm for a person when his chitta is restrained. The chitta itself has assumed the form of the world by successive progressions. Just as there is no oil in sand, in the same way, there is no existence of the body etc. in Brahman. This chitta associated with tribulations such as attachment, malice etc. is itself the world. The bondage of the world is destroyed only when the blemishes such as attachment etc. are gotten rid of. The chitta, which is pervasive like the sky, contains all the visions related to the

imagination of all the lokas within itself. The person whose chitta is attached to external objects is in bondage and whose chitta is free of the bondage of desires of actions attains liberation. When the mind is in unison with Brahman, the world seems to get dissolved. A person cannot see this world without the support of chitta. It is only through the mind that a person experiences happiness or sorrow within himself by touching, listening, seeing, smelling a good or bad object. Triumph over the chitta is attained only by renouncing the external pleasures which give rise to attachment and committing oneself to the supreme human pursuit of contemplation of God. The one who has renounced external pleasures and remains free from maladies of the chitta such as attachment etc. has conquered his mind. There is no way of liberation except through calmness of chitta. The mind gets dissolved with the emergence of knowledge thereby leading to the attainment of supreme peace.

When a seeker gives up all the resolves through practice and uproots the tree of chitta, then he becomes akin to omnipresent Brahman. The chitta loses its authority after the direct perception of the supreme objective, i.e. Brahman, the substratum of all. The very existence of the chitta is world and that of the world is the chitta. Lack of one lead to the absence of both. Non-existence of both of these is possible by contemplation of God, the supreme Truth. The experience of the pure chitta is indeed true. The chitta gets purified by the persistent practice of contemplation of God for a long time. Knowledge arises in the chitta of the one who is not beset with resolves. The equanimous vision seeing everything as Brahman doesn't become steady in a chitta contaminated with lust. Making a chitta free of desires implies its purification. Being void of worldly knowledge and becoming absorbed in contemplation of Brahman indicates becoming free of lust. A practitioner gets equipped with Knowledge swiftly on the purification of chitta. The real purification of the chitta is its unification with supremely conscious Brahman. When the chitta attains perfection, then the jiva becomes free

of the association with the world and gets situated in his conscious Self. The Chetan-Tattva Atman is supremely pure and omnipresent, so it has complete Knowledge about the chitta and due to being ubiquitous, it manifests anywhere instantly. Just as leaves, trees, flowers and fruits exist within a seed in subtle form, in the same way, all the subtle experiences are existent within the sentient unit. A person within whom thoughts such as who he is, what is this world etc. do not arise, does not get liberation from the bondage of world. The discretionary reflection of only that dispassionate person having pure chitta succeed whose lust for sensual enjoyments keeps declining day by day.

A practitioner who is endowed with the discretion of eternal and non-eternal, the vrittis of whose chitta are getting merged in the Chetan-Tattva, who having attained the Knowledge is abandoning the resolves, who is renouncing perishable inert substances, who is meditating on Brahman, i.e., feeling cognition of Chetan-Tattva, he is awakening in the worthy Supreme Being. Just as the ocean becomes still when air calms down, likewise, when the chitta becomes tranquil, there arises equanimity, devoid of the impurity of ignorance, which generates supreme peace everywhere. The desires of enjoyment of the practitioner whose pride of the chitta (extroverted ahamkara) is destroyed and who has gained triumph over the enemies of senses wane away. As long as one is unable to control the mind through practice of yoga, desires keep appearing in his chitta forcing him to get indulged in worldly enjoyments. A person should contemplate that there is no purpose here in this fleeting world; instead, it is all an untrue spectacle of Maya. All this should be relinquished from mind and one should practise remaining tranquil like a deep sea. The chitta should be admonished that its repeated strong inclination towards sensual pleasures is very disgusting and it must withdraw from it. It has been lying in the sludge of inertness only due to enjoyment of worldly objects. The situations in which it delusively looks for pleasure would

lead to grave sorrows as well. Therefore, there is no benefit from contemplating futile enjoyments.

The world which is nothing but a cycle of Maya is peripatetic and delusional. The chitta is the hub of this cycle of Maya. When the vrittis of chitta are restrained through the practice of yoga, then this cycle of Maya halts quickly. Without this technique of restraining the vrittis of chitta, the jiva gets endless sorrows. When vrittis of chitta are restrained through the practice of yoga, then all the sufferings vanish in a moment. It should be understood that the world is full of miseries. The sole treatment of this disease of miseries is the restraint of the vrittis of chitta. This misery cannot be got rid of by any other means. As there is ether inside a pot, likewise this world exists within the chitta. Just as no separate ether of the pot remains after the destruction of the pot, similarly the world ceases to exist upon the destruction of the chitta. The vrittis of the chitta remain as long as the imagination of the resolve persists. Just as the expanse of clouds lasts only until there are water particles in the sky, similarly the fantasy remains only until the soul is with the mind. If it is firmly believed that conscious jiva is different from the mind, then all the desires along with their root avidya become non-existent by getting burnt by knowledge in perfected persons. Only the conscious soul, which has become void of the chitta, is called the pure *jivatma*.

The destruction of chitta occurs in two ways: firstly, where its entity remains intact and secondly complete destruction of its form as well. Destruction of chitta while its form remaining intact occurs when jivanmukta state is obtained, while complete destruction along with its form takes place on attaining *videhamukta* (liberated beyond bodily consciousness) state. The existence of chitta is the cause of misery in this world and destruction the same is the basis of liberation. So, firstly the independent existence of the chitta should be destroyed like a roasted seed, followed by complete destruction of its form altogether. The mind rampant with passions arising out of ignorance is the cause for birth; it is the power of this

mind that causes sorrows. Therefore, how can the misery get destroyed as long as the mind is in existence? When the mind gets dissolved, then the world created out of own resolutions of the seeker also disappears, and then the seeker cannot be troubled by the conditions of happiness and sorrow. Then he remains associated with an equanimous nature and does not deviate from devotion towards Brahman which is full of unalloyed bliss. It should then be understood that the chitta of the practitioner has been destroyed like a roasted seed. The chitta of the person in whom petty thoughts such as “I am this inert body”, “this substance of the world is mine” etc. do not create perversion become equivalent to having been destroyed. Such a chitta belongs to a jivanmukta person. The mind of a jivannukta person, which is engulfed in devotion towards Brahman and is devoid of rebirth, is known as *sattva-chitta* (extremely pure chitta having prominence of Sattvaguna). The highest state of formless chitta which is devoid of any deformation comes to a videhamukta person. In that supremely pure position of videhamukta, even the pure mind, which is the refuge of all the great qualities, gets dissolved. Existence of any visible substance no longer remains upon the destruction of the chitta of a videhamukta person, i.e., there occurs a complete absence of the whole world along with resolves.

This chitta is a repository of being and non-being, grief and lust, and is itself the cause of the body. It is real due to being evident and unreal because it is ephemeral. All these bodies have originated from the chitta only. This untrue world which is visible emanates from the chitta in the same way as pitchers are created from clay. The tree of chitta holding different types of vrittis has two seeds, viz. pulsation of prana and the karmashayas. When there is pulsation of prana in the chitta, or when prana begins to circulate in the nerves of the body, then the vrittis of chitta begin to germinate instantly. But when prana does not pulsate or move in the subtle nerves, then no vritti emanates from the chitta. This world which runs due to the circulation of prana is seen by means of chitta. The

supreme welfare of a jiva happens on becoming completely free of worldly enjoyments, but the manifested jiva gets immediately drawn towards external objects due to attachment. Extreme distress occurs in the chitta by experiencing enjoyment of those objects. Practitioners of yoga inhibit vrittis or pranas by practising samadhi to calm the chitta. Both get restrained by controlling one of them. At that time, the jiva no longer has consciousness of the world. Thus, it gets situated in its own Self.

Lust does not get eradicated completely until the mind is dissolved through practice. To calm the chitta, impassiveness of passion is very essential. As long as desires are not completely eradicated, the chitta will also not be completely peaceful. When chitta is tranquil, only then there will be real knowledge of Brahman, i.e that of tattvagyan. Lust will not be totally destroyed as long as there is no tattvagyan. By practising yoga only, it would be possible to perform this task sequentially by and by; it takes several years to accomplish this task. There is no specific time for attaining this state, rather it depends on the practice of the seeker. Tattvagyan is never completely attained instantly, rather it is sequentially attained gradually only. As tattvagyan is progressively attained, accordingly passions decay gradually. In such a state, the practitioner will be associated sometimes with tattvagyan and sometimes with passions, but tattvagyan would keep increasing and desires would keep decreasing with practice, and the mind would also start getting dissolved gradually for short durations. The period of dissolution would continue to increase according to practice. Therefore, the real knowledge of God, destruction of mind, and decay of lust, all these three are the causes of one another. This is certainly difficult, but not impossible. All these three are accomplished by rigorous practice and observation of restraint. Pranayama is a good means to overcome lust, so it is also very necessary to practise control of prana. The chitta becomes like a roasted seed by complete

renunciation of passions. Therefore, a practitioner should keep practising both together; through this, he will soon be situated in his own Self.

When one experiences the true nature of God, then the lust of this world gets debilitated by the effect of this experience. As long as perfection is not attained, the chitta tends to go towards the path of downfall and the chitta continues to be apparent. As long as there is a longing for the sensual enjoyments, and infatuation and attachment persist out of imprudence, imagination of the chitta etc. continues. The one in whose inner-conscience, there is no conviction of enjoyment and the network of desires has got dispersed, his illusion gets vanished in the form of chitta. Chitta is wrecked with the rise of Sun of the knowledge of God. The chitta of a *tattvagyan* (one endowed with tattvagyan) practitioner who has done realisation of the Saguna and Nirguna forms of Brahman is known as sattva-chitta. This is because the light of Sattvaguna remains spread on the chitta in such a state, while Rajoguna and Tamoguna remain in minimal amount. The behaviour of tattvagyanis who are ever established in the equanimous state of contemplation of Brahman is superficial without any effect of sattva-chitta. The fruit of attachment does not originate in the purified sattva-chitta. After attaining tattvagyan, the chitta gets transformed to sattva-chitta free form, becomes impervious to rebirth. The chitta which is pure and has been scorched by the fire of Knowledge cannot become the cause of birth, hence cannot be subjected to birth and death.

Those who renounce their homes, wealth, possessions, wife, sons etc. and wear ochre robes as a sign of renunciation for Self-realization or God-realization and think that they'll be able to attain God by this only, are doing a grave mistake. God-realization cannot be achieved just by donning ochre attire or keeping a beard. In order to achieve God-realization, the chitta has to be renounced. The chitta should be considered an illusion because chitta itself is a trap of the world. A person who keeps association with chitta keeps getting grief and sorrow for the

whole life. The one who has snapped his relationship with the chitta never experiences sorrow; he becomes supremely happy. It is the chitta only which is becoming all-pervasive by assuming the shape of the world and the body etc. through its resolves. Therefore, renunciation of chitta is called complete renunciation. The experience of Truth (Saguna and Nirguna Brahman) occurs automatically once chitta is perfected. All the considerations of monism, dualism etc. are completely annihilated by the absence of chitta.

The seed or the root of the tree of chitta is ego only. This illusionary world is nothing but the Maya of Ishvara, so chitta is also a region of the Maya of Ishvara. Different kinds of desires are the branches of the tree of the chitta. The branches of lust are destroyed through sharp discretion and dispassion, because the practitioner whose mind is not attached to anything and is devoid of argumentation keeps cutting off the branches of tree of the chitta by his strenuous efforts and finally becomes capable of uprooting the tree of chitta. Cutting off branches of the tree of chitta is secondary, while cutting down its root is of prime importance. Therefore, a practitioner should become earnestly ready to cut down the root of ego.

The chitta of a jivanmukta person becomes void of the dealings because the lust that aids in rebirth no longer remains in the tattvagyanis. The pure desire of sattva-chitta with which tattvagyanis carry out worldly activities does not lead to rebirth. The jivanmukta persons, who are situated in sattva-chitta and whose senses are subjugated by tattvagyan, live or roam in this world being free of any attachment. The persons who remain situated in the chitta do not act this way. Thus, the chitta shrouded with ignorance is called 'chitta' and the chitta endowed with knowledge is known as sattva-chitta. Ignorant people remain situated in the chitta whereas tattvagyanis remain situated in the sattva-chitta. Chitta takes birth over and over again and falls into bondage, but sattva-chitta is not subjected to recurrence, i.e. does not take rebirth and does not get into bondage. A tattvagyanis being endowed

with sattva-chitta remains firm as the greatest renunciant as all his desires have been destroyed. The ones whose chitta remains engrossed in Brahman and their pranas have been absorbed in the same, attain the supreme position.

The world which is unreal in essence appears to be real due to the resolve of chitta. The chitta and its resolves are assimilated and thus not different from each other. The imagination of their mutual difference should be considered untrue, because if there is chitta, there are resolves and for resolves to be present, there must be a chitta. Prana is the basis of chitta. There are pulsations in the chitta by the pulsation of prana, and it is only through the vibration of chitta that worldly substances are felt. Pulsation of chitta is dependent on the pulsation of prana. Therefore, the mind gets restrained by restraining prana. This world vanishes when the chitta becomes devoid of resolve. This world is nothing but just radiant Brahman having no beginning and end. Such a firm determination is called the true knowledge of the reality of Brahman. In the absence of real knowledge, a person keeps revolving in the cycle of birth and death. When this knowledge is accomplished, moksha is attained. Only Brahman, entirely free from resolves and totally devoid of all the subjects, remains in moksha. The resolve and dilemma of chitta gets destroyed by the practice of thoughtful deliberation through discretionary intellect and then such ignorant feeling never arise again. In a feeble chitta by the destruction of ignorance, the physiognomy, light and contemplation are no longer integrated. In such a state, the chitta becomes as if it is destroyed.

The chitta has two entities: with form and without form. All kinds of karmashayas and vrittis remain present in the chitta with form; the same is called the subtle body. As long as the subtle body of the seeker exists, all kinds of karmashayas have to be endured as fruits of actions. With the destruction of karmashayas, the outer form of chitta gets destroyed and then jivanmukta state devoid of birth and death is attained. The body of jivanmukta person keeps going on according to the momentum of destiny. Accordingly, two types of transformations keep occurring

in the chitta: the **first** one is external transformation and the **second** is internal transformation. The external transformation remains occurring in the vrittis. When the vrittis of a seeker are inhibited, then external transformation of the gunas stops. The cognizance of the world and actions in it happen through this external transformation, because they are related to vrittis. The form of chitta of a jivanmukta person is destroyed. The chitta appears in two forms in meditative visions.

First: It appears in the form of a ground that is similar to that of physical world; it is the ground of the chitta. The karmashayas of the countless births of a seeker remain present in this only. The chitta has four types of grounds; its karmashayas remain existent in these grounds.

Second: The seeker sees a pitcher in the meditative vision. First of all, it appears before the opening of Brahmarandhra. This pitcher and the ground are related to Apra-Prakriti; it may also be termed as a subtle body. At the time of opening of Brahmarandhra, the pitcher's mouth is upside down. This is because Apra-Prakriti is downward-facing or downward-moving, i.e. its flow is towards downfall. That is why this pitcher appears to the seeker with its face downward. The chitta of such a seeker is oriented towards the world. Due to being oriented towards the world, the jiva keeps on considering the world as his own out of ignorance and continues to enjoy worldly substances.

As long as the ground of chitta remains or the form of the pitcher exists, i.e., the form of chitta exists, until then jiva would remain tied up in the bondage of Nature. Therefore, a seeker would have to exterminate the form of the chitta in order to destroy the bondage of Nature and attain liberation. In other words, the ground of chitta has to be destroyed. The ground of chitta cannot be demolished at once, rather the process of its destruction lasts for many years according to practice. The seeker has to bear the fruits of grave troublesome karmas when the ground of chitta is being smashed because during its destruction, the form of the

pitcher is not instantaneously broken. Firstly, proficiency in Nirvichara Samadhi is attained through practice. After that, Ritambhara-Pragya arises with the purification of the chitta and then one has to continue practising for a few years for its sequential development. When direct perception of the special form of the substances of Nature is done by Ritambhara-Pragya, i.e. when the knowledge of the true form of the five gross fundamental elements up to the entire Nature is attained, then in the state of Vivek-khyati, the seeker sees himself situated in the conscious Self. The inert Nature appears downwards different from him. At that time, the absolutely empty pitcher appears to be coming up from below with its mouth upwards. The implication of the mouth of the pitcher being upwards is that the chitta of the seeker has become upward-oriented, thereby signifying that Apra-Prakriti has become upward-oriented for him. Upward-oriented means to be oriented towards Kaivalya and downward-oriented implies being oriented towards world. The flow of chitta should first be made oriented towards Kaivalya by practice; only then the form of the chitta could be destroyed.

The seeker witnesses the ground of chitta being dilapidated in the state of samadhi. The seeker hears the sound of a fierce explosion when he is in deep samadhi. On hearing this sound, his samadhi gets dissolved. After the breach of samadhi, he is not able to understand where the explosion occurred or what is the meaning of the sound? This happens to be the first vision. After a few days, a similar sound is heard again in the vision; then the seeker sees a hole having got formed in the ground of chitta. There is a clear sky beneath this hole. On beholding this vision, the seeker wonders if there is a clear sky under the ground. Such a vision appears for the first time in his life. Clear sky is visible towards below when there is a hole, but a mesh of extremely thick wooden logs is seen in the middle of the hole. The vision is precisely like a cemented (RCC) roof which has a net of iron rods. The rod as such is thin, but the wood visible from the hole of the broken ground is quite thick, because the ground of chitta is also

exceptionally thick. Debris of the hole gets disappeared. The holes continue to occur in the ground gradually according to the practice in the same way. The seeker keeps peeping inside those holes. This sequence goes on as per the practice.

The mesh-like, made of very thick woods inside the ground of chitta is in fact the most troublesome karmashayas of the seeker appearing as wood, which have to be destroyed by enduring. They cannot be endured instantly; instead, it continues to happen sequentially by and by. While enduring the karmashayas, the seeker gets condemnation, humiliation, suffering and misery from the world. No seeker can get liberation without undergoing this. This sequence continues until the ground of chitta gets completely destroyed. I am now explaining why this happens. The jiva which is a part of Ishvara originates from His body. As soon as he takes birth, it sets for the enjoyment of Apra-Prakriti as per the command of Ishvara. Then, immediately on witnessing Apra-Prakriti present in the body of Ishvara, the jiva, by keeping his mouth pointing downwards, gets situated above the entire Apra-Prakriti considering it as his own and suppresses the whole Apra-Prakriti underneath himself with his body. Then a feeling occurs in him—“this Nature is mine”, i.e. “this world is mine.” Such a feeling of ego gets generated in him which immediately leads to his downfall. Then the jiva forgets his own form and the ego becomes extrovert. The ground of chitta begins to take shape as soon as the ego becomes extrovert. After being born in the physical world, he always continues to perform actions through avidya. As per these actions only, karmashayas continue to accumulate on the ground of chitta, and his chitta gets sheathed from the veil of Rajoguna and Tamoguna. When the karmashayas and the ground are destroyed by the practice of yoga, the seeker has to undergo a lot of tribulations during that period.

Direct perception of Ishvara (Saguna Brahman) happens at the time of destruction of ground of the chitta. This direct perception occurs through an extremely pure,

sattvic, powerful vritti of the chitta. At the time of direct perception, the ground of chitta is not visible, rather just the sky is visible everywhere. The sky that appears upwards is also visible downwards till endless depth. Ishvara Param-Shiva appears standing in this whole sky from top to bottom. At that time, the seeker cannot see the whole body of Ishvara in one glance, i.e., one has to move his sight from top to bottom. Ishvara is visible clearly from waist to the top part, but the part below the waist is not visible due to its being in the endless dark sky. Param-Shiva (Ishvara) is seen to be having a pitcher in one of his hands; He breaks apart the same by slamming it down right there. The object on which it is smashed appears to be like a shaft of iron standing vertically. This pitcher depicts the *sarupa* of the chitta of the seeker which is destroyed by Ishvara. After some time of this vision, the ground of the seeker's chitta gets demolished completely. As the ground of the chitta gets destroyed, accordingly the chitta keeps becoming subtle and pervasive. There is an incredible increase in the subtlety and pervasiveness of the chitta after the destruction of its ground. Finally, the sky of chitta¹⁴ becomes introvert in the sky of pure consciousness. *chidākāsha*¹⁵.

External transformation of the chitta ceases by practice. However, the chitta continues having internal transformation; the same itself is called the *arūpa* of chitta. When the power of jiva gets situated in Nirguna Brahman forever, then the gunas that make up the chitta also merge in their cause. As the river loses its name and form after merging in the ocean and becomes ocean itself, in the same way, the yogi becomes identical with Brahman by being situated in Brahman forever.

The vision of the breaking of the ground of chitta, i.e., that of Ishvara, comes only to that seeker in whose chitta sequential progression of Ritambhara-Pragya would be taking place and who would attain the state of jivanmukta. The cause due to

¹⁴ **Chittākāsha:** Sometimes, the *chitta* is seen as a vast space in an experience during practice. This sky of *chitta* containing lot of vacant space is referred to as *chittākāsha*.

¹⁵ **Chidākāsha:** It is the sky of ever pure consciousness, lying within *Parā-Prakṛti* and is the *Chitta* of God. It remains pure always, never gets impurities of any sort.

which the ground of chitta appears to be breaking down is Ritambhara-Pragya only, because it continues to fill the luminosity of knowledge. As the evolution of Pragya continues, accordingly the chitta would get illuminated by the light of increased knowledge. The samskaras of avidya continue getting destroyed by the light of Knowledge; that is why the ground of chitta appears to be breaking down. The sequential evolution of Ritambhara-Pragya continues for years together. In the same way, the sequence of destruction of the ground of chitta also continues for years. When Pragya gets fully evolved, then even its samskaras begin to be restrained by Para-Vairagya. The form of chitta is destroyed in the restrained state of mind, but the samskaras of externalisation of mind reappear on the dissolution of samadhi. By means of practice, the outgoing samskaras of externalisation of mind keep getting destroyed gradually whereas the samskaras of Para-Vairagya continue to get reinforced. This sequence goes on. Finally, the outgoing samskaras of externalisation of mind are completely stopped. In this state, the samskaras of externalisation of mind of the yogi appear at the time of taking food etc., but the yogi will still be called *Sthit-pragya* (one whose intellect has become unwavering) in such a state.

Sufferings

Out of the three types of sufferings, viz., physical, divine and earthly, living beings from the smallest creature to the greatest king keep striving all the time to get rid of one or the other misery. Even then, they are not able to get rid of sorrows. Due to greed, a person runs after objects thinking of obtaining happiness and when he attains them, the same objects prove to be nothing but misery for the person. This is because these originate basically from the inert matter which is called Nature. Attachment to the knot of conscious and unconscious and their indiscreet conjugation is the true nature of the sufferings. The prudent Knowledge of the difference between conscious and unconscious is the principal means of liberation from sorrows. The illusion of Self in inert matter or mistakenly considering inert matter as Chetan-Tattva, i.e. assuming chitta, ahmakara, buddhi, manas, senses or body as Self and having attachment in them are the very basis of getting entangled in the trap of sufferings. On the other hand, getting situated in the clean detached pure Atman by separating oneself completely from the inert matter (from the Nature) is the being free from the sorrows.

One feels sorrow on parting from the desired objects or getting something unwanted on remembering past events and wanting something in the future. The face of a person languishes and lowliness comes within him while in grief. False knowledge, i.e. avidya gets destroyed with the knowledge of the fundamental elements. The elimination of false knowledge leads to the dissolution of vices (passion, malice and temptation). Due to the eradication of vices, cessation of the instinct occurs which leads to stoppage of taking rebirth. Due to not bearing any birth, there is absence of all sorrows and the very lack of all kinds of misery is *Apavarga* (attainment of Brahman) indeed.

There is a lack of sufferings in the state of liberation. Even in times of the enjoyment of object pleasures, the consequential suffering, tormenting grief, and sorrow due to samskaras remain; therefore, everything (including happiness) is a

miserly only for a discerning person. There is suffering in the Nature composed of three gunas and Rajoguna, whereas happiness prevails in the Sattvaguna. Therefore, the state of going beyond gunas cannot remain by staying in joy. Happiness requires the presence of the enjoyer and the enjoyable object both; therefore, considering the presence of happiness in the state of liberation would not lead to the attainment of pure non-dual Self. Every living being in the world has the desire to always remain happy and never be grieved. However, the abstention of sorrows is impossible without the attainment of happiness, because absence of miseries is termed as happiness. Therefore, the seekers of happiness should cut off the very root of sufferings because the source of miseries itself is ignorance. The more the ignorance, more would be the grief. Knowledge and ignorance are related to the *tattva* of an object. Whichever *tattva* is unknown, the same would lead to sorrow. The more the real knowledge of the *tattva*, the more will be the attainment of happiness in the form of absence of sorrows from it. When real Knowledge of all the elements is attained, one would get the joy of being fearless from all those elements. That is why true Knowledge of the elements is like cutting off the root of all the sufferings. The root cause of all kinds of sorrows and bondages are five tribulations, viz., **1. Avidya, 2. Asmita, 3. Attachment, 4. Malice and 5. Fear of death.** We can understand these as mentioned below:

1. Avidya: Considering transitory as eternal, impure as pure, happiness in misery, and non-Self as Self is avidya. All the other four tribulations are within the domain of avidya only.

2. Asmita: Because of this avidya, the Knowledge of dissimilarity between the inanimate chitta and conscious soul does not remain intact. This indiscretion in chitta and consciousness that is originated due to avidya is called *asmita* tribulation.

3. Attachment: Because of the absence of discrimination in the chitta and consciousness, desire for getting pleasure from inert matter arises. The lust present in the chitta to obtain pleasure originated from *asmita* tribulation is known as attachment.

4. Malice: When there is any hindrance in getting pleasure according to *rāga*, samskaras of sorrow arise which are known as malice.

5. Fear of Death: The desire to protect the gross body from the fear of getting sufferings is called *Abhinivēsha*.

The passions to do actions emerge out of tribulations from which the tree of birth originates. In that tree, three kinds of fruits in the form of type of species, age and enjoyment occur. There are two types of flavours of happiness and sorrow in all the three fruits. The virtuous deeds done for the welfare of others lead to pleasurable conditions regarding species, age and enjoyment. Sinful acts done to hurt others lead to sufferings in terms of species, age and forbearance. But even this pleasure is suffering only from the viewpoint of tattvagyan, because all indulgences have consequential sorrow, tormenting pain and sufferings of samskaras mixed with them. Due to unsteadiness of all the three gunas, the vrittis of happiness, grief and infatuation associated with them also keep on changing. So pleasure is inevitably followed by sorrow.

The above mentioned vrittis of five different kinds due to being associated with Sattvaguna, Rajoguna and Tamoguna are related to happiness, sorrow and infatuation respectively. All these vrittis of happiness, sorrow and infatuation are form of misery only, so all of them are worth restraining. Delusion, due to being embodiment of avidya, is itself the root of all sorrows and the sorrowful vrittis anyways lead to misery. The vrittis of obtaining pleasure generate attachment in the subjects of pleasure as well as in their means. The lust which remains after the enjoyment of pleasures is nothing but passion. Therefore, all these kinds of

vrittis are worth forsaking because they are related to pleasure, sorrow, and delusion which generate sorrow.

Just as there are three types of dissimilarities in the creation, in the same way, humans keep trying to get rid of one or the other of the three types of sorrows. These three kinds are as follows: **1. Somatic**, **2. Physical** and **3. Superhuman**.

1. **Somatic:** These are the ones which are directly concerned with oneself, such as those related to chitta, ego, mind, senses and body. The happiness and sorrows related to oneself are of two types: physical and mental. Having a strong, agile and healthy body is a physical pleasure, whereas a weak, unhealthy and diseased body leads to physical suffering. Similarly, auspicious resolves, peace and dispassion are mental pleasures. Jealousy, greed, grief, passion and malice are psychological distresses.
2. **Physical:** These are the ones which relate to other living beings of the world such as pleasures derived from the cows, horses, animals and birds etc. For instance, one gets the comfort of milk and clarified butter from a cow and of ride from a horse etc. Physical misery is that which is caused by some harm to the body from violent animals like lions and the biting of snakes and scorpions etc.
3. **Superhuman:** Those that are related to the creation of divine powers. For instance, Earth, Sun etc. The light and rain cause superhuman distresses such as suffering arising from the storm, lightning, fire, and hurricane etc.

Avidya, asmita, passion, malice and *abhinivēsha* are tribulations. All these five generate the pain of bondage, and while being present in the chitta, they

strengthen transformations of the *guṇās* in the form of samskaras; so they are known as tribulations. All of these are false knowledge only, because the reason for all these is avidya, i.e., avidya is the root cause of all afflictions. These (tribulations) exist on the ground of chitta in many states which are as follows:

1. Some tribulations which are situated on the ground of chitta but have not been awakened yet, because they cannot begin their tasks in the absence of their subjects etc. Such afflictions are called dormant. They are similar to the lusts for pleasurable objects which are suppressed in the form of seed in the childhood, but awaken and fructify in adolescence.
2. There exist some other tribulations which have been languished by the practice of yoga. Due to this reason, they are not able to start their task even in the presence of subjects; instead, they just remain impassive. However, their lusts remain intact in the chitta in a subtle form.
3. Some of the afflictions are such that they remain suppressed in potent form by forceful tribulations and become active in their absence. E.g. malice remains hidden in the state of attachment and so is infatuation in the state of malice.
4. Some of the tribulations are in such a state that they become engaged in their tasks on getting their supportive subjects. For instance, they exist in the ordinary people in the state of *vyutthāna*.
5. The root cause of all these afflictions is avidya. With the cessation of avidya, all kinds of tribulations get destroyed from the very root, because they become like roasted seeds in the fire of Vivek-khyati, which are not able to re-sprout and bear fruit.

When the tribulations which have been made subtle with the practice of samadhi become like the burnt seeds by the fire of Vivek-khyati, then while the chitta whose purpose has been fulfilled through Nirbija Samadhi is being absorbed in its own nature, those tribulations also get abstained by merging along with it. No

other effort is required for the detention of these miseries apart from getting them absorbed in their cause, as subtle *dharmas* of samskaras are not destroyed without the obliteration of *dharmas*. Therefore, those tribulations in the fifth state which have become like burnt seeds deserve to be forsaken as the chitta is being merged in its cause. The subtle vrittis of the miseries which have been weakened by samadhi, i.e., the languished tribulations should continue to be languished by Vivek-khyati until they become as subtle as the roasted seeds. Just as the coarse dirt in the cloth can be removed easily by mere rubbing the cloth in the water, but the subtle filth has to be removed with extraordinary effort; in the same way, gross vrittis of miseries are less painful, but the subtle vrittis of sufferings are more tormenting. In other words, the subtle vrittis of the tribulations languished by samadhi are more harrowing and bigger enemies compared to the gross vrittis. Therefore, special efforts are needed for their removal. These subtle vrittis should be made like burnt seeds by the fire of Vivek-khyati. When the chitta gets dissolved in Nirbija Samadhi, then these too dissolve along with it similar to roasted seeds.

The life in this world is full of sorrows. Suffering is the first truth. Birth, death, old age, sickness are all miseries. Getting association with an unpleasant object as well as separation from a beloved object is displeasing. Not getting one's desired object is also unpleasant. The real cause of misery is craving which originates in living beings recurrently and is associated with attachment. It is the craving that continues looking for its own subjects here and there everywhere. Craving is of three types. **First**, which aspires for a variety of subjects; **second**, the one that wishes to maintain existence of the world; **third**, that wants the glory of the world. The vrittis of longing are very dear and fascinating to the living beings. People who yearn for happiness, fall into the stream of vrittis of craving and repeatedly come in the cycle of birth and death. This craving itself is the originator of entire rebellion and confrontation in the world. Due to this only,

there is a fight among kings, warriors, priests, mother and son etc. Rich people exploit the poor because of craving. Craving itself is the cause of all sufferings. Therefore, it is the duty of every living being to completely eradicate the craving.

The cause of sufferings is desires. The basis of desires are tribulations such as avidya etc. which includes virtuous deeds, sinful deeds and mix of both righteous and unrighteous selfish deeds. The fruits of these desires are taking birth into different species, age and enjoyment. The chitta is the refuge of desires. The support of desires are sensual enjoyments. Although desires are eternal and endless, nevertheless these remain dependent on their fruits, refuge and support. The desires keep originating in their presence and get destroyed in their absence. Tribulations generated by avidya are annihilated including their fruits, shelter and support by means of tattvagyan obtained by Vivek-khyati. When a yogi attains the state of Vivek-khyati and there is a continuous flow of prudent knowledge due to practice, then the seeds of outward emerging samskaras are completely burnt to ashes. As a result of this, the vrittis of externalisation of mind do not emanate intermittently. This matured state of Knowledge is called Dharmamegha Samadhi which is the highest state of Sabija Samadhi. On attaining Dharmamegha Samadhi, all the five tribulations including avidya, virtuous and sinful deeds, the mix of both of these, i.e., all the three types of self-seeking deeds, and their desires get destroyed along with their root. In the absence of tribulations and karmas, the yogi lives as a jivanmukta and attains liberation after renouncing the body and does not bear rebirth, because false knowledge, i.e. avidya alone is the cause of the world. Therefore, any yogi whose avidya etc. has got eliminated, is not seen to have taken birth anywhere due to any reason.

When a person having desires performs any action with the primacy of Sattvaguna, then the vrittis of karmashayas which emanate in the chitta from this deed are known as non-afflictive vrittis. Such vrittis arise from the study of scriptures and by the religious and spiritual deeds. But whenever he does an act

dominated by Tamoguna, afflictive vrittis emerge in the chitta which are having primacy of Tamoguna. Non-afflictive vrittis have predominance of Sattvaguna. These vrittis are antimony to avidya and tribulations similar to Vivek-khyati. Tamoguna dominated afflictive vrittis are the root of tribulations and sorrow. Both these types of vrittis situated in the chitta are contrary to each other. Firstly, one should restrain afflictive vrittis by imbibing the *akliṣṭa* vrittis and afterwards through Para-Vairagya, such non-afflictive vrittis are also inhibited.

The samskaras of afflictive vrittis are present in the chitta up to an infinite depth and in their holes (empty spots), sattvic vrittis of scriptures, spirituality, guru's sermons, practice and dispassion remain existent. It is the nature of the vrittis that they generate samskaras similar to themselves. So the afflictive and non-afflictive vrittis create afflictive and non-afflictive samskaras respectively. Likewise, the hidden non-afflictive vrittis and non-afflictive samskaras lead to the generation of each other. Due to continuous practice of yoga, non-afflictive vrittis begin to increase. If this very sequence continues regularly, afflictive vrittis get restrained, but their samskaras remain existent in subtle form in the holes of non-afflictive vrittis. These are destroyed by the practice of Nirbija Samadhi. When afflictive vrittis get suppressed completely by the method as mentioned above, then the non-afflictive vrittis also get restrained through Para-Vairagya. The restraint of all these vrittis is Nirbija Samadhi.

The seeker should have a thorough knowledge that the gross vrittis are ordinary enemies of a person because these get endured speedily. Subtle vrittis (samskaras) are powerful enemies because samskaras are created by these vrittis only, and they are subtler than the vrittis. Subtle substance is mightier than the gross one, so it is more painful when a person endures such samskaras. In yoga, the gross vrittis are not so much of an obstacle in comparison to samskaras for a seeker to achieve his goal. It is not so difficult to get rid of from the gross vrittis of lust, anger etc., but it is challenging to divest oneself of from the hands of subtle

samskaras. Therefore, the seeker has to undergo awful tribulations and sufferings in the higher state of samadhi, but all kinds of sorrows get ceased in the restrained state.

It is described in the scriptures that the unrest due to getting desired and unpleasant objects never ceases as long as the body is there. Attaining a body itself is the root of all sorrows. Whatever momentary pleasure is felt in this state is misery only due to being related to suffering. Thus, adopting a body which is the basis of all sufferings, the lack of that itself is supreme human pursuit form liberation. All the conduct of a jiva is for getting rid of sorrows and attainment of happiness. The same is the sole purpose for persistent efforts of the senses and mind of everyone, right from humans to insects. However, complete abstention from sorrow and the attainment of bliss is possible only for the jivas possessing human body. The sensual pleasures enjoyed by a jiva is a subject admissible to the senses; however, ecstasy is a subject of the chitta itself.

The chitta adhering to false knowledge attained is the root of all tragedies. As long as the feelings such as being the doer, enjoyer, sad, possessor etc. remain and the conduct related to virtue and sin keep happening by a chitta manifested in a body by means of ahamkara due to delusion, until then the jiva tied up in such conduct cannot get rid of the world of birth, age and death completely. Therefore, the jiva remains deeply grieved because of being concerned with the anguish of pleasant and unpleasant subjects. As long as it would hold the body, it is certain that it cannot experience the slightest peace even in dreams.

A person endures mental and physical sufferings. One has to undergo these kinds of afflictions due to psychical and physical ailments. Sometimes, both these miseries arise due to being the mutual cause of each other, i.e., physical suffering from the mental distress and psychical distress from the physical pain, and occasionally both afflict together. At times both these emanate sequentially after

the pleasure. Being trapped in the passion and malice due to lack of control over the senses, and the anxieties generated from thinking such as “it has been attained”, “it is yet to be achieved”, create mental distress. The reason for psychological sufferings is due to the emergence of recurrent desires, ignorance and defilement of chitta. Physical pain is caused by disease; there is a cognition of sorrow when there are various types of ailments in the body. There could be many reasons for these diseases. The pain from minor ailments is expeditiously removed with medication etc. However, some disorders keep affecting the person for a long time. Sometimes, such pains also become the cause of death. If such sufferings are being received due to karmashayas of previous birth, i.e. due to prarabdha karmas, they positively affect for a long time. There are certain diseases which afflict due to the improper functioning of prana in the body; such ailments cause a feeling of suffering for an extended period which can however be cured through pranayama. The truth is that if pranayama is done regularly and by proper method, then the physical sufferings of the disease can be mostly cured, i.e., one can get rid of the pains. The root cause of this kind of miseries is ignorance only. These are destroyed from the root by true knowledge. The actions performed by ignorance due to the lack of tattvagyan as well as control over the senses, lead to the defilement of chitta; this impurity becomes the cause of the sufferings. The chitta starts becoming clean when this impurity is destroyed by practice. The practitioner experiences different kinds of sorrows during the eradication of defilement. He should not get panicky from such types of grief; instead, he should undergo the sufferings patiently. Misery will no longer remain when chitta becomes cleansed. At that time, he will have cognition of ecstasy due to being situated in Brahman and would also attain liberation by being devoid of the miseries of birth and death.

The sufferings of this world and the subtle lokas are very painful for humans, because all people undergo a lot of pains due to being aggrieved from both of

these. When inflicted with a disease, ignorant people try their level best for getting cured by medicines in this world for the whole life, but take no measures for the impending sorrows of the other world after death. The noble men strive to get situated in their Self or attain God to escape from the immense sufferings of other lokas. Such people are always vigilant to avoid the pains after death and come out victorious by strenuous efforts on the emergence of the desire for liberation. The one who does not take corrective measures for hellish miseries in this world reaches a place devoid of the remedy, i.e., the hell associated with sufferings. Therefore, the person should not waste life in taking measures for the miseries of this world only, because one continues to get various kinds of sufferings regularly in the whole life anyways. Alongside this, one should try to attenuate sufferings of otherworld by the therapy of tattvagyan. Life is ephemeral, so all-out efforts should be made wipe out the miseries of otherworld almost immediately. The sufferings of this world would instantly come to an end on removing the sorrows of the otherworld. Happiness and sadness disappear on getting each other, so both are perishable. The one which is imperishable is the eternal Atman. The one in whose mind the sequence of desires continues keeps feeling happy and sad, so it is necessary to eliminate this misery. Its remedy is to renounce all kinds of desires. When the seeker does not have any kind of desires in the mind, then he would also not get any kind of grief. When the restrained state of mind is attained with practice, the practitioner does not feel any sorrow of any kind that time. In such a state, the very existence of sufferings is destroyed. It is the state of tattvagyan, which is also called jivanmukta state.

A person should behave nicely with others giving up his selfishness for his upliftment in life. A person with sombre chitta who takes delight to see the sufferings of others and feels sad to see the happiness of others can never even attain happiness, what to say of God-realization. Therefore, the happiness and sadness of others should be considered as one's own. Just as one wants to increase

one's own joy, likewise, he should make efforts to enhance the gladness of others. Just as one tries to remove his own sufferings, similarly, he should make efforts to eradicate others' sorrows. The root cause of sufferings is that people consider worldly substances as their own, due to which they have to undergo various kinds of sufferings. If the attachment is completely forsaken, there will be no feeling of grief; instead, it will lead to the attainment of never-ending happiness. Such a joy cannot be attained by enjoying any other pleasurable substance in the life. Dispassion originates by renouncing the feeling of mine-ness. Tattvagyan is attained through Para-Vairagya and practice and the yogi attains liberation through tattvagyan.

Karma

In the Gita, Lord Krishna says to Arjuna, “In reality, all the karmas are done by the gunas of Nature. The jiva whose mind is deluded by ego believes himself to be the doer.

The meaning of *Karma* is ‘to walk or to act’. These are of five types: 1) throwing up, 2) dropping down, 3) shrinking, 4) spreading and 5) to move around. The acts of a person are associated with sins and virtues. All types of actions are performed by Rajoguna; there can be no action without it. When Rajoguna has a relationship with Sattvaguna, then there is an inclination towards knowledge, godliness and detachment etc. Whereas, an inclination towards ignorance, passion and unrighteous deeds occurs when there is association of Rajoguna with Tamoguna. These two types of deeds are termed as auspicious and inauspicious, sinful and virtuous. When Rajoguna is related to both Sattvaguna and Tamoguna, then there is a tendency towards both types of acts; such actions are called a mix of sins and virtues. The samskaras are created on the chitta according to these deeds which are called lusts. Virtuous deeds lead to birth in the form of gods, i.e. those whose chitta has only pious karmashayas take birth in the lineage of the gods. The ones in whose chitta a mix of both virtuous as well as sinful *karmāśhayās* is present take birth as humans. Those whose chitta contains only sinful *karmāśhayās* are born in subhuman species such as animals, birds etc.

All jivas bear the fruits of their actions. Everyone takes birth in a particular species according to the type of karmashayas present in his or her chitta so as to bear their karmashayas, i.e., all jivas have to partake body as per their karmas. Human body is the only body in which one can act according to his wish even while enduring karmashayas of past births. All other body-bearers in this world except the human beings, whether they are having subtle or gross bodies, cannot do new karmas, but can only bear the fruits of deeds performed in their past births. Gods are superior to human beings because there are virtuous karmashayas

devoid of sins in their chitta, so they always enjoy the fruits of past actions. Sattvaguna is predominant in their bodies. When the gods have enjoyed the fruits of their good deeds, they have to take the human body on Earth to perform new actions again after their virtuous deeds decline. The human body is considered to be the most superior to all types of bodies. A jiva can be liberated from the cycle of birth and death in this world by practising yoga through this body and may get situated in his true Self, which he has forgotten due to ignorance.

A person can get rid of the karmashayas situated on his chitta by the practice of yoga. Seeker has to endure terrible sufferings and tribulations while obliterating the karmashayas associated with ignorance. Yogi's chitta becomes devoid of karmashayas in the higher state of samadhi. The great yogis, who have destroyed the troublesome karmashayas situated in the chitta by Nirbija Samadhi, act selflessly, i.e., devoid of lust just for the sake of fulfilling their duties. The actions of such yogis are devoid of sins and virtues. It is completely renounceable for a yogi to do any sinful deed; he performs virtuous deeds as a duty with selfless attitude without attachment, mine-ness and ego. Deeds of the yogi do not lead to bondage but those of the worldly people are associated with bondage. The deeds of the latter are of three types: sinful deeds, virtuous deeds and a mix of sinful and righteous deeds.

Virtuous deeds, i.e., the actions devoid of violence, which are done as philanthropy or for the welfare of others, provide happiness to a person while enjoying their fruits. Sinful acts which are violent or done to harm others lead to sorrow while enduring the fruits of such acts. But pleasure is also a form of misery in the view of a tattvagyani. As the three gunas are always unsteady, their vrittis in the form of happiness, sorrows and attachment also keep changing. Therefore, pleasure is inevitably followed by suffering. There are two types of karmashayas in the chitta. **Firstly**, the karmashayas, which are on the upper ground of the chitta are called prarabdha. These karmashayas are endured in the present life, i.e. the

karmashayas which have started their work related to birth, age and indulgence. **Secondly**, some karmashayas exist on the lower ground of chitta. These karmashayas cannot begin their activities in the presence of *prārabdha* karmashayas, because the latter keep them suppressed. Therefore, these karmashayas remain buried on the lower ground of chitta; they are also called accumulated deeds. Deeds performed by a person in the present life are termed as *kriyamana* karmas. Some of the karmashayas which originate from the *kriyamana* karmas get mixed with *prārabdha* karmashayas and affect the destiny, whereas some others move to the lower ground of chitta and mix with accumulated karmashayas and become one of them. Sometimes the accumulated karmashayas, on getting the company of some of its awakeners, come upwards from the lower ground to mix with *prārabdha* karmashayas. The karmashayas which reside on lower ground remain dormant. A person does not endure these karmashayas in this life, instead in the following births.

The *prārabdha* karmashayas wake up with full momentum at the time of death and also awaken similar karmashayas which are present among accumulated ones in dormant state. Then, the next birth takes place as God, human, animal, bird etc. according to these awakened samskaras only, so that the awakened karmashayas may be consumed. According to those karmashayas (awakened ones) only, their enjoyment is decided so that the woken up samskaras could be consumed in the next birth. The body, age and enjoyments for the next birth are decided upon at the time of death itself. The fruits of the karmashayas that are not able to wake up at this stage, i.e., which remain in the dormant state, has not been determined by then. Such karmashayas cannot be enjoyed even in the next birth as their fruits have not so far been identified at the time of death.

The samskaras are being accumulated in the chitta since numerous births. As long as the root of tribulations such as avidya etc. exists in the chitta, a pile of the karmashayas remains present in the chitta. One would continue to get the fruits

in the form of the body, age and enjoyment with these karmashayas. The root of these samskaras is avidya. But when a yogi gets Vivek-khyati through practice, he goes beyond avidya, tribulation, pleasure and pain by it, due to which, the taste of birth, age and enjoyment disappears on its own.

The accumulated karmashayas remain suppressed on the lower ground of the chitta by *prārabdha* karmashayas. *Prārabdha* karmashayas are rival of the accumulated karmashayas, because the former remains predominately on the upper surface of the chitta and thus are powerful. Since the accumulated karmashayas remain buried in a dormant state in the subtle form, they are not powerful. When a seeker reaches the highest state through practice, then the barrier of *prārabdha* karmashayas which remains on the upper surface of chitta is removed and turned aside by means of samadhi, due to which the dormant accumulated deeds on the lower surface of the chitta wake up and come to the upper ground to take a dominant form and begin the act of indulgence. All these karmashayas are afflictive for the seeker and it is necessary to endure them. In this manner, the accumulated karmashayas do not remain in the chitta of a yogi; all the karmashayas begin the act of enjoyment by becoming dominant. If karmashayas of the lower ground are associated with excessive vices and when such karmashayas become *prārabdha* ones, then the seeker becomes unrighteous as a result. But after enduring these karmashayas, he then comes on their right path. It is, therefore, observed that even a seeker of higher class sometimes seems to be doing unrighteous actions; it happens due to the karmashayas of his past births.

When a seeker gets knowledge of the dissimilarity between chitta and Atman by Vivek-khyati, then Dharmamegha Samadhi occurs on the maturity state of Vivek-khyati. Avidya, afflictions, self-seeking deeds and their desires along with the root are destroyed with Dharmamegha Samadhi. Thus, in the absence of avidya, tribulations and self-seeking deeds, the seeker, being liberated from the

movement of birth and death, no longer lives in this loka. He does not bear the gross body again, i.e., he does not come back into this loka after abandoning the physical body. On the cessation of troublesome deeds associated with Rajoguna and Tamoguna, chitta becomes absolutely clean as the sheath of impurity situated on it is completely eliminated. The reflection of Chetan-Tattva (light of Knowledge), which is falling on the chitta becomes infinite and the inert matter to be known becomes minuscule in comparison, then there remains nothing worth knowing. The same infinite light of knowledge starts revealing deformations of Nature, due to which the desires behind selfish deeds are then destroyed along with the root itself. Now, one may say that sometimes, the yogis also have been seen performing deeds like the ordinary people. It is true that yogis appear to be carrying out actions even after the desires of their selfish actions are eliminated. But the difference is that works done by a worldly person is associated with the desires (fruits), whereas that of a yogi is selfless without desires, even though he may be seen to be carrying out works apparently like an ordinary person, because he has overthrown avidya etc. from the very root. The karmashayas are not formed of such a person performing selfless actions. The yogi who has become jivanmukta is undertaking his deeds considering them only as a duty. After the abstention of all kinds of actions (after that of avidya and afflictive deeds), the gunas stop the sequence of transformations for that yogi. Afterwards, the gunas no longer remains operational, rather merge in their cause. The same is indeed Kaivalya.

A person should perform only those deeds which are described in the scriptures. The human race is uplifted by carrying out the actions as explained in scriptures. The duties of a person have been elaborately written in the scriptures so that the human race could be uplifted and a person could attain God and recognize his true Self. Due to the lack of accurate knowledge about the actions associated with avidya, the acts of ordinary people usually lead to the path of downfall. When the

person has to endure the fruitage of these actions, he starts blaming his destiny or God. He thinks that God has written only the sufferings in his destiny, whereas these afflictions are the fruitage of his own deeds only. But he is not willing to accept this fact out of ignorance. Therefore, the scriptures teach humans about their duties so that they do not retrograde; rather they are led to the path of development.

In the Gita, the theory of karma has been briefly explained at several places. In one place, Lord Krishna says to Arjuna, “You are a warrior, so you should fight because it is your duty at this time. You will become a partner of sin if you run away from the war zone.” Here, Lord Krishna Himself is motivating Arjuna in order to fight declaring it to be his duty, i.e., war may also become sometimes righteous for the warriors. We all know that war should be avoided as far as possible because everybody is aware of its consequences. Sometimes, even war becomes righteous, then how can one know about other subjects as to when it is appropriate or inappropriate to do a particular act. Therefore, all of us should have knowledge about karmas. Lord Krishna extols performing deeds according to scriptures. Without any special knowledge beyond senses, it cannot be known that the birth in a particular species is the fruit of which karmas done before the birth. Also, it cannot be said as to what kind of karmas should be done in this life to avoid the adverse effects of the acts done in the previous birth.

It is also said in the Gita that while performing actions, we should have knowledge of the pure Atman, i.e., one should have the knowledge that Atman is different from our body, mind and senses etc. We should not forget that all deeds are carried out through mind, senses and body, but the ignorant person considers that Atman gets all the acts performed. The reason for this ignorance is ahamkara, so the person should try to renounce the ego. There should neither be any type of attachment nor the pride of being a doer while performing deed. In general, greater attachment is seen in the deeds of a more enthusiast person; however,

attachment and desire prove to be a hindrance rather than being supportive in the realization of fruitage of his actions.

The people who are in favour of forsaking all actions completely say that every action is the cause for bondage. Therefore, all actions should be given up, because when no action is done, then its fruit will also not have to be borne. That is why they are biased in favour of forsaking actions. However, it has been said in the Gita that complete abandonment of actions is not possible because it will become impossible to lead the life by being completely inactive. Moreover, no human being can be free from the fruits of the actions just by renouncing actions. If someone does not eat food, even then his chitta will remain engaged in the contemplation of food. This thought will also be an act by itself, the fruit of which he would surely get, i.e., the person has to bear the fruits of his deeds in any case. The mind gets purified by the acts performed according to the methodology outlined in the scriptures. When the mind becomes completely purified by gradual practice, then the person does not have to bear the fruits of deeds carried out in this manner. Instead, these types of actions also liberate us from the bondage of past deeds. Hence, all the deeds should be carried out according to the scriptures. Deeds should be performed by renouncing attachment and desire of fruit of action. While performing deeds, it should always be remembered that these are being done by the body, senses and mind only, Atman has nothing to do with them.

The rise and fall in a person's life happen only according to his karmas. He brings *prārabdha* and accumulated karmas along with himself before taking birth. Some people give importance to destiny; there is importance of *prārabdha* karmas in the lives of such people. Some people do not attach importance to fortune at all, rather they believe in their deeds. Human beings with such nature are more diligent. In any case, both types of people have to endure their fate, but their way of thinking is different. Some people are able to make progress with little hard

work only, but there are others also who do not attain the fruits according to their efforts. The reason for this is *prārabdha* karmas only. *Prārabdha* karmas always keeps affecting the life of a person, so everyone should always perform righteous deeds, so that they may continue to achieve success in future with the help of *prārabdha* karmas.

Dear seekers! Even though you may be toiling hard to achieve your goal, but if your *prārabdha* karmas are full of Tamoguna, then these karmas will always keep interrupting your path in one form or the other. Now the question arises as to how to attain the goal! The resolution to this is that it is the principle of Nature that *prārabdha* karmas cannot be destroyed. Accumulated deeds can be burnt by yogic fire. But *prārabdha* karmas have to be borne because endurance of the *prārabdha* karmas is determined even before taking birth. In such a situation, my personal opinion for the seekers is that if you want to be great, then you can surely become, nobody would be able to stop you. But first, you become the disciple of a great person who has been able to achieve God-realisation, because such a great person alone can provide proper guidance in yoga. Guru is only the guide; the path will have to be traversed by you only through practice. Then throw away your education, dignity and ego aside. Completely abandon the attachment to your body, worldly substances and the objects made from them. Your only goal should be to achieve God. Always stay away from respect and praise. You should remember the name of God in each and every breath. Then tell the karmas to give you a path to move forward, otherwise they'll be squeezed like a lemon. Do pranayama rigorously, attain mastery over the *mantras* and knock out the karmas situated on the chitta with such perfected *mantras*. “Om **Mantra**”, “Kundalini **Mantra**” and “**Śhakti Mantra**” will be more appropriate for such activities, because powers are emitted from these *mantras*. When the seeker uses the perfected *mantras* on the karmashayas of his chitta, the subtle impurity (Tamoguna) would certainly come out through these actions. However, when this

impurity affects the other subtle lokas, the seeker will then face a problem because subtle powers and great men will persuade the seeker not to do so. Then tell them that your purpose is only to attain God and not to trouble them, so they should excuse you. In such a situation, the seeker may also get punishment, but never be afraid of sufferings. Even if you have to suffer, welcome them all and accept them. O seekers! Always bear in mind that even while enduring the sufferings, the contemplation of God (recitation of *mantra*) should not be stopped. Even if you happen to face death, tell it that you are ready to go. Never be afraid of death. A time will also come in future when death too will kneel before you. Practise so rigorously that you do not feel the pain due to sufferings. Censure and humiliation by anyone should not affect you; always stay away from comfort and glory. Our scriptures are testimony that the Nature can also be defeated and God can be attained by means of rigorous practice. Become a true seeker and attain God. This world is no longer visible when *tattvagyanā* is attained; rather, only Brahman is seen to be present everywhere. When Brahman is attained, accept this world considering it as your form because all bodies that are seen in the world are your form only.

When the seeker adopts this path, he would surely begin to be condemned after some time and the men of sinful nature in the society will try to obstruct his path by criticising, humiliating and through inflictions. It has been happening since time immemorial. This is nothing new for seekers because divine and demonic vrittis are contradictory to each other. One of them is associated with Sattvaguna while the other with Tamoguna. One is associated with the light of knowledge and the other one is related to the darkness of avidya. But the seeker would always stand to benefit from persons with demonic vrittis because such people pave the way forward by destroying his sinful deeds. You might have observed that in present times, an unrighteous person remains happy and obstacles of one or the other sort are put forward for those who walk on the path of righteousness.

However, the happiness of a wicked person is momentary and he remains grieved with one or the other suffering because of impure chitta. It only appears that such-and-such person is happy, but this does not happen in reality. Persons who follow the path of righteousness may suffer, but there is a feeling of divine bliss, i.e. supreme peace finally. Dear seekers! There is no difference between the enemy and friend. Both are good at their place, so always keep watching them with a similar feeling. It might happen that a friend may become selfish sometimes, but the enemy is never selfish. He will always tell the shortcomings. Do look at those weaknesses, understand and resolve or else move away from these. It has been so written about the enemies, because there is no enemy of a seeker. Even if someone behaves antagonistically, the seeker should behave in a friendly manner. I would like to tell you on the basis of my experience that no one is either an enemy or a friend over here. No one is ours, nor is there even any stranger. A person obtains natural substances only according to the karmashayas situated on his chitta. All the vrittis are to be restrained through practice; then the world will not appear. The world will continue to appear as long as the gross body remains.

Kundalini

I have written in greater detail about kundalini in my previous book '**Sahaj Dhyam Yog**'. Therefore, no need is being felt to write down an article about it over here. But some inquisitors want me to pen down an article on kundalini in this book too, so I am writing a few words. First of all, let me tell that some people do not know about kundalini at all. Such ignorant people continue to use words right-left in this context. I would like to tell them that attainment of God or tattvagyan is not possible without the power of kundalini. They will have to change their thinking about kundalini if such ignorant people wish to attain God or get established in their Self. They would not be able to achieve their goal, i.e. God would not be attained without raising kundalini upward after waking it up. I saw through divine vision in 1992 that when some of the famous singers of India used to sing by getting engrossed (mostly at the time of yodelling), their kundalini would rise up to *Nābhi* Chakra by moving upward. However, those singers would not know that their kundalini has woken up inside them because personally they have got nothing to do with kundalini. I recall that many times a foreigner used to be seen in a meditative vision; he might be a scientist. It seemed to me that when he used to think deeply, i.e. carry out his research, at that time his kundalini used to open its eyes and then close them after a few moments. I did not know this person who he was? I mentioned two instances at this place because such men were neither yogis nor they had anything to do with their kundalini, yet their kundalini woke up. Some seekers continue to adopt different methods to wake up their kundalini, but it does not get awakened. The reason for this is the absence of proper guidance as well as lack of self-control and concentration.

I ask those who talk ill of kundalini if they are even superior to Lord Ram and Lord Krishna etc. Their kundalini was also raised upward by their gurus after waking it up, who also enlightened them about the same. Here I am going to unravel a mystery, so that the critics may be satisfied. A living being cannot do

anything without kundalini. Every living being remains alive only through prana and has no existence on its own without prana *tattva*. Whole Universe (Apara-Prakriti) is created only through prana *tattva*. This Universe remains present in Akash-Tattva¹⁶; i.e., the ruler of this Universe is Akash-Tattva only. The power inherent in the prana *tattva* is due to Kundalini only. It is only through this very power that mental resolves become powerful, blood flows in the nerves and there is pulsation of prana in the chitta. All parts of the living being perform tasks with this very pulsating power; that is why kundalini is termed personification of power. Prana *tattva* is a form of reflected power. It is the kundalini power only that performs activities systematically as well as manages by permeating in the whole Universe. Kundalini *Shakti* remains present in *Mūlādhāra* Chakra of the bodily lump with three-and-a-half coils wrapped around the Shivlinga. In *Trētā-yuga*, kundalini of the incarnation Lord Ram was awakened by his revered guru, sage Vashishtha¹⁷ who had also enlightened him about it. Kundalini of Lava and Kusha, the sons of Lord Ram, was awakened by their guru, a great seer Valmiki. At the time of kundalini awakening, Lava and Kusha asked sage Valmiki, “Revered guru! Please enlighten us about kundalini and why it is necessary to be awakened.” Saint Vālmiki then explained in detail about kundalini and said, “The one whose kundalini is not awakened cannot bear divine weapons. Therefore, it is necessary to awaken the kundalini of both of you in order to be able to possess divine weapons.” The kundalini of Lord Krishna was awakened by his guru, sage Sandipani. The kundalini of Lord Hanuman was awakened by his father, the god of wind. The kundalini of sage Vashishtha, the Guru of Lord Ram, was awakened by Lord Brahmaa. My kundalini was not awakened by my guru; instead, it was awakened by my father of my previous birth. He had to come to me from

¹⁶ **Ākāśha Tattva:** The subtlest tattva which permeates everything and forms blank space where everything is situated.

¹⁷ **Vashishtha:** A very ancient saint of sublime level who taught Lord Rāma in *Trētā-yuga*. He is counted as one of the seven great sages (*Saptaṛṣhīs*).

Tapaloka to the Bhuloka to awaken my kundalini. At present, he is into samadhi in Tapaloka. The secret point is that in ancient times, the kundalini of everyone who possessed divine weapons used to be upraised. Even those of demonic nature had their kundalini raised upwards; only then they could carry divine weapons. Anyone whose kundalini was not awakened could not bear divine weapons. The ability to obtain divine weapons would come only after the kundalini was awakened. Therefore, a rigorous spiritual practice had to be done for the purpose of obtaining celestial weapons. And when the deity of a particular divine weapon was pleased, only then it was possible to obtain that divine weapon. That is why kundalini is called embodiment of power. There cannot be even any kind of vibration in the Universe without it. Lord Param-Shiva is said to be all-powerful only because He possesses this power.

Kundalini of a seeker can only be awakened by that person whose own kundalini is woken up, because the power of kundalini alone can wake up kundalini. I have written earlier also that kundalini of some famous singers had got awakened by itself. Yes, they indeed practised singing so much so that the kundalini power woke up on its own due to their concentration and practice. If a seeker practises rigorously with restraint and patience becoming devoted to Brahman, his kundalini would be awakened. But it would rise only a little bit upwards. So, it is appropriate to get it awakened by an experienced guru only, because there are lot many obstacles in the path of yoga. It is necessary to have a competent guru to overcome these obstructions. It is not possible to practise yoga without guru. When my revered father of previous two births had awakened my kundalini, he said, “Your kundalini has now been raised upward, do not let it go into dormancy again.” He said this because earlier my kundalini had gone into dormant state several times after waking up. At that time, I had written letters to my revered guru several times, but she never used to give any clear-cut answer.

Some people have a misleading conception that kundalini should not go down after waking up lest it may lead to undesirable consequences. I would like to ask such ignorant people that they should tell me as to from which route the kundalini would go down. Kundalini is an epitome of consciousness. She Herself knows how to tread on Her path; who will tell Her which way to walk! Even the offsprings of animals without any intelligence start breastfeeding as soon as they are born; who tells them how to breastfeed! On the other hand, we are talking about the embodiment of consciousness through which a seeker attains God. Therefore, ignorance-oriented thinking should be dispensed with from the mind. I myself have awakened the kundalini of many seekers in my life. I never got any such information that kundalini can march on a downward path. Yes, I have done this experiment that I forced the kundalini of a few seekers to move on all the four routes; i.e. the kundalini was taken on the fourth path too several times with great care while keeping a close watch on the seekers. Then many powers of the subtle world forbade me to do so, and I was told to let kundalini move on the three routes instead of forcing it to go through the fourth path. I talked to Goddess Kundalini on this subject in 1995 and asked, “Mother! Can you march downwards in the body of a seeker after waking up? Secondly, why great men of the subtle world had forbidden me to take you through the fourth path?” The facial expressions of Goddess Kundalini changed slightly on listening to the first question. She was standing in the sky having blue luminosity. She spoke, “Son, those who say like this are ignorant people. I guide the path to all living beings, who would guide me about it! You were forbidden to take me through the fourth route; the reason for this lies in the subtle state of the seeker. Even though path from the navel directly up to the heart may appear small, yet there is a huge difference in the states, i.e. there is a great difference in terms of subtlety between *Nābhi* Chakra and *Hṛdaya* (*Anāhata*) Chakra.” Dear seekers! I am not referring to the *Hṛdaya* Chakra here, rather *Hṛdaya* refers to chitta. Kundalini comes to *Hṛdaya* at the end after opening up *Hṛdaya* chakra, *Kantha* Chakra, *Agya*

Chakra¹⁸ and Brahmaṇḍa by descending downwards after turning upside-down.

Kundalini, being all-pervasive, exists in Para-Prakriti as well as in Apra-Prakriti. Kundalini in Para-Prakriti is also known as *Mahākundalini*. It remains in unmanifest form. In Apra-Prakriti, kundalini present within all the living beings is only a part of the *Mahākundalini*. When the unmanifested Kundalini becomes manifest, a momentum is generated, which leads to an explosion whose sound is called *nāda*, which is nothing but the reverberating sound of Om. Luminosity is produced from the sound. Fifty-two syllables have been generated from Om. Out of these, fifty are called indestructible, fifty-first is the form of light, and fifty-second is the flow of luminosity. The conscious jiva, associated with this power of kundalini while having the power of prana, is the master of the gross body. There are mainly seven chakras in the human body. The total number of petals in the lotuses from Muladhara Chakra up to Ajna Chakra is fifty. These fifty syllables are written on each petal of chakras – four, six, ten, twelve, sixteen and two syllables on Muladhara Chakra, *Svādhiṣṭhāna* Chakra, *Nābhi* Chakra, *Hṛdaya* Chakra, Ajna Chakra, and *Kantha* Chakra respectively. On the Sahasrara Chakra, there is a lotus with one thousand petals, i.e. it has one thousand syllables. If I am asked if I have counted these lotus petals, I would say no. All the lotus petals cannot be counted. I must say that this lotus flower looks incredibly gigantic and has many petals. I can tell by conjecture that it is true that there should be one thousand petals in it because I had seen this myself several times in the state of samadhi. I have walked on this lotus myself and looked around by standing in the middle. I have had lot of cognition on this subject and also attained knowledge about it. It is the expanse of Knowledge. Param-Shiva (Saguna

¹⁸ **Ājñā Chakra:** Sixth main *chakra* in the path of *Kuṇḍalinī*, when it starts rising upwards from *Mūlādhāra Chakra*, located in the forehead at the centre of eyebrows. It is associated with divine vision.

Brahman) along with His *Para-Śhakti* remains seated above it. It is the region of Para-Prakriti.

Sahasrara Chakra¹⁹ remains undeveloped in an extremely subtle form in the upper part of Brahmarandhra. This chakra cannot be awakened by all seekers as it is related to Para-Prakriti. The terms Para-Prakriti, Ishvara's loka, Chitta of Ishvara, unmanifest Nature etc. are synonyms. The evolution of Sahasrara Chakra happens in the last birth after practising yoga for many births. On its development, the seeker surely has a vision of Saguna Brahman (Ishvara) once and also attains tattvagyan. Finally, the seeker achieves moksha. Sahasrara chakra would open only for that seeker in whose chitta pure Ritambhara-Pragya has emerged through practice, i.e. through samadhi. Then, by the same Ritambhara-Pragya, avidya situated in the chitta starts getting destroyed, and this thousand-petal lotus appears to be evolving by opening up. Its evolution means that this is the last birth of the seeker because avidya of the jiva gets destroyed due to the development of this Pragya-loka. Upon the destruction of avidya, the world ceases to exist for that seeker, and then the jiva and its power gets situated in its Self. Jiva attains the consciousness of being an individual living being when he arrives in *Anāhata* chakra (in the heart) from Sahasrara chakra. There is an unmanifest *nāda* in Sahasrara chakra, which attains manifested form on reaching Agya chakra. All *mātrakāyēn* originate from *Ōṃkāra*. Their latent form is indeed Sahasrara chakra.

There are mainly seven chakras in the human body. I have described them in my previous book. In the state of samadhi, I have seen many other lotuses (chakras) which cannot be described. Many undeveloped lotuses were seen inside Brahmarandhra. Then, I opened these closed chakras gradually by practice. These chakras appeared as closed lotus buds, and afterwards used to open up by

¹⁹ **Sahasrāra Chakra:** The highest Crown *chakra* at the top of the head. It develops only in the last birth of a seeker and leads one to divine communion.

evolving slowly and steadily. All these lotus buds used to be facing downwards and would later become upright after developing. These undeveloped chakras used to appear after a considerable interval of time. I cannot describe them. All I can say is that when kundalini gets settled after completing its full journey, then it penetrates primarily six chakras. When kundalini comes towards the heart through Agya Chakra after opening Brahmastrandhra, at that time, it descends in heart while opening the chakra situated in the palate. There is *Anāhata* Chakra in the heart. The cognition of these two chakras (palate and *Anāhata* chakras) is of a special type. The seekers whose kundalini is calm and moderate, their kundalini halts in the palate for some time. It takes time for the chakra to open according to practice. The seekers whose kundalini is fierce can clearly feel as if kundalini is biting the palate; then it descends downwards. It takes its mouth inside heart and starts ejecting Agni-Tattva²⁰ from its mouth, by which *Tamogūṇi* deeds are burnt to a great extent. At this state, the seeker feels a slight pain in the heart as if palpitation has decreased in his heart, or the movement of prana has halted. All this happens in the subtle body, but its sensation is felt in the gross body, because the subtle body pervades the gross body. Due to this, all chakras and kundalini etc. come under the domain of the subtle body, but their cognition is felt in the gross body.

There was a great person who held the position of guru and had hundreds of disciples. He told many times before me, “People say that kundalini meets Param-Shiva in Sahasrara Chakra going upwards, but it does not so happen. Kundalini turns upside-down after opening *Brahmastrandhra* and then halts after coming into heart; this is the complete journey of kundalini.”

²⁰

Agni Tattva: One of the five *tattvas*, which has the property of heat.

I do not want to write the name of this great person, because he has relinquished the physical body some time back. I want to tell the readers that it is true that the kundalini joins Param-Shiva in Sahasrara Chakra after getting upward. I am hereby describing now how it meets. As I wrote in my previous book, I became unconscious for a few hours when my Brahmastrandhra got opened. The reason for that was the entry of prana inside Brahmastrandhra. When prana enters Brahmastrandhra for the first time, then manas also enters into it along with prana. Here, manas and prana halt together, i.e. the pulsation of prana stops in the chitta for some time in a subtle way. Along with prana, the vrittis of mind also becomes restrained; then no thought arises in the chitta. Due to the stoppage of pulsation of prana, the seeker becomes almost unconscious. After some time, the pulsation of prana resumes in the chitta and then prana comes downwards from Brahmastrandhra, upon which the seeker regains consciousness. This cognition happens to those seekers who do rigorous spiritual practice, not to those who practise slowly. I have got such information from many seekers whose Brahmastrandhra has been opened.

The form of the kundalini in a human body is related to Agni-Tattva, i.e. it is present in the form of Agni-Tattva. When it moves upwards and finally gets situated in the heart after completing the full journey, it stops moving. That is, it does not come back to Muladhara in order to coil to *Shivlinga*; instead, after moving upward from the Muladhara, it traverses through the Brahmastrandhra door, then by descending downwards through Agya chakra, it enters the heart. At that time, the length of kundalini equals to that of the gross body of the seeker. Its tail is situated in the Muladhara in *Shivlinga* and mouth is in the heart (*Anāhata Chakra*); then it stops the movement. This is known as the complete journey of kundalini or its being situated in heart. After getting situated in the heart, it gives up the form of Agni-Tattva and gets transformed into Vayu-Tattva. After transformation in Vayu-Tattva form, it permeates in the entire body of the seeker.

Then kundalini no longer appears to the seeker in the form of a serpent, because it becomes pervasive and gets situated in Vayu-Tattva form. In such a state, the relation of lump of the body of the seeker and lump of the Universe together becomes with Vayu-Tattva in *samaṣṭi* form. When any activity happens in the Universe, the seeker witnesses the same in his chitta. Whether the activity happens in the gross, subtle or causal state, it would be witnessed by him. But the seeker devoted solely to Brahman never pays attention to it. He keeps practising and progressing. This state is very significant for the seeker because he is the master of unlimited power; he attains many supernatural powers. Even the gods respect such a seeker. If such a seeker removes the defilement of his chitta through restraint, then his resolve becomes extraordinarily powerful. This resolute power is effective in the whole of the Universe. Many seekers do stop practising over here only. They feel that they have become perfect and many of them start guiding the seekers taking the position of Guru. I want to tell such seekers or great men that this is not perfection; still, the path ahead is very long. You will have to take many more births if you stop over here; therefore, continue practising in order to traverse the path ahead.

For the attainment of tattvagyan, it is not sufficient for the kundalini to be situated in the heart. At that time, the practice would've just begun at the level of Vayu-Tattva. It will take a long time or even several births to cross over *Vayu tattva*. It is extremely necessary to destroy all types of karmashayas situated on the chitta; only then direct perception of Saguna and Nirguna Brahman would be possible. At this stage, the practice takes place at the ground of ahamkara in the chitta. In this state, Nirvichara samadhi takes place. The seeker also gets a feeling of ecstasy at the time of samadhi. The practice of samadhi being done on the ground of ahamkara at this stage would have to be followed by that on the ground of *asmita*. Therefore the goal of Self-realisation is still far away. While practising on this ground in the state of samadhi, a light looking like a burning lamp flame

is seen in the chitta; it shouldn't be considered Atman. It is a very sattvic and powerful vritti of ahamkara. Other vrittis also cooperate with this vritti; so just one amazingly charming flame is seen on the chitta.

It is necessary to cross the grounds of Ahamkara and *asmita* through practice. Ritambhara-Pragya appears when chitta becomes extremely pure. Due to the appearance of the light of knowledge on the chitta through this Ritambhara-Pragya, the karmashayas of the actions performed under the spell of avidya gradually start getting destroyed according to practice. This Ritambhara-Pragya is an antithesis to the samskaras generated due to avidya, and when Vivek-khyati emanates, the Knowledge of the difference between conscious and unconscious is obtained. These Ritambhara-Pragya and Vivek-khyati are attained only by that seeker whose current birth is the last one. In this very terminal birth, tattvagyan is achieved. Before this last birth, the seeker is already endowed with the ability of Prakritilaya state. The birth of the seeker who has already obtained Prakritilaya state is special, because this birth is meant to attain God or to achieve tattvagyan. Awfully troublesome karmashayas remain situated in the chitta of such seekers, due to which they begin to suffer right from birth. Until the seeker gets situated in the Self through practice, he has to endure various kinds of sufferings in this world. That is why, the seekers who attained Self-realisation have had to suffer in their whole life. Goddess of Nature herself makes such arrangements before their birth. I had talked to Goddess of Nature about this in 1995-1996. Since then, I knew that I would surely be attaining tattvagyan in this life, i.e. direct perception of Saguna Brahman (Ishvara) and then that of Nirguna Brahman would be done according to the practice.

After getting situated in the heart, kundalini merges into Vayu-Tattva. Then it gives up the characteristic of Agni-Tattva and becomes pervasive in *Vayu Tattva*. Ritambhara-Pragya emerges in the seekers who have to attain tattvagyan in this life, after their chitta becomes pure upon the maturity of Nirvichar Samadhi.

Through this Ritambhara-Pragya, *Vayu Tattva* becomes extraordinarily pure and subtle. Then the chitta of the seeker becomes introvert in Para-Prakriti after becoming pure and pervasive. When the chitta turns introvert in Para-Prakriti for the first time, the seeker gets a vision at that time. I am writing my own experience over here. At that time, my physical body fell on the mat like a corpse. Then I got a vision that there is nothing but luminosity only spread all around, and I am moving in a circular fashion lying in that luminosity. Nothing else was seen except light. In the vision, as soon as I tried to get up and sit, I fell again. At that time, only the light was visible to me. There was nothing but light only all around, up and down. A few moments later, I stopped moving on my own, i.e. my movement stopped; and then I noticed that a tiny lump (which was gross relative to that illuminated region) was present in front of me. On seeing it, I said, “This is Vayu-Tattva present in a seed form”. I was looking at that lump and then suddenly, I came back to normal consciousness. I was lying like a corpse on the mat, and I felt as if my body has become powerless. Then I thought that I should sit by getting up and sat forcefully. But as soon as I sat, my gross body fell again on the mat. I became unconscious and then the same vision came again. It happened three times like this. This experience has been written in detail elsewhere.

Kundalini which was pervasive in me in the form of Vayu-Tattva, the same Vayu-Tattva, or kundalini power in the form of Vayu-Tattva, became introvert in *Mahākundalini* (Para-Prakriti) in the form of *Param Ākāśha*. In other words, the limited kundalini got introverted in *Mahākundalini* after becoming pervasive. It is the conjugation or union of kundalini with Param-Shiva because *Para-Śhakti* (*Mahākundalini*) always remains seated with Param-Shiva. Now inquisitive seekers might have understood how the kundalini unites with Param-Shiva. Through practice, such a next state also comes when the seeker’s chitta always remains introverted in the Chitta of Ishvara. I must tell over here that there are no

distinctions of any kind in the kundalini. The cognition of calm, moderate and fierce kundalini occurs to the seeker only according to his practice. The kundalini of the seeker who would not have practised meditation in the previous birth or might have practised slightly would be calm. The kundalini of the one whose *sādhana* would have been intense since last birth would inevitably be fierce. This is based on the impurity or cleanliness, Tamoguna or Sattvaguna and karmashayas etc. situated on the chitta. The nature of kundalini (quiet, moderate and fierce) is determined by the ability with which the seeker is born. That is why the seekers at the same state at a given time possess differential powers within them. The seeker with fierce kundalini will surely be the master of more (yogic) power compared to others. Only such a seeker deserves to sit at the post of Guru.

The primary abode of kundalini power is Sahasrara chakra only. It dwells in the Sahasrara chakra in an unmanifest form. When the jiva, who has appeared as a part of Ishvara, comes for journey in this loka for enjoyment of Nature, then it enters its mother's womb along with kundalini and prana powers as his companions. The kundalini situated in Sahasrara Chakra in unmanifested form takes a manifested form in Agya Chakra. It then enters into all the six chakras and all the cavities and meatuses along with the power of prana. Finally, it goes to sleep by coiling around the *Shivlinga* situated in Muladhara Chakra with three and a half whorls. In *Shivlinga*; the three spirals are seen wrapped, half of the spiral is not visible because half whorl, i.e. the tail part has been pressed inside its mouth. When the jiva wishes to take birth from a mother's womb, he first seeks permission from the mother's subtle body. It is possible to take birth from her womb only after she grants consent. I had done a lot of experimentation in the past and acquired information regarding this topic. That is how I am writing such words. Ignorant mothers are not able to know that they themselves have allowed their offspring to enter their womb. If a female seeker is high ability and if she wants to become a mother in that state, she would surely come to know about the

jiva, who is to take birth from her womb, as to what his deeds and behaviour would be. I spoke to a female seeker about this subject in the year 1993. Initially, she was stunned to hear my words; then she told everything to me. She asked me how I came to know all such things so minutely. Then I told all my information regarding this subject to her. She confirmed that all what I had said was correct. She told me that she had already come to know everything about her son before his birth as to how he would be in the future etc.

When the kundalini goes to the dormant state, i.e., goes to sleep, after coiling around *Shivlinga* by coming to Muladhara Chakra, at that time, the jiva attains the feeling of being a separate individual completely with the support of power of prana. Then he forgets his Self and starts considering this world as his own. Due to attachment and ignorance, he becomes engrossed in the enjoyment of worldly substances treating them as his own. The worldly materials being transitory and consequential, always lead him only to sufferings. Thus, the jiva keeps on wandering in this world due to ignorance. All the jivas experience only the first three states, viz. waking state, dreaming state and slumber. The knowledge of the science of the fourth state, viz. *Turīyāvasthā*, is only for yogis. When kundalini rises upwards and gets situated in its real form of *Mahākundalini*'s on practising yoga for several births, then limited sense of individuality of the jiva is destroyed and it attains the form of *Jiveshvara*.

Some inquisitors came to me. They asked me to wake up their kundalini; then I explained to them that waking up of kundalini is done at a particular state of yoga practice. For that, the seeker should also acquire ability. When the mature state of kundalini, awakening is reached, only then it is awakened. One curious person even said that I should help him in waking up his kundalini as he wants to take revenge from someone. I was shocked to hear his words and said, "I have not understood the meaning of your saying, clarify a little bit." Then he narrated the painful story of his life. After listening to his words, I felt that this person is

feeling very sad. I then asked him, “How will you take revenge from those people after waking up kundalini?” He said that he would take kundalini to the Agya chakra by rigorous practice and then would be able to take revenge on becoming subtly. I said, “You should change your thinking and your pain will be gone. Be thankful to those people who have hurt you and pray to God that may my enemies remain fine and do not experience any kind of sufferings in their lives. They haven’t misbehaved with you in any way; instead, they have helped you to get rid of the sins of previous births. Everybody knows that one has to suffer while enduring the fruits of sinful deeds. Those people who have hurt you are merely instruments.” Then I told him the biography of a Tibet’s great saint ‘Milarepa’, and I also narrated my biography. I too have had undergone a lot of hardships in my life. Everything that belonged to me was snatched from me. I had to beg for food from the village for a year-and-a-half. Finally, two bullets were also fired at me by a revolver. All this was done by my family members themselves, not the villagers. Still, I remain happy. I know that these people cannot do any harm to me because I do not consider this body and world as my own. I know that I am only Chetan-Tattva, to whom they cannot do any harm. Then I told the man, “Go and tell those people that I am grateful to you; you have freed me from the sins.” He gave me no answer. Yet, he calmly went away, because I had finally told him to do spiritual practice and try to attain God; you may get your kundalini upraised from me at the appropriate time. Dear seekers! Kundalini, supernatural powers and other divine powers are not meant to cause harm to anyone; such evil thoughts should be relinquished from the mind. The purpose of human life is Self-realisation.

All the seekers wish that their kundalini gets awakened. It is quite natural to have this kind of wish. If a seeker practises rigorously by observing restraint, his kundalini wakes up at a mature state, or else his guru realises that the ripe time to awaken the disciple’s kundalini has come and awakens it up. Those who do

rigorous spiritual practice, their kundalini can be awakened by itself. The kundalini of all seekers cannot wake up on its own. It all depends on the practice of a seeker. Some of the seekers try to wake it up solely by resorting to the physical exercises, pranayama etc. I would say that meditation is extremely necessary to awaken kundalini. It would be better if the idea of awakening the kundalini without meditating is given up. When the prana of the seeker is at *Kantha* Chakra, and he can practise meditation for one to one-and-a-half hours three times, i.e. he practises meditation for about 5 hours a day, then it is better to awaken the kundalini in a few months or a few years. The more the practice is, the more fierce or lustrous the kundalini would be; there will be no benefit from awakening the kundalini beforehand. If the seeker has to become great in the future, then he should just keep practising rigorously without paying attention to kundalini. He should just try to concentrate the mind; kundalini would wake up in due course at the right time or the guru himself will wake it up. If the guru of a seeker has already renounced the body, then get it awakened from an experienced person. Awakening of kundalini is not a possible feat for every guru. Nowadays, too many gurus have sprung and roaming around everywhere, as if there is a market of gurus. Avoid such gurus and do spiritual practice under the guidance of a qualified guru who has attained the mature state through practice.

When spiritual practice of a seeker is going on in *Kantha* Chakra and the mind starts becoming steady, then the prana-*vāyu* begins pushing the kundalini situated in the Muladhara according to the practice. Due to being hit by the prana, kundalini wakes up. In fact, during meditation, gross prana is in the Throat Chakra but the subtle prana continues goading the kundalini. Kundalini ejects its tail from its mouth and opens the eyes; then gradually begins to rise upward according to practice. In whichever chakra it reaches, it burns inertness present in that chakra and spreads vitality at that place. When kundalini is awakened, its vision occurs in different forms. Most of them are in the serpent and feminine forms. It takes

relatively more time to open the *Kantha* Chakra. There is a knot in the path here; it takes several years of practice for the seeker to be able to gain success for that knot to be opened. After *Kantha* Chakra, kundalini opens up *Agya* chakra. At this state, divine-vision becomes very powerful; its potency to see increases. Then the kundalini by moving through three paths opens the gate of *Brahmarandhra*. When *Brahmarandhra* opens, prana and manas of the seeker enter *Brahmarandhra*, after which *Nirvikalpa Samadhi* takes place. After opening *Brahmarandhra*, kundalini comes down to *Hridaya* by moving through *Agya* Chakra. On the maturity of the practice, kundalini, having stabilized at the same state, gets transformed into *Vayu Tattva* form by leaving its *Agni Tattva* form. Then it gets permeated in the whole body as well as in the Universe in *Vayu Tattva* form. In the last birth of a seeker, the same kundalini gets situated in *Mahākundalini* present in *Sahasrara* Chakra. *Mahākundalini*, along with *Param-Shiva*, remains seated on the top of thousand-petalled lotus. Then the jiva attains the form of *jiveshvara* giving up his feeling of being a limited individual and is never reborn. *Chitiśhakti* gets situated in its own form; the same is indeed *Kaivalya*.

Some seekers consider the opening of *Brahmarandhra* gate to be the opening of *Sahasrara* Chakra, but it is not so. The implication of the opening of *Brahmarandhra* gate should not be taken as the opening of *Sahasrara* Chakra, otherwise it will be a grave mistake. I have heard from the seekers' mouth that their all seven chakras have been opened. I did not say anything in front of them after hearing these words, because they probably would not have believed my view-point. My revered guru herself used to say that her seventh chakra, i.e., the *Sahasrara* Chakra, had opened in 1962. At that time, I did not have knowledge about it, but I felt surprised when I came to know through practice that it is not the seventh chakra. *Brahmarandhra* gate is covered with a hard thick layer. Kundalini takes lot of time to open this door. The one whose kundalini is calm may have to practise for months or even years. But the *Brahmarandhra* door of

the seeker having fierce kundalini opens soon according to his practice. In the state of samadhi, the more concentrated the mind is, the fiercer the kundalini would be. When kundalini smashes the Brahmarandhra door with its mouth; then the seeker surely realizes in the state of samadhi that it is happening. At that time, it seems as if a pointed rod of hot iron is being pierced into the Brahmarandhra door. Then finally, a hole in the Brahmarandhra door is made; after that, manas and prana enter into Brahmarandhra. The seeker loses his outward consciousness and his gross body topples to one side.

When the seeker's kundalini reaches the Brahmarandhra gate, it is closed at that time. In the meditative vision, then it appears that there is a very big fireball in the sky above or a ball similar to the rising Sun is seen. When kundalini smashes at the door of Brahmarandhra impulsively, that ball starts moving around in the sky and then stabilises again in a few moments. Kundalini then hits at the door of Brahmarandhra yet again. That very extremely red ball starts shaking or vibrating or revolving here and there. But when the door of Brahmarandhra opens, then this ball explodes and a very bright light spread all around. The seeker sees as if he is standing in light; his entire body is bathing in that luminosity. As long as Brahmarandhra door is not opened, kundalini keeps hitting the door. At that time, a terrible thunderbolt is also heard sometimes. It seems as if clouds of the rainy season are roaring loudly. Clouds' roaring is the tenth and the last sound (*nāda*). The seeker hears this sound due to the friction of Vayu-Tattva in Akash-Tattva. After the opening of Brahmarandhra, the roar of the cloud (the tenth *nāda*) stops forever. By the way, this sound is very subtle, but it is heard as a terrible thunder by the seeker. Then kundalini, during meditation, puts its mouth slightly inside the door of Brahmarandhra. It does not go further inward. This action goes on for a few days only. After that, it stops putting mouth inside the door. As the practice increases, the kundalini enters the subtle cerebellum (from the back of the head) by going upwards and moves towards the heart below after coming to Agya

Chakra. The kundalini of some people turns towards the Agya Chakra by going through a straight path below the Brahmrandhra door and then comes down into the heart. Once I had asked sage Patanjali, "Lord! Tell me about kundalini." He told me how kundalini traverses its path in the head and comes towards the heart below. I am aware of this subject myself through my own experience as well.

Whatever is the level of spiritual evolution of a seeker in his entire lifetime, his present competence is attained within a short time in the next birth, i.e. the spiritual practice done in the current life gets added in the next birth. Whatever be the state of chitta attained by the seeker by the practice of yoga till the time of death, the same would be obtained by him in the next birth at the appropriate time. Therefore, it has been observed that some seekers are able to make progress soon, whereas some others get success after a lot of practice. A point worth noting is that if Throat Chakra or Agya Chakra of a seeker is opened in the present life, then the same would not be unfolded in the next birth immediately when he merely sits for meditation. The spiritual evolution will start from the beginning only in the next birth, but the seeker would be able to attain the ability of the last birth after a little practice only. But another seeker, who did not have the same competence or did not undertake spiritual practice in his previous birth, would be able to achieve even the initial success only after rigorous practice. In this way, spiritual practice has to be done gradually for several births. Attainment of God is not possible through the practice of one or two births. It is because the chitta of the seeker has samskaras associated with avidya of countless births, which get destroyed gradually. These samskaras cannot be eliminated in one or two births. Eventually, the attainment of tattvagian occurs only in the last birth.

Before the last birth of a seeker, he has had already attained the Prakritilaya state. Such seekers remain situated in the sheath of Nature after renouncing their body as they had not attained tattvagian in the past birth. They have no relation with any particular loka. In the present life, such a seeker is born to attain tattvagian.

Therefore, after the attainment of Prakritilaya state, the seeker is bound to get direct perception of Brahman in the current birth. Such a seeker certainly endures tribulations throughout his life because the afflictive karmashayas are present in his chitta. These troublesome karmashayas also provide knowledge of the worldly grief along with the real nature of the world. This induces the seeker to lose his attachment with the world and he gradually becomes dispassionate from it. This dispassion is helpful in the attainment of tattvagyan. My present birth had already attained the state of Prakritilaya. That is why the pace of my spiritual practice was fierce from the very beginning and I attained the knowledge about yoga on my own. I had automatically recollected some perfected mantras etc. of my last birth. When the seeker practises the full journey of kundalini for many births, then his Sahasrara Chakra is opened in the last birth. After the unfoldment of Sahasrara Chakra, the seeker attains direct perception of Ishvara in a mature state and eventually gets established in Kaivalya after direct perception of Nirguna Brahman.

When kundalini gets situated in the heart, at that time, manas and prana enter Brahmarandhra in the state of samadhi. At that time, Nirvikalpa Samadhi²¹ occurs to the seeker. On the maturity or proficiency of Nirvikalpa Samadhi, Ritambhara-Pragya arises. Through this Pragya, the samskaras of avidya situated on the seeker's chitta start getting destroyed gradually, by which the chitta gets cleansed and the restraint of samskaras of externalisation of mind is facilitated. Then, direct perception of the special form of all the five elements of Nature is done, i.e. one gets direct perception from the gross form right up to the Nature, first separately and later simultaneously. As the samskaras of Pragya keep increasing on the chitta by the practice of samadhi, the thousand-petalled lotus evolves

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Nirvikalpa Samadhi: A very high type of *samadhi* in which there are absolutely no thoughts and the practitioner goes into a very deep state.

accordingly. First of all, the seeker sees the lotus bud of very large size in the sky. By looking at this bud, the seeker begins thinking in the samadhi state that he has not seen such a huge flower bud in his lifetime. The mouth of the bud starts appearing as if it is about to unfold now. I had many visions of the thousand-petalled lotus within short intervals of time. As its sequential evolution took place, I could observe that process. Initially, I saw a few petals unfolded and later I could clearly see one-fourth part of the developed thousand-petalled lotus. Once, I saw that I am walking over this flower. In the entire vision, only the petals of the flower were visible to me; I was walking on these petals. It took several years for the thousand-petalled lotus to be fully evolved, even though I had been practising more and more samadhi as well as pranayama in my life. At the time of its evolution, I had to undergo a lot of worldly sufferings. But currently, I am absolutely fearless. How can I be afraid! Even when the death comes, it will first seek permission from me, then only my connection with the physical body will be severed.

Thousand-petalled lotus is the yardage of Knowledge. As it evolves, knowledge of the seeker increases accordingly. It has a relationship with Para-Prakriti. Upon the evolution of this lotus or chakra, the development of Para-Prakriti for that seeker as well as its descent takes place within him. As Para-Prakriti would be descending, Apara-Prakriti becomes purified and gets situated in Para-Prakriti, i.e. the chitta of the seeker will become cleansed and keep getting introvert within Para-Prakriti. That is why I had seen as if I am walking on the thousand-petalled lotus in the vision in samadhi. Ultimately, it appeared to me that the thousand-petalled lotus had been evolved; I am standing in the middle of it. Then a few days later, it was seen that a person and a woman sitting atop this lotus were looking at me. These were Param-Shiva and the personification of His transcendental power, who were visible seated together. The seeker gets the direct perception of Saguna Brahman in this very state during practice. This direct

perception is bound to happen, because Para-Prakriti, Sahasrara Chakra and thousand-petalled lotus are one and the same. Para-Prakriti is also called chitta of Ishvara. When it is fully developed, then limited individuality of the jiva is destroyed; afterwards, he becomes jiveshvara and free of rebirth.

It takes several years in the complete development of Sahasrara Chakra, because there are 20 orifices in this chakra. It takes many years of practice to fill all these orifices with the light of knowledge. All these orifices are not visible to the seeker at a time in the vision, but only one or sometimes even two appear at a time. When these orifices appear, the seeker feels as if he is looking at (peeping into) some well-like place. In these orifices, light black darkness remains present; therefore, these orifices cannot be seen clearly in the beginning. When blackish darkness in the cavity is over and done with through practice, then the orifice can be seen clearly. At that moment, it seems as if it is a dry well made up of stone. A blackish Tamoguna material is pasted on the inner walls of this well-like place. Sometimes, it appears that the seeker is descending down into the well. The subtle inertness existing in these orifices gets destroyed and filled with the light of Pragya through practice. The orifice is no longer seen after being filled up with the light of Knowledge, and then the next orifice is seen. The same activity takes place in the next one too. Thus gradually, orifices get petered out by the practice, and the light of Knowledge spreads everywhere. That is why it takes lot of time for the evolution of Sahasrara Chakra. The seeker has to practise for a long time to completely fill an orifice with the light of knowledge. When an orifice is filled with the light of knowledge, then the seeker returns to the initial state again, because these orifices have 50 syllables each. These syllables range from Muladhara Chakra to Agya Chakra. Then this initial state of the seeker happens to come owing to his outgoing samskaras. The samskaras of the experiences which comes through samadhi are also imprinted on the chitta. The samskaras of samadhi are more powerful than emergent samskaras of externalisation of mind,

because the Pragma of samadhi is purer than the Pragma of external activities. In its purity, one experiences the *tattva* of the matter. The samskaras of Samadhi-Pragma keep removing the samskaras and desires of externalisation of mind. Due to the suppression of samskaras of externalisation, vrittis arising out of them also get buried. On the inhibition of these vrittis, samadhi takes place; and this sequence goes on. Due to these orifices, the seeker gets back to the initial state several times; then he thinks as to why and how the preliminary stage has come about in this state. When all the orifices are filled up with the light of knowledge, then Sahasrara Chakra becomes fully developed. On complete development, the seeker (yogi) sees in the vision that he is situated atop the thousand-petalled lotus along with his companion kundalini power as jiveshvara.

When the thousand-petalled lotus is being fully evolved, then there is direct perception of Saguna-Brahman, i.e. that of Ishvara. At that time, Ishvara dismantles the ground of chitta of the seeker with His own hands. The samskaras of his many births are present in this subtle body. It is also called a form of chitta. The seeker gets jivanmukta state when the form of chitta is destroyed. I had the direct perception of Saguna Brahman on January 11, 2007. Now the seekers should understand that how the direct perception of Ishvara takes place by means of kundalini power and what is the difference between Brahmastrandhra and Sahasrara Chakra. Currently, there may be hundreds of seekers on Earth whose Brahmastrandhra is opened. But the number of seekers whose Sahasrara Chakra has opened and evolved will only be very few on this Earth. Such yogis live very secretly and they do not reveal themselves in the society. But they keep doing welfare of this world secretly by the inspiration of God. Such men are endowed with divine powers; no work is impossible for them. Finally, they get established in Brahman after renouncing their physical bodies.

On the full evolution of thousand-petalled lotus, a seeker sees himself standing in the middle of the lotus. At that time, the thousand-petalled lotus alone appears in

the vision. The Kundalini *Śhakti* of the seeker is not seen alongside him. At that moment, the chitta of the seeker becomes extremely pervasive by getting purified and the jiva becomes jiveshvara. The Kundalini *Śhakti* of the seeker would be seen alongside the jiveshvara as a woman (companion) only when he completes *anvaya* yoga through practice. Only after the accomplishment of *anvaya* yoga, complete development of *Shivatva* is attained. Only the complete development of *Shivatva* can be called perfection. On its complete development, the jiveshvara appears to be seated together with his companion Kundalini *Śhakti* on the thousand-petalled lotus. During the practice of *anvaya* yoga, a black matter or blurred darkness appears to the seeker on the lower part of the thousand-petalled lotus. This dark matter is a part of Tamoguna or avidya and continues to get destroyed gradually through practice. After completion of the *anvaya* yoga, avidya is fully destroyed. The practice of *anvaya* yoga is indispensable to fully annihilate avidya. After that, *Shivatva* gets illuminated everywhere.

Visualizing Brahman as different from inanimate matter is named as *vyatirēka* yoga, and witnessing Brahman everywhere in all forms is called *anvaya* yoga. The sheath of ignorance is destroyed by *vyatirēka* yoga, whereas fickleness is removed through *anvaya* yoga. In *vyatirēka* yoga, chitta vrittis have to be restrained, while in *anvaya* yoga, the entire world has to be viewed as an embodiment of Brahman. So, it is indispensable to do both the yogas. Initially, *vyatirēka* yoga is practised followed by *anvaya* yoga. When only *vyatirēka* yoga is practised, then this world appears as inanimate. Just by its practice too, one gets rid of rebirth, but moksha is attained after death. For instance, water and hail appear differently, but both are the same. The same holds true about Brahman and the whole world. Both of these appear to be different, but from deeper inner vision, they are the same only. Looking this way through the intrinsic factual form is equable visitation only, and the same is called *anvaya* yoga. Dear seekers! I am a practitioner of ‘Sahaja Dhyāna Yoga’. I have gone by following both *Gyāna*

Yoga and Bhakti Yoga. While these two paths are different from each other, but in the last phase of practice, I had adopted a little bit of *bhakti* too. In fact, all kinds of yoga are just the same because finally, they have to reach the same destination; they appear different only when viewed from the standpoint of ignorance. A *gyānī* person attains Kaivalya by getting situated in the Nirguna Brahman, whereas in the case of Bhakti Yoga, he eventually gets situated in the chitta of Saguna Brahman. Both accomplish the same state. The path of *bhakti* is slightly curved and long, endowed with the flavour of love. The path of Knowledge is short and devoid of sweetness. The yogi following the path of *Gyāna* Yoga has to endure a lot of hardships during practice, because he traverses his path on his own. *Bhakti* yogi remains dependent on Ishvara. I am a *Gyāna* Yogi and have done a little bit of *bhakti* too, but I am not a *bhakta*. I have experienced both types of yoga. Equable visitation is excellent for the practitioner in this world. Once, Ishvara told me inspirationally, ‘Practice equanimity’. Through the practice of equanimity, *asmita*, the originator of ahamkara ceases to exist. Then, the yogi becomes like a personification of Brahman in this very physical body.

It is the mother alone who tells the son that who is his father, or a mother only can get the son acquainted with his father because she knows who his father is. The kundalini power present in the body of seeker in subtle form is akin to mother. The seeker cannot actualise his complete evolution without awakening Her. The goal of human life should be complete inner development. So the kundalini power supports the seeker in his full growth. She remains pervasive in unmanifest form in the lump of Universe. The creation of this Universe happens through Hiranyagarbha. The Universe is created by Vayu-Tattva while being situated in *Param* Akash-Tattva and all activities in the whole Universe keep happening in an orderly manner through prana power. Taking another form, kundalini power enters the womb as a companion of the jiva along with the prana

power; then she goes to sleep by coiling up three and a half whirls on *Shivlinga* in the Muladhara. The seeker can awaken her through practice. In this state, she should be called the mother only, because jiva has forgotten his form. Kundalini re-joins the seeker with his Supreme Father Shiva (Ishvara), after which the jiva assumes the form of jiveshvara form giving up his limited individuality. Jiveshvara has the same personification as that of the Param-Shiva, because jiva is a part of that Param-Shiva. Kundalini power itself is attained as a companion to the jiveshvara. But jiveshvara can never be equal to Param-Shiva, because jiva is just a part of Ishvara. Ishvara is Saguna Brahman; His chitta is made up of Para-Prakriti. The chitta of jiva is made from Apara-Prakriti. The knowledge and powers of Ishvara are eternal. The jiva has received knowledge and powers by transformation. Thus, Ishvara is the father, and the jiva is His son.

Siddhis

Siddhi is such a word that even an ordinary man gets fascinated to it on hearing about it. The truth is that if a person happens to have acquired even an insignificant siddhi, then worldly people start showering praises on him. They start talking a lot of things exaggeratedly about him that such-and-such saint is superordinate, so on and so forth, and an overwhelming crowd gathers to have a vision of such saint who has acquired any supernatural power. Thereafter, people start considering themselves blessed by having his vision and begins to worship him as God. Such incidents are seen quite often in the society nowadays. The reason for all this is that people do not have the correct knowledge about siddhis. I have seen that many people fall in the allurements of siddhis and keep trying to attain them for many days wasting their lives' precious time. I would like to tell such ignorant people that they shouldn't spend their invaluable time in vain in the allurements of siddhis. Even if a seeker attains a minor siddhi, then what will he get out of it? Just respect, fame and wealth etc. from the society for some time! But it is also a fact that the seeker who attains siddhis has to undergo various kinds of tribulations eventually.

It is the law of Nature that a spiritual seeker surely attains siddhis in every path of yoga at a particular state. Even if the seeker remains vigilant, the siddhis definitely do have some or the other effect. So it is better not to use these siddhis at all. If the seeker does anything from these siddhis, then they start functioning at a rapid pace, while they would become impassive gradually if remain unused. When siddhis are used to perform any task, they work on the basis of the yogic power of the seeker, due to which his yogic power begins depleting. I have used some of the siddhis a little bit when needed in order to gain knowledge about them. I used to do a lot of spiritual practice to avoid any obstruction in the path of yoga. A spiritual seeker should never show miracles with siddhi even if he attains it.

When the state of a seeker persists in *Kan̄tha* chakra for many days and he continues to practise rigorously, then he starts getting some supernatural powers from here itself, such as ability of distant vision, distant hearing, ability to materialize whatever is said etc. Supernatural powers to see and hear from a long distance appear very nice to the seeker, as he can see a view of any place all over the Earth at any time besides hearing the voice related to that vision by these siddhis. Nothing can be hidden from these siddhis. The siddhi to make anything spoken to come true would be attained only when the seeker remains very disciplined and observes vow of silence while performing spiritual practices. When the siddhi to bring whatever is said to fruition is attained, the seeker should observe utmost caution at that time and talk only when required. At this state, some other siddhis also propose to offer something, but those proposals should be rejected outrightly and blessings for the achievement of his goal should be sought.

A seeker attains aforementioned siddhis when his relationship gets established with subtle world. These siddhis are said to be of low-level. But the seekers who have attained higher states acquire higher-class siddhis as per their abilities. The practitioners of yoga have to perform a special kind of arduous spiritual practice to achieve superior siddhis. It is indispensable to have a guru for teaching about such siddhis, but it is exceedingly challenging to get such a guru presently. I do not know anyone who has attained high-level siddhis. If the seeker lives with utmost purity and observes restraint, then he can get information about the siddhis through his spiritual knowledge, but this task is certainly very difficult. I have also traversed this path. Such act can be done only by the one who had been excellent spiritual seeker in previous births; otherwise, high-level siddhis cannot be obtained just from one's own knowledge. I had also tried to attain some special types of siddhis between 1994 and 1998. But I could not attain those siddhis

completely, because Lord Vishnu²² Himself stopped my path and also counselled me against them.

I had tried to attain two siddhis during the period of my spiritual practice. These siddhis were '*Parakāyā-Pravēśha*' (ability to enter another body) and '*Ākāśha-Gamana*²³' (ability to move up from the ground without any vehicle or propulsion). I had obtained the information for *Parakāyā-Pravēśha* by myself. I came to know of a specific vein that could lead to accomplishment in *Parakāyā-Pravēśha* by exiting from there. However, I could not open the vein even with much effort as it was closed despite even using yogic power. Afterwards, I left this path. Then I experimented with *Gyāna-Chakra*. I went out in the sky through the *Gyāna-Chakra*. I did come out of my gross body, but Lord Vishnu stopped my path, and He also dissuaded about the siddhi. Then I came back to my gross body. In the meditative state, the seeker goes out through the subtle or the causal body, but one has to move out of the gross body for this siddhi. Both these states are different from each other. A seeker sees in the meditative state that he is moving around here and there with the subtle body. In this state, the seeker cannot enter into another body, because he being introvert enters the subtle body in the meditative state. At that time, it appears that he is standing apart in subtle body by exiting his gross body; then the gross body seems to be seated far away. But when one has to exit to use this siddhi, the subtle body has to be taken out from a particular vein or through *Gyāna-Chakra*. After exiting, one can then travel in the subtle world up to a specific limit. In this state, his gross body is not destroyed, because it remains connected with the subtle body in a subtle manner. I have written this fact because in the meditative state, the seekers do travel in the subtle world with the subtle body, but they should not think that they too could enter

22

²³ **Ākāśha-gamana:** A supernatural power (*siddhi*) by which the possessor's gross body may move upwards from ground defying gravitation.

into another body. Travelling in the subtle world in the meditative state or witnessing the visions etc. of that subtle world is done by vrittis of chitta. But, for *Parakāyā-Pravēśha*, the seeker gets out of the gross body taking the subtle senses and prana etc. with his subtle body. It is just like when the human body dies, the subtle body gets out of the gross body by absorbing everything inside it. There is a difference between the two situations regarding the exit of subtle body at death and for the siddhi. The relationship between the gross and subtle bodies is severed forever at death; in such a case, the gross body gets destroyed. However, in the siddhi, when the subtle body is pulled out through a particular path, then the relationship with the gross body remains intact through extreme subtlety. Therefore, the gross body is never destroyed even if years pass by. The seeker who is to perform this act would keep his gross body at a safe place and then comes out through the subtle body.

In October 1995, I sent a message to the entire Universe in the meditative state through a resolve, “It is requested that let any person who has attained perfection or any divine power may kindly provide information to me about siddhi to move freely in space defying gravity, because I want to learn the same. Besides, it is also requested to provide guidance to me.” I did not get any message even after waiting for a few moments. Nobody responded to my question. I knew that there are many divine powers and adept masters in the Universe who know about this siddhi, but they did not want to tell me. Then I asked my yogic power if my resolve has reached the whole Universe or not. An answer came that the resolve has reached the entire Universe. I made the resolve once again, “Let anyone who has attained perfection in this siddhi guide me for this.” But no voice was heard for a few moments. Now I thought that I will call only upon someone who has attained this siddhi. This siddhi had been attained by numerous yogis in ancient

times, and in the current age, Ādi Guru Shankaracharya²⁴ had attained this. So I chose the name of sage Shankaracharya that he should be approached. Then I resolved for saint Shankaracharya, “You are requested to kindly guide me.” But there was no vision of sage Shankaracharya also. Now I felt as if I am not even worthy of being considered a yogi because nobody is ready to reply anything despite my asking for so long. It seems that dwellers of higher realms do not consider me a yogi at all. Now I felt dejected; I recalled my ahamkara and spoke, “You must get pervasive in my entire body and assume a raging form.” Then I became annoyed and made a resolve, “Revered Ādi Guru Shankaracharya, where you are; appear before me.” I used enormous yogic power in the resolve, and then sat down closing my eyes. Sage Shankaracharya instantly appeared in the sky just after making the resolve; he was looking at me. I said, “Lord! I bow to you.” In reply, sage Shankaracharya raised his hand in a blessing posture and said, “Yogi! Is this the only way to ask something from someone?” I said, “Lord! Pardon me. I did this when there was no response to the repeated resolutions.” Then he did not say anything; he stood absolutely calm. I said, “O Lord! Kindly let me know about the siddhi to move in space and also provide guidance to me; I want to attain this siddhi.” Revered Shankaracharya said, “Yogi! I do not know about this siddhi; I only know of the siddhi related to walking above water.” I said, “Lord! It is mentioned in an article available about you that you have used this siddhi.” However, sage Shankaracharya did not speak anything in response but was looking at something upwards, which I could not understand. I said, “Lord! You kindly let me know about the siddhi relating to walking above water.” At the same instant, a glittering bright illuminated dot appeared and then exploded. As

²⁴ **Ādiguru Shankarāchārya:** He was a great yogi, gyani, seer and philosopher who undertook the magnanimous task of revival of *Sanātana Dharma*.

soon as the explosion took place, the whole sky was filled with luminosity and then the vision ended, and I opened my eyes.

I did not get success in my endeavour. I again resolved about sage Shankaracharya and sat down with my eyes closed. Saint Shankaracharya began appearing again in the sky. I said, “Lord! Please pardon, I bothered you again; an obstruction had occurred in between. Kindly let me know about the siddhi of walking above water.” He said, “Yogi! There is no permission to tell you about this.” I was shocked a bit and asked, “Lord! Whose permission do you need?” He spoke, “From Brahman.” At the same time, the same illuminated dot reappeared and exploded. There was nothing but luminosity only spread all over in the sky. I opened my eyes and could make out that Brahman Itself is the hindrance in my path; that is why sage Shankaracharya was looking upward earlier. But Brahman is the supreme authority; nobody can do anything to Him. Then I sat down in meditation. I asked Brahman, “Lord! Why are you obstructing my path? Please grant Your kind permission.” At the same time, a dazzling illuminated dot appeared and a sound started emanating from that illuminated dot, “Yogi! You should move ahead on your path. You have not gone to Earth for acquiring siddhis. Nature wants some tasks to be done by you, just carry out only those.” I said, “Lord! You can do anything You desire. You can grant the siddhi to me just by your wish.” Brahman said, “Yogi! You are lucky to be talking to me, otherwise my vision is very difficult even for yogis.” I said, “Lord! I repeatedly bow to You for this kindness. Please be generous to me.” Brahman said, “I do not bestow grace on anyone; just perform pageants.” No sooner these words were over, that illuminated dot became invisible. I understood that now I won’t be able to attain this siddhi.

I was doing a rigorous practice of yoga under the higher stage of Nirvikalpa Samadhi and received numerous blessings from divine powers at that time. I even used some of those blessings. These were of extraordinary powers. At the same

time, I once again asked for the Ākāśha-Gaman Siddhi. After a long time, it was then decided to coach me about this siddhi and even a divine power was appointed for this purpose. I started following the rules related to the siddhi. I used to learn about the siddhi in a hut built outside the village on the bank of a river; that place was completely secluded. I started getting some success in the attainment of siddhi; however, some leftover samskaras present in my chitta were causing hindrance in it. Then I was instructed to completely eliminate these shortcomings first and then learn about this siddhi. I understood and stopped learning the siddhi and started practising yoga. When I attained the highest state of Nirvikalpa Samadhi through practice, then complete knowledge about the Nature was attained. Now I do not even think about the siddhi as these siddhis are obstacles in path of yoga. I gave up all those siddhis and the boons which I had received. Now I have accomplished my goal and only practise Nirbija Samadhi.

Various kinds of siddhis can be accomplished by observing restraint. However, these siddhis totally act as barrier in the practice of yoga of a spiritual seeker. Those who are dedicated towards yoga or have proper knowledge about it do not get fascinated by these siddhis, as they know that siddhis are source of distraction and an obstacle in samadhi.

The gods who are masters of their own grounds allure the seekers with great respect towards various kinds of pleasures and opulence. Therefore, seekers should always be careful and vigilant. If a seeker is entrapped in these siddhis, his strenuous efforts will go waste. Thus, one should always be detached from these. A few siddhis approached me too, but I did not accept them. The seeker should not feel proud because pride also acts as a barrier in samadhi. Sabija Samadhi has been divided into four grounds. Seekers practising within the first ground, who are doing direct perception of the five gross fundamental elements, are not capable enough to attract siddhis. The seekers practising within the second ground, who have done direct perception of the gross five fundamental elements

and are practising for the direct perception of subtle five fundamental elements and tanmatras, are likely to fall in the trap of these siddhis; therefore, such seekers need to be cautious. Seekers practising within the third or the fourth ground become so competent that they do not easily get entrapped in these siddhis. The seekers, who have already accomplished the third ground, are those who have done the direct perception of subtle five fundamental elements and tanmatras and are practising for the direct perception of ahamkara. The fourth ground includes those seekers who have accomplished direct perception of ahamkara and are practising for the direct perception of *asmita*.

The word ‘**ground**’ written over here by me means the ground (surface) of the chitta. It is necessary to exercise restraint in order to obtain siddhis. No siddhi can be achieved without observing self-control. Initially, one should meditate on the gross shape of a particular object and then move towards the subtle when one has obtained command over the gross form, i.e., the first ground of gross vritti of the chitta should be conquered first. However, the success of those who try to exercise restraint on the second ground without having triumphed over the first one is doubtful. Therefore, self-control should be exercised first on the gross, then subtle and then further up to the perfection of that particular object; only then success could be possible. The entire role in *sanyama* is that of chitta. This is because the subtle fundamental elements are subtler compared to the gross fundamental elements, tanmatras and senses are subtler compared to the subtle fundamental elements, and ahamkara is further subtler compared to them. Chitta is subtler as compared to ahamkara. Chitta, which is the first uneven consequence of the *gunās* and being the root cause of all objects of the world, can attain any form.

Everyone knows that each object produces more power in its subtle form. The more the subtlety, the higher is its power. For example, as compared to the macroscopic form of the medicines, there is manifold increase in power in their

concentrated forms. Metals scorched by fire become enormously useful in their subtle elemental form. Similarly, on exercising restraint continuously, when the gross, subtle, subtler and the subtlest state is reached, then this state itself is the state of chitta. The chitta, due to being the subtlest of all, can enter into anything and manifest desired transformation in it. Thereafter, amazing miracles may be shown and siddhis can be attained.

Trivial siddhis are automatically gained in the state of samadhi because they have some impact for a short time on the ground (of chitta) on which a practitioner practises. But the effect of siddhis ceases on its own when the seeker does not pay attention to them and remains engaged in practice continuously. However, a special kind of restraint is required to be observed through samadhi to obtain mighty and powerful siddhis. When self-control is being observed in samadhi only to attain siddhis, it should be considered as a hurdle for the next state in yoga, because the goal of the seeker at that time becomes only to attain siddhis. These siddhis are barriers in yoga. To attain special siddhis, self-control is exercised for many years; then only success can be accomplished. There are some siddhis which cannot be attained by every seeker, but only by rare seekers.

When command over all five forms of five fundamental elements has been accomplished through *sanyama*, only then one reaches the door for attaining higher level siddhis. Achieving command over all the five states of five fundamental elements is not possible for all seekers. If a seeker endeavours to triumph over all five fundamental elements, he won't be able to do so even in his whole life. Attainment of higher-class siddhis is possible only for those who had achieved higher or the highest state of samadhi in their previous births. Such seekers, by acquiring the ground of the practice of yoga of their last birth, begin to progress swiftly in the present life through samadhi. They get support from the influence of the samskaras of samadhi of the past birth for further evolution. Now I am writing about all five states (forms) of all the five fundamental elements.

Each of the five fundamental elements, viz. *Pr̥thvi*, *Jala*, *Agni*, *Vayu*, *Ākāśha*, have five forms each, viz.: **1. *Sthūla***, **2. *Svarūpa***, **3. *Sūkṣhma***, **4. *Anvayīrūpa***, **5. *Arthatattva***.

Sthūla: Each of the five fundamental elements, viz. *Pr̥thvi*, *Jala*, *Agni*, *Vayu* and *Ākāśha* have their own characteristic shapes in the gross form.

Svarūpa: Aforementioned all the five fundamental elements have their own innate attributes through which they are known, such as smell of *Pr̥thvi*, smoothness of *Jala*, heat of *Agni*, movement and vibration of *Vayu*, vacuum (emptiness) of *Ākāśha*.

Sūkṣhma: Each of the gross fundamental elements have associated tanmatras in subtle form, viz. *gandha tanmātrā* of *Pr̥thvi*, *rasa*²⁵ *tanmātrā* of *Jala*, *rūpa tanmātrā* of *Agni*, *sparśha tanmātrā* of *Vayu*, sound *tanmātrā* of *Ākāśha*.

Anvayīrūpa: All the three gunas, namely, Sattvaguna, Rajoguna and Tamoguna, remain mixed in the five fundamental elements in an *Anvayī* sense through their innate qualities, viz. luminosity, activity and inertia. This is the *Anvayīrūpa* of the five fundamental elements.

Arthatattva: It refers to enjoyment and *apavarga* of the jiva. The purpose for which the five fundamental elements are carrying out their tasks, that is a form of *Arthatattva*.

In this way, when of the yogi is able to get knowledge and command over all the twenty-five forms of five fundamental elements equally corresponding to the differences in terms of attributes, characteristics and states by doing *sanyam* on each of them sequentially until their direct perception happens, then the qualities of all the fundamental elements begin to materialise according to his will. *Apavarga* implies total absence of all sufferings, i.e., the attainment of Brahman.

²⁵ **Rasa**: *Tanmātrā* related to taste.

The first three states of the five forms are attained by most of the seekers. The seekers have to perform rigorous spiritual practice to accomplish these three states. However, the latter two states are extraordinarily challenging. It is completely impossible for all seekers to attain mastery over both these states, because their karmashayas are remaining nor have they attained Brahman. Most of the seekers halt at the threshold of ahamkara and do not practise further. They consider themselves to be perfect when they see a burning flame in the heart through sattvic vritti of ahamkara, but it is just an extremely powerful sattvic vritti of ahamkara. Therefore, the seeker should not consider himself to be perfect considering it as the direct perception of Brahman, because it is not the vision of the true form of Brahman. The path ahead to attain further states is enormously difficult; the seeker has yet to go a long way. The seekers who have endured all their karmashayas, known the dissimilarity between chitta and Atman through Vivek-khyati, and are practising Nirbija Samadhi; such yogis are said to have attained *Arthatattva*.

Just as numerous higher-level siddhis are attained after due restraint over five fundamental elements, in the same way, siddhis are also attained by exercising self-control on various different objects. I think that it would be better not to write much about siddhis, because I too had wasted a lot of my time in the enticement of siddhis at some point of time. I had even started attaining siddhis, but since it consumed too much of my precious time, I left this path. One should desire to achieve higher-level siddhis only when the ground of ahamkara has been attained, i.e., when the *Vidhēha* state has been accomplished. One should practise to have total control over the *Udāna Vayu*. I used to gather the five pranas in the sole of my foot through *kumbhaka*; this makes the gross body lighter. I used to eat only a little food to stay alive. The duration of *kumbhaka* should be from three to five minutes in the beginning. The sensation of wind should not at all be felt on the physical body of the seeker at all, even if the wind is blowing speedily. During

normal conduct, it should be felt as if he is not in the gross body. Only after that should one initiate the process of obtaining siddhis. But it is best not to waste life's precious time in the bait of siddhis; rather one should always continue practising to progress on the path of yoga.

Samadhi

Samadhi is the eighth step of ladder according to Aṣṭāṅga Yoga. In order to attain the state of samadhi, it is mandatory for the seeker to first practise all the previous seven steps (Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana and Dhyana). The eighth step of the ladder, i.e., the state of samadhi, can be reached only after this. When in the vritti of chitta, some goal object is set or imbibed, it is called dharana. At the time of this dharana, other vrittis too keep creeping in-between. When the vritti (which has been set in the goal) continues to flow steadily and no other vritti of any kind comes in-between, it is then known as dhyana. Later, the same dhyana evolves into samadhi. In that, when only the object of meditation begins to be felt merely by its meaning (like a void) and the awareness of meditation is lost, then it is called samadhi. There are two types of samadhi: **1. Sabija Samadhi, 2. Nirbija Samadhi.**

Sabija Samadhi: In the mature state of dhyana, Sabija Samadhi starts happening. In this, the seed of the world remains in the form of the vritti which has taken the shape of the object of meditation. In this state, the object of meditation begins to be illuminated just as a form. Before this, a triad of meditator, meditation and the meditated object is formed in dhyana. This triad no longer remains in samadhi. In the state of dhyana, the vritti which holds on to the object of meditation continues to flow uniformly or keep on emanating consistently. Both the meditator and meditation get assimilated in this vritti. As dhyana or practice keeps increasing, pervasiveness of the vritti having the form of meditated object also continues to increase. This vritti becomes more illuminated due to an increase in the effect of Sattvaguna on it according to practice and the meditator and meditation as if get dissolved in that pervasive luminosity. When the practice of meditation increases further and the meditator and meditation appear to be getting completely dissolved in the object of meditation, then that state is then called Sabija Samadhi.

As the seeker increases the practice, purity of his chitta also keeps increasing, and the effect of Rajoguna and Tamoguna continues to decline, due to which he becomes introvert and his divinity also increases. Rajoguna and Tamoguna continue to decrease in the higher grounds of chitta according to practice, due to which the luminosity of Sattvaguna in the chitta continues to increase as well. The impurities of Rajoguna and Tamoguna continue getting washed away in the luminosity of Sattvaguna. The seeker then starts attaining the higher and the highest states of samadhi gradually, due to which his life becomes sattvic and divine. Concentration is achieved through Sabija Samadhi, which is one of the states of the chitta. In this concentrated state, the sheath of impurity of Tamoguna and fickleness of Rajoguna are removed from the chitta, and just a single vritti alone remains in the luminosity of Sattvaguna. This vritti is sattvic and extremely powerful. The highest state of this samadhi is Vivek-khyati. In Vivek-khyati, the knowledge of dissimilarity of Atman and chitta is attained, and then avidya, afflictive karmashayas etc. become analogous to burnt seeds.

Nirbija Samadhi: There is no worldly seed of any kind in Nirbija Samadhi. Nirbija Samadhi happens when there is an absence of all sorts of vrittis including the vritti of meditation. In this state, the samskaras of Para-Vairagya remain. Due to the nonexistence of any kind of vritti, there is no awareness about any substance. Avidya, affliction and the seeds of karmashayas of birth etc. no longer remain. As a result of restraint of the chitta, Atman does not remain witness to any external vision; it then remains situated in Itself. The chitta stops the act of showing any vision to Atman and adopts the shape of Atman. In the state of restraint of all vrittis, the gunas remain situated in the *sattva*-chitta. Now, only the internal transformation continues to occur in them. This state is said to be '*tranquil flow*' of the chitta.

Due to the presence of vritti of support of the object of meditation in Sabija Samadhi, it is termed as having seed of the world. Sabija Samadhi can be divided

into two parts: **1.** Savikalpa Samadhi and **2.** Nirvikalpa Samadhi. Savikalpa samadhi is named so, because it is associated with the options of name, form and knowledge about the meditated object. In Nirvikalpa Samadhi, the vritti of chitta is perceived merely as its meaning without the options of name and its associated knowledge. Nirvikalpa Samadhi should not be considered Nirbija Samadhi, because samskaras are remnant in the case of former samadhi. Although the triad (of meditator, meditation and the meditated object) is not there in Nirvikalpa Samadhi, the supportive object remains present (merely as meaning). Whereas in Nirbija Samadhi, one remains situated in the Self and no seed of any kind of the world remains.

In Sabija Samadhi, support of the object of meditation is taken, initially in gross form and later in a subtle form. When the seeker gets direct perception of gross subjects taking the support of gross object of meditation, then that samadhi is called Vitarkanugat Samadhi. When he gets direct perception of subtle subjects by the support of subtle object, then that samadhi is known as Vicharanugat Samadhi (Savikalpa Samadhi). There are two types of Sabija Samadhi, viz. Savikalpa Samadhi (Savichar Samadhi) and Nirvikalpa Samadhi (Nirvichara Samadhi). However, due to variation in the states (grounds) of the chitta in both these types of samadhis, several variants have been propounded for convenience. When a seeker practises to get the direct perception of gross objects, then it is known as Vitarkanugat Samadhi. When he practises for direct perception of subtle subjects, it is called Vicharanugat Samadhi. Due to Sarvichar and Nirvichara samadhis, the Vitarkanugat and Vicharanugat samadhis also have different types: **1.** Savitarka Samadhi, **2.** Nirvitarka Samadhi, **3.** Savichar Samadhi and **4.** Nirvichara Samadhi. In all these four types of samadhi, there is direct perception of the five gross fundamental elements, five subtle fundamental elements, gross senses, subtle senses, manas, buddhi and all the five tanmatras. After the direct perception of all these, the higher state of Nirvichara Samadhi

(Nirvikalpa Samadhi) is attained through rigorous practice. In this state, a seeker has a feeling of ecstasy due to the abundance of Sattvaguna in ahamkara of his chitta. Therefore, some of the seekers also call this state as Anandanugat Samadhi, but this is the higher state of Nirvichara Samadhi. In this state, the vritti of ahamkara, i.e. 'I am' remains. When the practice of the seeker increases further, he attains the highest state of Nirvichara Samadhi which concerns with the ground of chitta of asmita. Here, only the 'am' (mere existence) vritti remains.

There are six variants of Savichar Samadhi (Savikalpa Samadhi) and Nirvichara samadhi (Nirvikalpa samadhi): **1. Savitark Samadhi, 2. Nirvitark Samadhi, 3. Sarvichar Samadhi, 4. Nirvichar Samadhi, 5. The higher state of Nirvichar Samadhi and 6. The highest state of Nirvichara Samadhi.**

Savitark Samadhi: This is the first state of samadhi. When Sattvaguna becomes predominant by practice on the suppression of Rajoguna and Tamoguna, there is direct perception of gross fundamental elements in the luminosity of Sattvaguna. This ground of chitta is related to all five gross fundamental elements as well as the substances made from them (the gross body and the gross world). When chitta's vritti is focused on a gross object, then direct perception of the true form of that gross substance including all the subjects happens. The seeker would have never seen any of these subjects before, nor has he ever heard or experienced them. There are two types of experiences in this samadhi: **1.** The manifestation of past samskaras in the form of vritti; **2.** Knowledge of the true form of samskaras manifested in these vrittis. When a *Tamoguni* samskara appears in the form of vrittis, then that vritti of chitta takes a horrifying scary shape or embodies the shape of *Tamoguni* and *Rajoguni* object (substance). Due to this, the seeker sometimes feels afraid in the state of samadhi, because the appearance of the vrittis is similar to that of objects of the physical world or some imaginary forms; such like vrittis happen to be *Tamoguni*. Thus because of Tamoguna, there is no luminosity or only blurred luminosity is there. But when the sattvic samskaras

appear as vrittis, then seekers have the vision of some saintly figures. As such vritti is associated with Sattvaguna, it adopts a sattvic form. In such a state, sages and gods etc. are seen. The vrittis are full of luminosity, i.e., all the visions are seen in the light. These samskaras may be of previous births or of the present birth as well. Due to samskaras of past births, the seeker may also see incidents of the previous birth through these vrittis. Sometimes, it appears to the seeker that he is flying in the state of samadhi. Such visions occur because of the pranas. All kinds of visions fall under sixteen distortions of Nature (five gross fundamental elements, ten subtle senses and manas). Therefore, it is said to be Savitarka Samadhi, because it is associated with the options of name, meaning (form) and knowledge about gross objects. It is also known as Savikalpa Samadhi due to being associated with various options.

Nirvitark Samadhi: Nirvitarka Samadhi (Nirvikalpa Samadhi) takes place when the seeker attains the mature state of Savitarka Samadhi through practice. In mature state, the seeker for whom the options of name, meaning and knowledge in the gross objects are still available, the object of meditation starts getting perceived as if void of form (just as meaning). Initially, Nirvitarka samadhi occurs only for a few moments; afterwards, the time of samadhi keeps on increasing depending on the practice. Due to being devoid of any type of option, Nirvitarka Samadhi is called Nirvikalpa Samadhi.

Savichar Samadhi: Savichar Samadhi is also known as Savikalpa Samadhi. Initially, in Savitarka Samadhi, the option of name, meaning and knowledge in gross objects remains. But in this samadhi, there is a subtle object rather than a gross one; the vritti of chitta seems to be associated with the options of place, time (present, past and future) and cause (nature) in subtle objects. Direct perception of subtle subjects ranging from the five subtle fundamental elements to the tanmatras takes place within this samadhi. There is a connection from the five subtle fundamental elements up to the tanmatras beyond the five gross

fundamental elements, i.e. the density keeps changing from subtle fundamental elements up to tanmatras. All the subtle lokas have been created according to this change in density. The relation of changing subtlety existing among these subtle lokas from the beginning to the end is said to be *tārtamya*. All such subtle lokas fall within the domain of this type of samadhi. These lokas are actually the names of the subtle states. These subtle states have an abundance of Sattvaguna according to their subtlety, due to which these states comprise of thoughts and ecstasy. But, there is a difference in the resolves and ecstasy too according to *sātviktā* and subtlety. In this state, the seeker gets fairly pleasing visions related to subtle lokas. Visions of any of the lokas may be seen according to the competence of the seeker and he also gets information about those visions. Because of these very visions, the seeker has a feeling of ecstasy within him and his mental happiness also increases. He feels as if all the fourteen lokas are situated within him; he can roam around in these lokas as and when he desires while sitting in samadhi. Sometimes, the seeker also starts getting deluded that he has become a great yogi, but such pride should never be entertained, otherwise there is a fear of downfall. At this time, the divine-vision of the seeker too starts functioning, through which he can easily see the subtle matter clearly. Occasionally, the accumulated samskaras start emanating in the seeker's chitta in the form of righteous and sattvic vrittis, owing to which he starts seeing sattvic visions. Such sattvic scenes appear to the seeker in their imaginary form like an aura in a luminous figure. Such visions are assumed by sattvic vrittis of the chitta on their own. The thoughts of the seeker also sometimes start appearing in the state of samadhi. In this state, the seeker can see visions from Pataal-loka to Brahmaloika according to his competence. The visions and even conversations with deities take place, due to which ordinary people start addressing the seeker as a perfected being. The seeker should avoid such veneration. It would be better if he does not share his experiences with anyone, though he may share only with his counterparts. Many seekers become attached to this Savichar Samadhi, due to

which they get deprived of Self-realisation. One of the reasons for becoming attached to this state may also be the increase in steadfastness in concentration of chitta due to practice. Due to firmness of concentration, luminosity of Sattvaguna becomes capable of facilitating the direct perception of any subtle subject. Because of this, the seeker is able to get direct perception of whatever he desires. He starts considering himself as a perfected being because he is able to obtain any information desired by him in detail.

Nirvichar Samadhi: Nirvichara Samadhi is also called Nirvikalpa Samadhi. This type of samadhi is devoid of the options of the place, time (present, past, future) and cause (nature). Only the vritti of chitta continues to be perceived just by its characteristic. In the beginning, this samadhi is only for a few moments; later on, the time of Nirvichara Samadhi keeps on increasing as the practice increases. In this state, no option of any kind remains within the seeker. As long as manas and prana of the seeker stay within Brahmarandhra, Nirvichara Samadhi takes place. When the manas and prana come down from Brahmarandhra, then the samadhi transforms to Savichar Samadhi, because the manas and prana are at Agya Chakra in this state. Options begins to emerge again in the chitta. If manas and prana of the seeker again go into Brahmarandhra due to concentration, then Nirvichara samadhi takes place again. Initially, Nirvichara Samadhi takes place for the seeker in this manner only. However, when the practice increases, manas and prana do not come down from Brahmarandhra in-between, instead they come down only when the samadhi gets dissolved. Still, the residual karmashayas remain present in the chitta of the seeker. The occurrence of Nirvichara Samadhi implies entering into the ground of ahamkara.

The Higher State of Nirvichar Samadhi: Ahamkara comes within the higher state of Nirvichar Samadhi, as it is the cause of senses and tanmatras. So ahamkara happens to be much more sattvic and subtle than the senses and tanmatras. In Nirvichara Samadhi, direct perception of the subtle subject, i.e. of

the vritti of the chitta devoid of the options of the place, time and cause (nature) perceived by its characteristic alone is done. Thereafter, when the seeker further increases the practice of samadhi, then the direct perception of ahamkara itself begins to take place after a certain stage in the abundance of Sattvaguna due to the concentration of chitta. In order to achieve this higher state of Nirvichara Samadhi, i.e., to get direct perception of ahamkara, the seeker has to practise very rigorous and persistent samadhi, besides he should take the support of renunciation and dispassion while bearing numerous kinds of physical and mental distresses; only then it is possible to have the direct perception of ahamkara. Every seeker cannot get direct perception of ahamkara, because he would have to obliterate a certain amount of his karmashayas before that. These karmashayas can be obliterated only by enduring them and in no other way. Now the seekers must have understood that in order to have direct perception of ahamkara, one would definitely have to practise rigorously and a certain amount of '**residual karmashayas**' situated in the chitta have to be destroyed by enduring them. These remnant karmashayas happen to be extremely excruciating.

When a seeker practises on this ground of the chitta (in the higher state), he gets a feeling of ecstasy. The reason for feeling of this ecstasy is Sattvaguna dominant ahamkara. It is because after Nirvichara samadhi, through ceaseless practice and getting direct perception of *tar̥tamya* of subtlety, the cognition of ecstasy begins to be felt due to the increase of Sattvaguna in the seeker's chitta. At this time, over here no subject or thought of any kind remains, but due to predominance of Sattvaguna, there is cognition of a lot of ecstasy. Then he feels happy within. The seeker conquers the senses in this state, because ahamkara is the material cause of all subtle substances from the gross fundamental elements to the *tanmatrās* and also of the senses that perceive the subtle objects. Ahamkara is the second uneven transformation of the gunas, having a predominance of Sattvaguna. At the time of direct perception of ahamkara, the vritti of '**I exist**' remains in the chitta. This

very vritti (I exist) makes one feel delighted. When the seeker's kundalini opens the door of Brahmrandhra and becomes established in the heart by coming down through the Agya Chakra (by creating a new path), then it leaves its nature of Agni-Tattva and permeates in the seeker's whole body in the form of Vayu-Tattva. When unceasing rigorous practice is done for an extended period after attaining this state, then on the increase in the concentration and firmness of chitta, there is direct perception of ahamkara in the abundance of Sattvaguna.

The Highest State of Nirvichara Samadhi: In this state of Nirvichara Samadhi, there is a direct perception of asmita. Chitta reflecting Chetan-Tattva (Atman) in which ahamkara resides in the seed form or from where there is a superimposition of the oneness of Atman and chitta is called asmita. This asmita is the causal form of ahamkara; therefore, it is more subtle than ahamkara. If the seeker continues to practise rigorously after the higher state of Nirvichara samadhi too, then when the highest state is attained due to further rise in the concentration of chitta, he begins to get direct perception of asmita. In this state, the vritti that gives rise to the cognition of ecstasy becomes further subtler and purer. Due to an increase in purity, only the knowledge of 'am' in the vritti remains. Direct perception of asmita is not like that of ahamkara or subtle subjects, because the consciousness of that illuminated chitta which is reflected from Chetan-Tattva is said to be asmita. Due to being the material cause of ahamkara and the first uneven transformation of the gunas, the presence of Sattvaguna is much more in *asmita* than in *Satvaguni* ahamkara. In this *asmita*, Sattvaguna is predominant, Rajoguna is merely for activity and Tamoguna is just for stopping. Therefore, there is a cognition of far greater limitless and pervasive ecstasy than in the ahamkara.

Dear seekers! This highest state cannot be achieved by every seeker. If I say that one out of hundreds or thousands of seekers attains this state, it would not be wrong. If the seekers who achieve this state continue to practise even further, they may attain Nirbija Samadhi. The seeker attaining this state (the highest state)

certainly has to face physical and mental sufferings. He gets these tribulations due to the karmashayas of previous births. It is mandatory to destroy these karmashayas by enduring them. On attaining this state, the effect of pervasiveness and tolerance inevitably becomes exceptionally high within the seeker. At the end of this highest state, there is attainment of Vivek-khyati. Vivek-khyati is also a very sattvic vritti of the chitta itself. With the emergence of vritti of Vivek-khyati, one gets knowledge about the dissimilarity between Atman and chitta.

Just now I have written about six types of samadhi under Savikalpa Samadhi and Nirvikalpa Samadhi. Broadly there are two types of samadhi: Sabija Samadhi and Nirbija Samadhi. In order to elucidate about samadhi in detail to make it easier for the practitioners of yoga to understand, Sabija Samadhi is written along with distinctions. Here I have written six types of distinctions of Sabija Samadhi; at some places, however, four variants of Sabija Samadhi have been given, viz., **(1) Vitarkanugat Samadhi, (2) Vicharanugat Samadhi, (3) Anandanugat Samadhi and (4) Asmitanugat Samadhi.** Savitarka Samadhi and Nirvitarka Samadhi come under Vitarkanugat Samadhi; Savichar Samadhi and Nirvichara Samadhi fall under Vichāranugat Samadhi; the higher state of Nirvichara Samadhi falls under the domain of Anandanugat Samadhi; and the highest state of Nirvichara Samadhi comes under Asmitanugat Samadhi.

Now I am trying to write a little bit more elaborately about the Vitarkanugat Samadhi and Vicharanugat Samadhi. The main reason for the birth, age and death of a person are the karmashayas situated in his chitta. These karmashayas reside in the chitta as samskaras. The life of a person goes on according to these karmashayas only. Whatever actions are performed by a person, their karmashayas get accumulated as samskaras; they keep emanating after getting transformed in the form of vrittis. It is better if these samskaras are classified into four separate grounds as it would make it easier to understand.

First Ground: It is the uppermost ground of chitta in which samskaras remain in the form of vrittis. These influence all the current activities performed by a person, because these vrittis keep emerging out. When the vrittis are extrovert, there is more quantity of Rajoguna and Tamoguna in them. If the same vrittis are made introvert by practice, then Rajoguna starts decreasing, whereas Sattvaguna begins increasing. These vrittis are related to gross fundamental elements and the objects created by them. Therefore, the support of some gross object is taken in order to bring concentration in the fickleness of vrittis of this ground.

Second Ground: This ground is below the first one. In this ground, samskaras of subtler subjects exist as compared to those in the first ground; therefore, this ground comes under the domain of thoughts.

Third Ground: This state comes under ahamkara. This ground is below the second one and is relatively more subtle than that. Ahamkara is the second uneven transformation of the gunas; that is why Sattvaguna remains predominant here.

Fourth Ground: This ground lies below the third one and is subtler than that. The reflection of Chetan-Tattva falls on the chitta on this ground; therefore, it is the ground of the highest state.

The first ground is related to gross fundamental elements and the objects created by it, such as body, Earth, Sun, Moon, constellations etc. The second ground is more subtle and pervasive than the first one. All the subtle lokas fall under this ground, so this is said to be of subtle state and comes under the domain of thoughts. The third one is more pervasive, more subtle and has more Sattvaguna as compared to the second ground. This ground comes under the domain of ahamkara. The seeker has a feeling of ecstasy in this state due to the abundance of Sattvaguna. Ecstasy emanates because of Sattvaguna. It is the higher state of chitta. The fourth ground is under the third one and the same is also called asmita.

The consciousness of chitta reflected by Atman is named as asmita. This ground is the most pervasive and most subtle as well; it is called the highest state of chitta.

Akash-Tattva, Vayu-Tattva, Agni-Tattva, Jal-Tattva and Prithvi-Tattva – all these are five gross fundamental elements. Sound, touch, form, taste and smell, these five are gross subjects. These five gross fundamental elements and all the objects made from them are all *grāhya* subjects. Samadhi that occurs in these substances (subjects) fall within the domain of Vitarkanugat Samadhi. When a seeker tries to concentrate chitta's vritti on some gross matter according to his own will, then at that time there is the option of name, meaning (form) and knowledge of that targeted object in his mind. For example, if a seeker goes into samadhi by focussing on Moon, then the name, form and knowledge of Moon remain within him. All these three types of imaginations itself is Savitarka Samadhi (Savikalpa Samadhi). On noting carefully, one would indeed understand that all these three, namely name, form and knowledge are different from one another; but, due to inkling of sound, i.e. merely on the remembrance of indication of one of them, one also gets an inkling of the other two simultaneously. If someone utters the word 'Moon', the name, form and knowledge of Moon arise. The mere utterance of the word 'Moon' by someone leads to an awareness of all the three aspects relating to the Moon; therefore, all three types of awareness are similar. As long as name, form and knowledge are distinct among themselves, all three types of awareness are untrue because of being similar, therefore being untrue, similar thematic, this awareness is an option form. Samadhi associated with such options is called Savikalpa or Savitarka Samadhi.

The concentration of chitta is increased through ceaseless practice of Savitarka Samadhi, because Rajoguna and Tamoguna decline and the abundance of Sattvaguna increases. The higher the increase in Sattvaguna, the more will be the increase in the concentration of chitta. The vritti of the object of meditation would

also get pure due to the abundance of Sattvaguna. The more the increase in the purity of vritti, the more would the extrovert vritti continue to become introvert. The concentration of this vritti should increase so much that the name and the knowledge associated with it would no longer be remembered; the chitta should leave its acceptor form and facilitate the direct perception of only the meaning, i.e. it should assume the shape of the meditated object leaving the name and information associated with it. In this state, the seeker is neither aware that he is sitting in samadhi nor does he see any kind of vision in samadhi, because this state is achieved when there is no remembrance of the name and the knowledge of the object of meditation. It is named as Nirvikalpa or Nirvitarka Samadhi due to the lack of any kind of option.

Just as Savitark Samadhi and Nirvitark Samadhi are related to gross subjects, likewise Savichar Samadhi and Nirvichar Samadhi should be considered as related to the subtle subjects. For example, Savitark Samadhi is associated with the options of name, form and knowledge of the gross objects. Similarly, Nirvitarka Samadhi is related to the options of the place, time (present, past and future) and instrument (nature or the cause-and-effect form). The relative locations such as above, below etc. are related to place; present, past and future are the related to time; and the cause of action is knowledge. For example, five tanmatras with the predominance of *gandha tanmātrā* are causes of the particles of *Pr̥thvi* (subtle *Pr̥thvi*). Four tanmatras, predominantly *rasa tanmātrā* excluding the *gandha tanmātrā* are the causes of *Jala* atom (subtle *Jala*). Three tanmatras predominantly *rūpa tanmātrā* excluding *gandha* and *rasa* tanmatras are causes of the *Agni* atom (subtle *Agni*). Two tanmatras with the predominance of the *sparśha tanmātrā* excluding *gandha*, *rasa* and *rūpa* tanmatras are the causation of the *Vayu* atom (subtle *Vayu*). Sound *tanmātrā* itself is the only cause for the *Ākāśha* particles (subtle *Ākāśha*). Through incessant practice of Nirvichara samadhi, when the concentration in the vritti increases so much that even the memory of

place, time and cause (nature) etc. no longer remains, only the innate nature of that subtle subject (object of meditation) is illuminated, then it is said to be Nirvichar Samadhi.

Subtle subjects are up to the root Nature. The subtle subjects that have been mentioned in Savichar Samadhi are not limited to the tanmatras only; rather, those are up to the original Nature. Subtle atoms of all the five gross fundamental elements are in their respective causal tanmatras; all five tanmatras are in their causal ahamkara; ahamkara is in its causal chitta, and the chitta is in its own causal original Nature. All of these come under domain of subtle subjects. Subtlety keeps increasing successively from the subtle atom to the original Nature; therefore, the culmination of subtlety lies only in the original Nature.

In Savitarka Samadhi and Nirvitarka Samadhi, there is direct perception of only the gross fundamental elements and the gross objects made of those gross fundamental elements, i.e., of the perverted form is done. In the case of Savichar Samadhi and Nirvichar Samadhi, direct perception of the deformation of ahamkara from subtle fundamental elements up to tanmatras takes place. In the higher state of Nirvichar Samadhi, there is direct perception of ahamkara, which is the nature of tanmatras (which is a deformation of chitta). In the highest state of the Nirvichar Samadhi, there is direct perception of asmita, which is the nature of ahamkara and the chitta illuminated by Atman (which is a deformation of the original Nature). One does not get direct perception of the original Nature; rather, knowledge of the dissimilarity between Atman and chitta is attained through Vivek-khyati.

Deformation is perceptible in the manifested form. Its nature (of the deformation) exists in the latent form and is subtler as compared to the deformation. As and when there is direct perception of any deformation through samadhi, it gets merged in its root cause and then that root cause becomes manifest. Upon being

manifested, its nature becomes evident; then, on its direct perception, it gets merged in its own unmanifest root cause. For instance, when there is direct perception of gross fundamental elements as well as the objects made from them through samadhi, then they (all the deformations) get merged in their root causes from subtle fundamental elements to tanmatras. When all the deformations get merged, then the subtle fundamental elements to tanmatras which were hidden in the form of root cause starts becoming manifest in the form of deformation. On getting complete knowledge about these deformations (from subtle fundamental elements up to the tanmatras) by means of Savichar Samadhi and Nirvichara Samadhi, they get absorbed in their root cause ahamkara after their direct perception. Now, ahamkara begins to appear as a deformation and gets merges in asmita upon its direct perception in the higher state of Nirvichar Samadhi. Now asmita appears as a deformation on getting manifested. Asmita refers to the reflection of Atman in chitta. When there is direct perception of asmita in the highest state of samadhi, then the root Nature is not manifested because it is in a state of equilibrium. The equanimous state is unmanifested; therefore, during the direct perception of asmita, knowledge of dissimilarity between Atman and chitta is obtained by Vivek-khyati. A seeker can get direct perception only up to the chitta by means of samadhi.

When a seeker attains the highest state of Nirvichar samadhi, then on further ceaseless practice, the sheath of impurities of Rajoguna and Tamoguna gets destroyed and a stream of concentration flows continuously in the illuminated chitta due to the predominance of Sattvaguna. This is called proficiency of samadhi. In this state, the seeker is said to have become proficient in yoga. Upon getting this very proficiency, the purity of the seeker's pragya increases. This purity is called '**Spiritual Grace**' in the language of yoga. In this very purity of the chitta, the seeker gets direct perception of all the substances of Nature. More information about the direct perception of these substances may be obtained by

reading my experiences. This direct perception is of the special form of the substances.

Through this purity or spiritual grace, Pragma (Knowledge) originates in the chitta of seeker, which is also called Ritambhara-Pragma. There is no trace of avidya etc. in this Ritambhara-Pragma, because it is a strong opponent of avidya. Ritambhara means **‘the one which holds the truth’**. Here the meaning of ‘*Rt*’ is Truth, but there is difference in the meaning of ‘*Rt*’ and ‘truth’. One truth is that which has been heard from Vedic scriptures. Another truth is that which is attained by inference, e.g. if it is raining at some place, it may be inferred that clouds would definitely be present over there. However, the Truth ‘*Rt*’ is very special compared to both of these truths, as it is attained through one’s own experience in the state of samadhi. Let me explain this truth in another way. The subject of Ritambhara-Pragma is quite different from the knowledge attained from Vedic scriptures as well as through inference. The subject of Ritambhara-Pragma is about direct perception of the special form (meaning) of a substance. Now let me describe about the special form of the substance.

Each substance has two forms: **1.** ordinary form and **2.** special form. The ordinary form is the one which is found in all the substances of that type, and special form is the one where each substance has its distinct nature, by which objects of the same type may be different from one another. I had just now written about two kinds of knowledge: **first**, knowledge of an object’s nature that is obtained through inference; **second**, knowledge of an object’s nature that is gained by reading or listening to scriptures. The knowledge about ordinary form of the object is attained through the Vedas and scriptures as well as by inference also; but the special form of the object can be perceived only by *pratyaksha*. For instance, when any object comes in front of the eyes or when the vision falls on any object, the (luminous) rays of the eyes fall on it. The chitta adopts the shape (by the vritti) of that object by reaching at that place through the beams of eyes

due to attachment towards that object; this is called *pratyaksha*. The direct (manifested) form of gross objects can be perceived by the senses also, but the subtle and extra-sensory objects cannot be witnessed, because *pratyaksha* does not have access right from the subtle to the Nature. But Ritambhara-Pragya (Knowledge) attained in the highest state of Nirvichara samadhi is superior to any other knowledge (pragya). This Ritambhara-Pragya (Knowledge) is a supremely *pratyaksha*; it is the seed form of all other pragyas (inference, scriptural and *pratyaksha* etc.), i.e., all other types of knowledge (pragyas) are dependent on this Knowledge (of Ritambhara-Pragya).

When I had direct perception of special form of the objects by Ritambhara-Pragya, this Nature started looking absolutely useless from that time onwards and I became disinterested in it, even though my body is made up of gross substances of the Nature. Presently, all the external conduct is related to the gross world, but I keep remembering my conscious Self intrinsically or remain in the remembrance of the same (Self). Through the direct perception of this special form, one gets knowledge about the reality of Nature. I have written about direct perception of the special form of Prithvi-Tattva, Jal-Tattva, Agni-Tattva, Vayu-Tattva and Akash-Tattva in my experiences. However, this subject (direct perception of the special form) cannot be described in words. It is only a matter of cognition through samadhi; nevertheless, I have tried to pen it down. I got direct perception of the special form of substances at the beginning of 2001.

When a seeker keeps practising continuously, he gets into a peculiar state after some time of the direct perception of all the five elements. The seeker himself is not able to understand how such a state has been attained during practice (samadhi). His guide would be able to explain why such a state has been attained only if he himself had already achieved this state. However, the seeker whose guide or guru has not been able to attain this state or if he does not have a guide at this stage, then he would certainly become somewhat doubtful towards his

practice of yoga. Instead of the current state, the state of earlier times (the state that he used to have right from the beginning of spiritual practice until the existing state) begins to occur during samadhi. The seeker then thinks that he had the same state a few years ago also, so why it is happening like this at that time. Sometimes, even the initial state of spiritual practice also arises. If the seeker has had various types of motion during meditation, gestures, *bhasrikā* and *bandhas* in the initial state of his spiritual practice, then all these activities would inevitably happen. Even the samadhi will get dissolved quickly and the seeker would think why this is happening to me. When I attained this state, then I also used to reflect similarly that such type of various activities usually does take place in the initial state of a seeker, but how come are these happening now! For a few days, I felt sad as to from where the deficiency has crept in my spiritual practice; however, my problem got resolved later on. I came to know why these activities are happening at this state. The reason for this is described below:

In the highest state, a seeker gets direct perception of the subtle substances of Nature after the attainment of Ritambhara-Pragya. Then the samskaras arising from that Ritambhara-Pragya inhibit all other samskaras of externalisation of mind (associated with Rajoguna and Tamoguna). When the seeker had not started the practice of yoga, such samskaras of externalisation exist in his chitta from before the state of samadhi was attained. But the experiences that the seeker gets in the state of samadhi also form their samskaras on the chitta. These samskaras of samadhi are more powerful than those of externalisation of mind, because pragya (Knowledge) obtained through samadhi is purer than that of outgoing mind. Pragya of externalised mind is said to be that knowledge which the seeker has acquired throughout his life apart from during samadhi. In the purity of pragya of samadhi, one gets knowledge about the substance. The more this knowledge is, the more powerful its samskaras would be. Then due to the abundance of those very powerful samskaras, samadhi's pragya would become cleaner. Samskaras

of this samadhi's pragya keep removing or suppressing the samskaras of externalisation of mind. When the latter get suppressed, vrittis emanating from them also become suppressed. Due to restraint of these vrittis, samadhi originates again, and from this samadhi, pragya of samadhi emanates yet again. The same sequence goes on and on. Samadhi's pragya, then samskaras of samadhi from samadhi's pragya, so much so that this activity even leads to the initial state of samadhi. Then samadhi's pragya emerges from this initial state and then from this, the samskaras of samadhi emanate. This repetitive activity— the abundance of samadhi pragya (purity), then from this, the samskaras of samadhi, with this successive sequence, the samskaras of restraint become dominant and keep inhibiting the emergent samskaras of externalisation of mind. Finally, the samskaras of externalisation of mind stop altogether.

The seeker does not have to endure the samskaras of samadhi pragya; instead, the samskaras of tribulations get eradicated gradually by these samskaras (of samadhi's pragya). Just as there are two types of transformations in the chitta, viz., (1) internal transformation and (2) external transformation, similarly, chitta performs two kinds of activities: (1) to provide enjoyment of the different subjects to the jiva and (2) to generate Vivek-khyati. Samskaras created only by the first type of activity produce desires, but the samskaras of indulgence of the chitta get eliminated by Vivek-khyati. This state is the highest state of Sabija Samadhi.

When pragya originates in the chitta of a seeker, he sees pragya rising from the East direction larger in size even of that of Sun. As soon as the rays (light) of pragya falls on the seeker's face in the state of samadhi, his eyes become dazzled and samadhi gets dissolved. After samadhi, the attraction of the seeker certainly remains towards this pragya, because he has not seen such a lustrous and pure light in his life. This pragya is also known as Knowledge. The virtue of its first vision is that the attachment to all the objects related to Nature no longer remains. As the seeker keeps practising ceaselessly, correspondingly the pragya appears to

go upwards like the Sun in the sky during samadhi. As the Sun rises in the East in the morning and seems to move upwards in the afternoon in the sky, likewise pragya also appears to move upwards (forward) according to the practice of samadhi. Then, after a certain period of practice, this very pragya is seen to be setting in (hiding) in the West direction; because it is necessary that the vritti of this pragya also get restrained in order for the seeker to attain the next state. Without its inhibition, it is not possible to attain the state of Nirbija Samadhi.

Ritambhara-Pragya keeps on rising and sinking in the chitta of a seeker according to practice. Sometimes, Pragya rises in the East and goes towards the West direction. Whereas, sometimes after rising from the West, it appears going towards the East direction while moving through the North direction, i.e. Pragya keeps moving around as per the practice. Sometimes, Pragya is also seen beneath the ground for a moment, this helps in destroying the ground of chitta. A time also comes when three Pragyas are simultaneously seen in the sky, but such a vision is seen very rarely. These three Pragyas symbolize *āgama*, *anumaan* and *pratyaksh pramaanas*. Pragya illuminates chitta with the light of its knowledge due to which the ignorance situated on the chitta gets destroyed. Ritambhara-Pragya is an adversary of avidya. Until the whole chitta is illuminated by the light of Knowledge, Pragya continues to rise in the chitta. Eventually, the whole chitta gets illuminated with the luminosity of Knowledge; then this vritti of Pragya gets restrained. This practice has to be carried out for many years; then only this vritti is inhibited.

When Ritambhara-Pragya arises in the chitta of a seeker, then it should be understood that Pragya-loka has started developing for him. Pragya-loka is also called *Āditya* loka; this *Ādityā*-loka is the loka of Ishvara or chitta of Ishvara. It is the original Nature in the state of equilibrium. When Ritambhara-Pragya is at its peak, then seeker should know that the door of *Āditya*-loka has opened for

him. In order to reach *Āditya-loka*, the seeker should also practise Nirbija-samadhi.

Dharmamegha Samadhi: This samadhi occurs when Vivek-khyati arises continuously or when the vritti of Vivek-khyati flows incessantly. When rain of righteousness beyond sin and virtue happens in the chitta of a yogi, then Dharmamegha Samadhi takes place. Different types of my experiences may be read in this book (in Part 2) relating to this rain. With the continuous emergence of Vivek-khyati, uninterrupted flow of the discretionary Knowledge begins. Due to this flow, samskaras of externalisation of mind start getting burnt. The mature state of Knowledge is called Dharmamegha Samadhi whose culmination is Para-Vairagya, and the fruit of Para-Vairagya is Nirbija Samadhi. On the attainment of Dharmamegha Samadhi, tribulations such as avidya, actions laden with desires and their passions get destroyed from their very roots. Thus, due to the absence of afflictions and karmas, yogi lives as a jivanmukta. After Dharmamegha Samadhi, the task of indulgence and *apavarga* of the jiva comes to an end, after which no work of the gunas remains remnant for that jiva. Thus, the gunas cease their sequence of transformations after accomplishing their purpose. Dharmamegha Samadhi may be considered as a confluence of Sabija Samadhi and Nirbija Samadhi, i.e. Dharmamegha Samadhi is a state that lies in-between Sabija Samadhi and Nirbija Samadhi.

Nirbija Samadhi

The culmination of Dharmamegha Samadhi is Para-Vairagya. Upon attaining the state of Para-Vairagya, Nirbija Samadhi occurs for the yogi. Vivek-khyati is a sattvic vritti, but this even sattvic vritti is restrained by Para-Vairagya and when samskaras of Ritambhara-Pragya are also restrained, Nirbija Samadhi takes place.

One thing may be noted that the restrained state of mind (Nirbija Samadhi) is not only an adversary of Ritambhara-Pragya but also an opponent of its samskaras. In this state, samskaras of Para-Vairagya do remain. It is impossible to get the direct perception of restraint of all the vrittis in the state of samadhi, but the vision written by me about the restraint of all the vrittis is not of the state of samadhi, rather it came during yogic sleep. During yogic sleep, the amount of Rajoguna and Tamoguna is more as compared to that during samadhi; that is why the vision was seen. The vision was indescribable in words. The restraint of all vrittis of a yogi does not start at once simultaneously, rather firstly it happens just for a moment and then the duration of restraint slowly increases according to the practice of samadhi.

Two types of transformations keep happening in the chitta: **(1)** internal transformation and **(2)** external transformation. The internal transformation occurs in the sattva-chitta, which is natural. The external transformation occurs in different kinds of vrittis of the chitta; therefore, the transformation of restraining the vrittis from outside keeps on happening in the chitta. In this state of restraint of vrittis, Atman no longer remains a witness of any external vision; it remains situated in pure conscious Brahman. In the state of restrained transformation, gunas remain situated in the sattva-chitta, and the internal transformation continues occurring.

There are two ways of restraining the vrittis of chitta: **(1)** by practice and **(2)** by Para-Vairagya. The extroverted flow (of different kinds of vrittis) of chitta is restrained by Para-Vairagya, whereas the inner flow (the impassive flow) of chitta is halted through practice. The passionate samskaras of externalisation of mind exist in the chitta of humans since countless births. It is very difficult to destroy all these including the seeds in a few years. If the samskaras of restraint become even a little bit weak, then the outgoing samskaras of externalisation of mind tend to suppress them. Therefore, a yogi should be engaged in continuous practice

patiently. He should not think that since I have been practising for 20-25 years, the emergent samskaras of externalisation of mind would be suppressed. These samskaras of externalisation of mind include the samskaras of the beginning of samadhi, samskaras of the state of concentration and those prior to samadhi (of numerous births). When samskaras of restraint become dominant during Nirbija Samadhi, then the samskaras of externalisation of mind are completely suppressed. At that time, the flow of samskaras of restraint devoid of impurities such as samskaras of externalisation of mind happens in the chitta. This state is called the tranquil state of chitta, but on the dissolution of samadhi, samskaras of externalisation of mind again suppress the samskaras of restraint. During the state of samadhi, when samskaras of externalisation of mind remain suppressed by the samskaras of restraint, then Atman gets situated in the pure Godly nature.

Now I would like to write a few words about the state of seekers which they attain after renouncing their gross bodies. Although I have described this subject in my previous book '**Sahaja Dhyana Yoga**', I am briefly writing the same over here too. When ordinary people die, they go into the body of lust after death according to their sinful, virtuous and mix of impious and righteous deeds. It is according to the selfish actions associated with desires performed by them because the cravings of such people are much more powerful. Such people remain affected by the craving at the time of death. At that time, their attachment remains with their family, relatives and friends, even though all human beings know that the death is an inevitable truth, still they do not want to die owing to their passions. But when the connection of the subtle body with the gross body is severed, then his subtle body gets covered with a sheath of a very transparent thin membrane. As long as the sheath remains or they remain obsessed with lust (desires), they keep wandering here in the periphery of earth (in the sky). The duration of some of the souls in the body of lust is very long. The duration after which the soul would get liberated from this lust body is not predetermined; it depends on that

jiva itself. Such souls keep wandering around for the fulfilment of their wants, but when their desires are not fulfilled, then for some time they stay in this body and later become free from it.

The souls bound in the bodies of lust remain distressed from hunger and thirst because they cannot take food on their own unless it is offered by a powerful person (master of subtle powers). That is why such jivas always keep trying to establish contact with a seeker. But the seeker should not fall into their trap as these souls have been enduring their karmas in that body. If seeker happens to give food and water to any such soul, then many such souls would start coming to him, and then this service would become a barrier in his own path of yoga. However, if a seeker wants, he can enable such souls to get rid of the lust body within a moment by his yogic power and can send them straight upwards (can push upwards). When such souls go upward relinquishing their lust body, then they reach Bhuvarloka where they get punished according to their karmas. Afterwards, if they have to enjoy the fruits of their virtuous deeds, they go to the ancestral loka on their own for that very purpose. The ancestral loka is a place to enjoy virtuous deeds. Here, no jiva gets any kind of trouble. After having enjoyed according to his virtuous deeds over here, the jiva comes to Bhuloka (on Earth) to take birth. Such jivas surely get human body. But the jiva who comes to Bhuloka to take birth immediately after having undergone punishment from Bhuvarloka may have to bear a human or some other body according to its karmas.

I am now suggesting some redressals for seekers. The seekers who are practising Savikalpa Samadhi enjoy ecstasy in Maharloka and Janaloka for some time according to their ability. Savitark Samadhi and Savichar Samadhi come under the Savikalp Samadhi. The seekers who practised Savichar Samadhi enjoys happiness for greater period in comparison to those who practised Savitark Samadhi; afterwards, they take birth on Bhuloka as human being in a noble family

according to their sattvic samskaras. At an appropriate time, they start practising yoga when the samskaras of yoga emanate. That is why it has been seen that sometimes young boys and girls start practising yoga soon and they also begin to get the benefit of samadhi quickly; this happens because of the pre-natal samskaras. Savikalpa Samadhi occurs when the practice is going on at Agya Chakra after opening up of the Throat Chakra. The seekers whose Throat Chakra is not opened yet, but have had extreme practice of dharana and dhyana and whose kundalini have also become upward, remain in subtle lokas for some time according to their ability even after renouncing the body. They find a place in the ancestral loka and Maharloka. In the ancestral loka, one experiences only happiness or pleasure; contemplation of God or samadhi cannot be practised over there. Samadhi or contemplation is practised in the lokas higher than the ancestral loka.

The seekers whose Brahmastrandha has opened and are practising Nirvikalpa Samadhi practise samadhi while dwelling in Janaloka, Tapaloka or Brahmhaloka (according to their ability) and experience bliss after leaving the gross body. The duration of stay of such seekers over there is more as compared to those who are practising Savikalpa Samadhi. All these three higher lokas are subtler compared to the lower ones, due to which jīvas stay for a longer period here. These lokas are called immortal compared to Bhuloka in the scriptures, so jivas (subtle body of seekers) living here are referred to as liberated in comparison to the bound persons. But the jivas residing in these lokas are not truly liberated. All these lokas fall under manifested Apra-Prakriti, so, all of them are impermanent. The jivas of these lokas take birth in the home of yogis according to their earlier ability at the appropriate time, so that they may try to attain Self-realisation. There are six lokas within the subtle lokas above Bhuloka, which are as follows in the sequential order: Bhuvanloka, Svarghaloka, Maharloka, Janaloka, Tapaloka and Brahmhaloka. These lokas fall within the connectivity of subtlety from the subtle

fundamental elements to the tanmatras. The jivas residing in all these lokas have to go to Bhuloka to take birth; they stay there (in subtle lokas) for shorter or longer duration according to subtlety. The more the subtlety, the longer would be the duration of stay of those jivas over there and accordingly the more would be the feeling of joy.

The seekers who are trying to get the direct perception of ahamkara in the higher state of Nirvichara Samadhi, attain higher level (ground) compared to these subtle lokas after renouncing the gross body. This ground (place) is more subtle and provides a higher feeling of ecstasy than Brahmaloaka and is of longer duration. The tanmatras, subtle fundamental elements and senses have originated from the ahamkara, which is the second uneven transformation of the gunas. That is why there is an abundance of Sattvaguna in the ahamkara. Because of this Sattvaguna, more ecstasy is felt; this state is called *Vidēhāvasthā*.

The practitioners who are practising to get direct perception of asmita in the highest state of Nirvichara samadhi have had the direct perception of ahamkara, but are not yet been able to get the direct perception of asmita. The knowledge of dissimilarity of Atman and chitta is not obtained in the absence of direct perception of *asmita*. In such a state, the bondage of Nature continues, so it is called the state of Prakritilaya. Because of the bondage of Nature, this state cannot be called liberation. The seekers who have attained Prakritilaya state enjoy bliss in the sheath of Nature for a duration even longer than the Videhas after renouncing the physical body along with the chitta whose purpose hasn't been fulfilled. Videha and Prakritilaya seekers have to take birth on Bhuloka to attain tattvagyan or the state of being established in the Self. Such seekers attain Nirbija Samadhi quickly after taking birth because of the samskaras of their previous practice because Para-Vairagya arises in them through the earlier samskaras. Due to this Para-Vairagya, Nirbija Samadhi is gained soon.

After renouncing the gross body, yogis who attain Prakritilaya state remain situated in the sheath of Apra-Prakriti above Brahmaloaka, which is subtler even more than Brahmaloaka. In some books, it is written that the state of Videha yogis and Prakritilaya yogis is similar to Kaivalya. Their state has been said to be identical to Kaivalya because their bodies are subtler as compared to other yogis, and their duration to stay is also longer over there.

When a seeker gets direct perception of the special form of substances through the Ritambhara-Pragya, then direct perception takes place simultaneously from gross objects to the Nature. After this, there is evolution of Pragya-loka (of Ishvara's loka) on continuous practice of samadhi. The evolution of this Pragya-loka cannot be seen through samadhi. A little bit of vision of the evolution of Pragya-loka may come in yogic sleep. In the vision, the seeker himself sees going inside the entrance of Ishvara's loka. While entering this loka, an exceptionally beautiful gigantic transparent door is seen in the sky. When seeker enters this door, then nothing but luminosity is seen filled there. As soon as he enters the door, yogic sleep would get dissolved and the vision would also be over. In fact, there is no entrance to Ishvara's loka, rather it is merely felt as if there's an entrance gate. Ishvara's loka is made of supreme Akash-Tattva. The seekers who are practising Nirbija Samadhi and whose many of the samskaras of externalisation of mind have been destroyed by the samskaras of restraint and some of them are remnant will attain Ishvara's loka if they happen to renounce gross body in this state. Afterwards, samskaras of externalisation of mind are destroyed by practising samadhi in Ishvara's loka till eternity.

When samskaras of restraint destroy all the samskaras of externalisation of mind, then finally they also get destroyed on their own. Afterwards, the gunas that create chitta get merged in their cause and Atman gets established in its pure Godly form; this is called Kaivalya. In case of yogis who have attained the state of being established in the Self (*sthit-pragya*) and have destroyed the samskaras of

externalisation of mind but have been keeping a resolve in their chitta for the welfare of people, the gunas that make up the chitta of such yogis do not get absorbed in their cause. Such yogis, through their gigantic sattvic form, remain absorbed in the supremely pure sattvic chitta of Ishvara (in which there's a resolve for the welfare of all living beings remains present). In this state, the resolves of Ishvara and yogi are similar. Whenever there is a need for the welfare of the world according to the divine laws, they take incarnation in this physical world.

When a seeker practises Nirvikalpa Samadhi, the leftover karmashayas remain present in his chitta. These karmashayas are extremely afflictive and when they emanate in the form of vrittis, then that seeker surely has to undergo great tribulations or sufferings. However, some seekers attain enormous fame in this very state (i.e. in the higher state of Nirvichara Samadhi). It is because of the virtuous deeds performed by them in past lives. The fruit of these virtuous deeds is obtained in the form of fame, but sometimes a lot of disgrace also has to be faced due to sinful acts of past lives owing to which his reputation is soiled. If a seeker having attained this state assumes the position of guru, then surely he is known as a great yogi in the society. However, acceptance of the post of guru leads to hindrance in the practice of yoga for progressing ahead, because responsibilities increase or he starts considering himself as perfect. Most of the seekers commit the mistake of believing themselves as perfect after attaining the state of Nirvikalpa Samadhi. They tend to say that their kundalini has become stabilised in the heart by traversing full journey and that they are also experiencing ecstasy. They have also attained Self-realization by witnessing Atman in the heart. On attaining this very state, such seekers start considering themselves as perfect or blessed, whereas there is still a long way to go. After achieving this state, some of the seekers even believe themselves to be an incarnation of God and start proclaiming themselves that I am an incarnation of a particular deity or God Himself. Such seekers have many disciples too, many

of which begin calling their guru as God. I do not want to say anything to such disciples. Yes, I would definitely like to tell such gurus, i.e. a seeker (yogi or guru) who consider himself to be very Knowledgeable and start calling himself as God. They are assuming themselves as God even though tattvagyan of such yogis is still hundreds of miles away as of now.

Those who have got direct perception of *asmita* in their present life i.e. have attained the highest state in samadhi, such seekers have certainly come to this loka along with greatness from previous births, because direct perception of *asmita* cannot be achieved through the practice of one or two births. The seekers having got the highest state have to bear a lot of tribulations in their life because they have to destroy the troublesome karmashayas situated on their chitta. These karmashayas are so painful that the one who undergoes them, only he can guess, i.e. the seeker has to go through great difficulties to attain this state. He has to suffer immense pain and humiliation in the society without any reason. The truth is that there comes a time, when no one in this world stands for him. Even when the seeker performs good deeds, but he is held guilty. He receives nothing but misery and humiliation in this world. His afflictive karmashayas themselves are the cause of all these sufferings which are mandatory to be endured by the seeker. Surely, there is a benefit from this as he gets an outstanding opportunity to understand the reality of this world, because all his close relatives and acquaintances leave him and start putting barriers in his path. But he does not stop practising yoga, no matter how many hardships are given to him; instead, he keeps on practising yoga ceaselessly. This state of the seeker remains until he attains a state of Vivek-khyati. On achieving this state, he does not feel distressed, instead he accepts the sufferings with great ease because the seeker comes to know that “who am I” and that these people of the society are ignorant, that is why they are behaving like this with him (the seeker).

I too, have suffered a lot in my life and lived life in tribulations for many years; then only I have attained this state. But now, I do not feel those sufferings due to the attainment of tattvagyan. Troubles no doubt do keep coming and going, but now these come relatively less. My thinking is that some sufferings or the other would indeed remain life-long. The reason for this is our own samskaras of externalisation of mind. These troublesome samskaras are present since numerous births, so they are extremely subtle and stay deep in the seed form. It is absolutely impossible to destroy them quickly. These samskaras are destroyed gradually during the practice of Nirbija Samadhi. A yogi who has gained Knowledge of the dissimilarity of Atman and chitta would not accept any person as a disciple, because having a disciple and then guiding him is like binding oneself in the bondage. Therefore, tattvagyani yogis neither take disciples nor run hermitages. Yes, if they are asked something about yoga, then surely they would solve someone's doubts or provide guidance. During the practice of Nirbija Samadhi, the yogi remains mostly silent or has little connection with the society, so that he does not face any kind of hindrance in practice. I do the same myself also. For a few months of the year, I keep confined to myself. By the way, I have been keeping confined to myself; I do not have much contact with anyone. During the practice of samadhi, I stay away from ordinary persons.

Wherever there is a gross world and a subtle world, there is Chetan-Tattva also. Chetan-Tattva is pervasive in the gross as well as in the subtle world like butter in the milk. There is butter in every particle of the milk, but unless the milk is churned after making curd, butter would not be visible from it. Similarly, without taking the recourse of samadhi, there cannot be direct perception of Chetan-Tattva. In the awakened state, the external world is manifested to the *kṣhipta* chitta by the mind and senses in the form of *Gandha, Rasa, Rūpa, Sparśha* and Sound. In that external world, Chetan-Tattva remains pervasive in the infinitesimal form. But due to restraint of the senses situated in the Chetan-Tattva,

i.e. when the mind is restrained, Nirbija Samadhi takes place. At that time, the senses become dormant and the external world gets situated in its original source.

Videha and Prakritilaya yogis are not able to attain tattvagyan. They have to take birth for the attainment of tattvagyan. Hence samadhi of these yogis are called “*Bhava-Pratyya*.” *Bhava* means the birth and the name of *Pratyya* is appearance or manifestation. The one which appears right from birth, i.e. Prakritilaya yogis have the ability to be situated in their Self. Such yogis have the capability to acquire tattvagyan on the strength of samskaras of their pre-natal practice. They do not need reverence, enthusiasm etc. means of the samadhi like new yogis. Prakritilaya yogis possess the capability to attain Nirbija Samadhi. By the same samskaras of the practice of pre-natal birth, Nirbija Samadhi gets perfected with the rise of Para-Vairagya through the practice of *Virām-Pratyya*. *Virām-Pratyya* means the cause for the restraint of all the vrittis, which is Para-Vairagya, i.e. the practice of Para-Vairagya is called *Virām-Pratyya*.

At some places, Videha as well as Prakritilaya yogis have been described as having the status equivalent to Kaivalya position. It may be kept in mind that though these yogis are said to be at par with Kaivalya position, the term Kaivalya position cannot be used for them. Kaivalya position is attained by ‘*Sthita-Pragya*’ yogis because Videha yogi is of the higher state of Sabija Samadhi whereas Prakritilaya yogi is of the highest state of Sabija Samadhi. *Sthita-Pragya* yogi has a restrained state (Nirbija Samadhi). In the Gita, Videha and Prakritilaya yogis have been called yoga-corrupt yogis, and ‘*Sthita-Pragya*’ has been termed as a yogi who has got established in the Self.

Videha: Videha yogis are those who have perfected *Vitarkānugata* Samadhi and *Vichārānugata* Samadhi and are trying to get direct perception of ahamkara by entering into *Ānandānugata* ground. They have got rid of the delusion of considering body as Self, that is why they are said to be beyond bodily

consciousness. After renouncing the gross body, such yogis themselves experience ecstasy beyond the subtle lokas in the inner sheath of Apara-Prakriti for an extended period. But this period is shorter than those of the Prakritilaya yogis. When appropriate time comes, they take birth on Bhuloka to attain the next state.

Prakritilaya: Yogis who have got the direct perception of ahamkara and are practising samadhi to get direct perception of *asmita*, do not attain the state of Vivek-khyati. Many yogis stop practising samadhi considering this blissful state as that of perfection, and finally after renouncing gross body along with chitta including the rights (of indulgence and emancipation), experience ecstasy for an extended period in the sheath of Nature similar to the state of Kaivalya position. The manifestation of bliss is not moksha as it is an attribute of sattvic chitta. Such seekers have to take birth on Bhuloka to attain tattvagyan. Their samadhi is known as '*Bhava-Pratyaya*'. The name '*Bhava*' refers to birth and the cause is said to be *Pratyaya*. The one who has the ability to attain Nirbija Samadhi since birth is named as '*Bhava-Pratyaya*'. Their chitta remains inclined towards Nirbija yoga because of the influence of the perfection in yoga of the previous birth itself. Prakritilaya yogis have the capability regarding the knowledge about the attainment of Nirbija yoga. Their Nirbija Samadhi gets proved with the emergence of Para-Vairagya on the strength of samskaras of the practice of past birth.

The yogis, who are born endowed with the ability of Prakritilaya state, have to face trials and tribulations in their present birth right from childhood. They get these sufferings from their own close persons and the society. This kind of pain gives an advantage to the yogi since he begins to get knowledge of the world's true form as to what the world is all about. He does not have anybody of his own in this world except God. Over here in this world, there is nothing but sorrows owing to which Para-Vairagya arises. Such yogis surely attain Brahman

(tattvagyan), because they take birth only to attain Brahman. I have also been born being endowed with the ability of Prakritilaya state. I came to know that I would achieve tattvagyan in this life some time after beginning spiritual practice. So, I always kept progressing forward. Currently, I am endowed with tattvagyan.

Tattvagyani: The chapter on tattvagyan may be read to know about tattvagyani. When a yogi takes birth after having attained the state of Prakritilaya, then he surely attains tattvagyan in that life, because goddess of Nature makes arrangements for that yogi before the birth itself so that he may get the fruit of yoga. Such a yogi keeps enduring tribulations throughout his life because afflictive samskaras remain present in his chitta. These samskaras have to be destroyed by enduring only. When he attains tattvagyan, he does not have the feeling of afflictions. Tattvagyani continues doing welfare of the world secretly for the rest of his life. He does not reveal anything about himself, nor does he ever let it be felt to anyone that he is a tattvagyani. His gross body remains intact as long as there is a momentum of his *prārabdha* samskaras. He renounces the physical body upon the cessation of the momentum of samskaras. His subtle body gets scorched by burning in yogic fire, and he gets established in his own Self, i.e., in the realm of God. Yogis who have availed the benefit of Nirbija Samadhi but still all their samskaras of externalisation of mind are not destroyed from their chitta or some of them have remained leftover, they get the realm of God after renouncing the gross body in that state.

Avatar: On attaining tattvagyan, the yogi gets situated in his Self, i.e., he becomes epitome of Brahman and afterwards becomes free from the cycle of birth and death. Then he does not need to take birth on Bhuloka, because his avidya has got destroyed from its very root. The purpose of gunas that make up the chitta has got accomplished. But there are also some yogis who remain determined in their chitta for the welfare of living beings even after attaining perfection. The gunas which make up the chitta of such yogis are not absorbed in their cause;

rather, after renouncing the gross body, the resolve for the welfare of all living beings remains present in their chitta by becoming introvert through their gigantic sattvic form in the supremely pure sattvic chitta of Ishvara. On having the same resolve, the yogi's chitta remains introvert in the chitta of Ishvara, i.e., the resolve of Ishvara as well as of the yogi remains identical. Whenever there's a need for such a yogi according to divine law, he incarnates on the Bhuloka for the welfare of living beings. At the time of descent, Para-Prakriti Herself gives a part of the powers of Ishvara to that yogi and directs him for the welfare of people. Such a yogi, endowed with divine powers and by taking Apara-Prakriti under his control through his resolve, incarnates on Bhuloka. No law of Apara-Prakriti applies to such an incarnate person, but he always continues revering the rules of Nature. The same are called his pageants. Here, one thing is worth noting that such an incarnate person is a pre-natal yogi only. Therefore, he has a part of the latent powers of Ishvara. Absolute powers, however, remain solely with Ishvara. Ishvara never takes birth and is unborn. An incarnate person only is referred to as Ishvara or God and even in the scriptures too, he is addressed by the word Brahman, because he is endowed with tattvagyan since previous birth, i.e. he has become one with Brahman; that is why he is called Brahman. Lord Ram and Lord Krishna etc. were divine incarnations. Lord Krishna says to Arjuna, "O Arjuna! I as well as you have had numerous births in the past; I remember all those births, but you don't remember them." It is clear from these words that Lord Krishna was a yogi in earlier times, but he is called Brahman because He was a divine incarnation. After attaining tattvagyan, there remains no difference between the resolve of a yogi and that of Ishvara, because gigantic sattvic chitta of the yogi becomes introvert in the supremely pure chitta of Ishvara. An avatar had previously destroyed all the samskaras of externalisation of mind through Nirbija Samadhi. Therefore, such men do not take birth from a woman's womb like ordinary people at the time of incarnation, because such incarnate men keep Apara-Prakriti under their command by their resolve. That is, an incarnate person

does not experience the pain of womb; rather, he emerges from the womb through his Maya. At that time, the entire Nature become favourable to him. After having done the welfare of living beings, such incarnate person returns to his loka (Ishvara's loka).

It is a matter of January 1996 when I was feeling very gloomy one day. I was wondering why I get so many sufferings. Why I have taken birth in a place where there is nothing but grief, my path of yoga is being obstructed. After thinking a lot, I said to Nature Goddess, "Mother, why do I get so much distress?" She said, "Yogi son, you do not remember your previous time, that is why you are lamenting like this. Take a look at your past time when you had not taken birth."

After that, I sat down in samadhi. The vision of my past began appearing to me. I am writing the same briefly– I was sitting in the sky in the state of samadhi, at the same time Nature Goddess came to me. She raised her hand in a blessing posture due to which my samadhi got dissolved. I opened my eyes. I saw that Nature Goddess was standing in front of me. Seeing her, I bowed down and said, "Is it you, Mother!" She said, "Son, the time has come for you to be born; go and take birth." I said, "Mother, my samadhi has not yet been completed, how the time of birth has come so soon." Nature Goddess said, "Son, you are going to get the fruit of yoga; therefore, your arrangement has been made on Bhuloka." I said, "Okay, Mother." She said, "Through Knowledge, you can see the place of your next birth as well as the major events of life. You should take care of one thing that all the karmashayas have to be destroyed." I said, "Okay, Mother." I saw the main events of present life through Knowledge. Then I told Nature Goddess, "Mother, this place is appropriate for me. All my karmashayas will be destroyed here." After that, I bowed down to Nature Goddess; afterwards, she disappeared and I set out to take birth.

In the vision, the goddess of Nature says, “You are going to get the fruits of yoga; you have to come back after destroying all the karmashayas. See your next birth (present life) through Knowledge.” The reward of yoga means to attain ‘*Sthiti-Pragya*’ or ‘to be situated in the Self’. To come back after destroying all the karmashayas means it is said to destroy the samskaras of externalisation of mind. In the *Sthit-Pragya* state, the samskaras of externalisation of mind get destroyed. All these words imply that it was certain from the previous period that I will attain tattvagyan. Even Ādiguru Shankaracharya addressed me as tattvagyani, even though I had not attained tattvagyan at that time. All these visions imply that in my previous birth, I had renounced gross body under Prakritilaya state. Therefore, I deserved to attain Nirbija Samadhi in the present life.

Lord Dattatreya had preached to Sāṅkriti Muni, “I am that God who is not bound by the bondage of the world. Therefore, no object other than me has existence in any period. Just as froth and waves etc. arise in the ocean and also dissolve in the same only, similarly this world originates in me itself and keeps dissolving in me only. Thus, the whole cause of the Universe is not separate from me. This world and Maya also do not have any existence different from me.” In this way, a person who begins experiencing this God as his own Self directly attains the God, which is the objective of supreme human pursuit. When a yogi starts to have the direct experience of omnipresent Self consciousness in his mind, then he gets situated in his Godly Self. When a Knowledgeable great man sees all the living beings in himself only and witnesses himself situated in all beings, he then becomes live Brahman. When a yogi being situated in samadhi does not look anyone different from him on becoming unanimous with God, then he becomes established in his Godly Self. When a yogi sees only Atman as the ultimate Truth and considers the whole world as just an expansion of Maya, then he attains supreme bliss.

Jivanmukta

The lust of enjoyment of sensual pleasures of a person who considers this world to be real becomes firm. The attachment of a jiva in external substances due to such type of craving is called the bondage of the world. Persons who have attained complete Knowledge about the non-existence of worldly materials through practice become extremely generous by giving up the craving of all inert materials. Such great souls attain the state to be called as jivanmukta. In the mind of a jivanmukta, all these worldly object pleasures are false. By getting liberated from the kind of feeling such as 'I must get this' which used to be there in his heart, he becomes devoid of the pleasurable resolves. There is always a firm determination in the mind of the jivanmukta person that his gross body which is produced by the parents is a false perspective and a person gets bound due to it. It is the root cause of undergoing sufferings and afflictions till eternity. I am subtler than the subtle beyond all substances including body, senses etc. All the objects of the world are a part of myself, who is no different than the indestructible Brahman. Ahamkara and the whole world are as void as the sky.

The chitta of a jivanmukta person is always focused and he does not get upset by lust, anger, greed etc. Wandering like a pastime, he is never influenced by the world because he has attained Knowledge about this dreary world. He does not feel exuberant on getting the favourite object, nor does he nurse any malice about the undesirable one. He does not mourn for the destroyed object, nor does he strive for the missing article. He always keeps contemplating about Brahman while diligently performing his duties giving up laziness, and becomes liberated from the bondage of likes and dislikes. Being surmounted in the Supreme position of jivanmukta, he witnesses the fleeting nature of the world through his calm intellect, because he has conquered chitta and got direct perception of Brahman. Renouncing all kinds of hopes from within, being free of attachment and lust, outwardly following the rightful conduct properly, having become devoid of ego

and as unattached as the sky, staying away from any stigma, he remains situated in his true Self. In fact, there is indeed neither any bondage nor any moksha for Atman. The jiva keeps wandering around in this unreal illusory world. Atman is always omnipresent and free from the bondage of attachment, then how can there be bondage for it? And when it is not bound at all, then what is the point of striving for liberation? The vast illusory world has originated out of ignorance because of not knowing the true essence. Upon the attainment of tattvagyan, it vanishes just as the illusion of snake no longer remains on knowing that it is a rope.

There are two types of liberations. **One** is the jivanmukta state which is also called being liberated while in body, and the **second** is liberation without body. An unattached person whose desires related to imbibing or giving up his favoured or unwanted actions no longer remain, i.e., who has become completely free of desires, the disposition of such a person is called jivanmukta state. Such a jivanmukta attains Videhamukta state on relinquishing the body. Those who have become situated in Nirguna Brahman, the *sarūpa* and *arūpa* of whose chitta is destroyed, whose outwardly conduct is just like a play, are called Videhamukta. Videhamukta persons never take rebirth. As soon as they renounce the body, they get merged in the Nirguna Brahman. Jivanmukta persons who have a feeling of welfare in the chitta, such great souls remain situated in Para-Prakriti after renouncing their bodies. At an appropriate time, they incarnate on Earth for the welfare of living beings by the inspiration of God being endowed with divine powers.

Those jivanmukta persons who are engaged in the practice of experiencing ecstasy arising out of utter lack of attachment and malice and are very large-hearted, they always remain completely free of fear and grief, irrespective of whether they engage in external behaviour or not. Their mind remains free of contemplation of inert matter, is attached only to eternal conscious Brahman and devoid of all anxieties and sorrows. A tattvagyani person who is absorbed in the

nature of Brahman remains established in his own Self even while conducting himself in the world. On attainment of happiness and sorrow, perversions do not arise in the mind of a tattvagyan person who has known thoroughly about Saguna and Nirguna forms of Brahman. When a *jivatama* who has attained the Knowledge of God remains engrossed in the true nature of Brahman even when not meditating due to being free of impurities related to matter which are the root cause of all fantasies is then said to be *Atmanrāma*, i.e. one who roams around in his own Self. By being *Atmanrāma*, a person attains a feeling of being untouched even while living in the world. By the Knowledge of Self, attachment towards the worldly objects gets destroyed. Having become devoid of subjects' related vrittis in the chitta, the state of supreme peace free from passions is attained in the mind. This very state has been termed as the state of samadhi similar to deep sleep during wakefulness. A person who attains this state does not get attracted towards the world whether he gets sorrow or happiness, because he knows that the world doesn't exist due to his Knowledge of Brahman. So, he keeps doing worldly tasks without happiness and sorrow.

A person situated in the *jivanmukta* position who has attained Brahman and is beyond worldly matters never gets the sense of doership of actions performed by him. When the practice of such an uninterrupted samadhi becomes steadfast, then it is said to be *Turīyāvasthā*. All perversions have been destroyed from his mind and there is almost utter non-existence of his mind. Such a knower of Brahman attains the state of divine bliss. The person having Knowledge of Brahman, situated in unbroken samadhi being engrossed in the Supreme bliss endowed with immense delight, keeps witnessing the activities of this world like a show. *Jivanmukta* person remains aloof from the association of sensual people, free from the attachment of sensual pleasures, void of self-esteem and mental worries, engaged in contemplation of God and endowed with pure mind. He is free from sludge of lust, void of the illusion of worldly bondages, devoid of exhilaration,

grief, attachment, malice, fear etc., because he has crossed over the ocean of world and is situated in the Supreme position. People desire to imitate the conduct of jivanmukta by mind, speech and deed, but he does not have any kind of longing. All people approve of his ecstasy, but he does not approve of anyone. He just remains indifferent. He neither renounces nor imbibes, neither praises nor condemns anybody. He is beyond all beginnings, vices, hopes, desires and lust.

A jivanmukta person endowed with calm intellect looks at the conduct of worldly people as if mechanically operated from his inner vision. Such a person neither remembers past things, nor does he care about the future, nor even gets absorbed in any matter of the present and remains disengaged while doing everything. He stays awake in the Knowledge of the Self even while asleep. While performing all the activities, he remains situated in equanimity being void of all attachments and devoid of all desires. It is because his mind, being free of illusions, has got situated in Brahman, the epitome of equanimity. He remains unaffected in the attainment of happiness and sorrow arising out of deeds performed according to the place and time. He neither disregards the state of grief nor cares about the state of joy. A jivanmukta person is not astounded, no matter how many adverse events start happening in the world, because he knows that infinitely illusory powers of Brahman are getting stimulated in this manner. Therefore, he is not astonished even when the surprising events occur. He never gets lowliness within him, nor does he ever get belligerent. He remains ecstatic by being situated in his limitless blissful Self.

The mind of a jivanmukta person is endowed with the virtues of friendship etc. and is void of the sublime desires and rebirth. The existence of the jivanmukta person who is devoid of rebirth is called by the name '*sattva*'. The mind of Videhamukta person, which is a refuge of lofty virtues, also gets dissolved. Upon the destruction of *sattva* alike *arūpa* chitta of a Videhamukta, the very existence of visible substances no longer remains, i.e., complete lack of the whole world

including the resolve occurs. On the destruction of this *arūpa* chitta, virtue and vice, serenity and fickleness, rise and fall, light and darkness, day and night, directions and sky, desire and aversion, emotions and emotionlessness etc. no longer remain, and nor does remain even any kind of creation. That is to say, such persons have gone beyond the intellect and world.

The chitta of a jivanmukta tattvagyan person remains absorbed in God or his own Self; therefore, such eternally contented person with peaceful chitta remains situated only in God. Jivanmukta person never hankers after siddhis, because he does not find any speciality in these. No matter what type of siddhi is, he does not attach importance to any of the siddhis which can be achieved by tantra or mantra, austerity and pranayama, such as moving in space, entering dead body etc. The only speciality of jivanmukta person is that he does not live like ignorant and worldly people. His mind remains passion-free and immaculate due to renunciation of attachment in all objects, and he does not get entangled in the sensual pleasures. The *tattvagyanī* person who is devoid of all external identifications and has attained the ultimate peace due to abstinence of long-term worldly delusions through tattvagyan is ever free of lust, anger, greed, infatuation etc.

Now I would like to write in a few words as to what a practitioner thinks and how he feels when he enters the jivanmukta state: “Now I have become absolutely liberated of the bondage of subtle body. This subtle body consists of desires, subtle fundamental elements, karmas, avidya, *indriyas* and buddhi. Being a part of Ishvara, I have entered into Him (in Saguna Brahman). Because of likeness between a part and the whole, I am of the same nature as that of God Himself, who is beyond all the titles. I am immutable, pure and pervasive. Just as water mixed in water becomes identical without being destroyed, likewise I have become indistinguishable by entering into the God, an epitome of bliss and

consciousness, by all means. I myself am the supreme God, the epitome of consciousness, who is beyond all sins and virtues.

One should meditate upon the omnipresent Brahman endowed with all such kinds of traits beyond the gunas of Nature and discharge one's duties with a selfless attitude. By means of such practice related to Brahman in this manner, a practitioner's mind starts getting merged in Brahman. On the dissolution of mind, he gets the experience of his own Self. Upon having the cognition of the Self, all the sorrows having been over, a feeling of ecstasy begins in Atman, and Atman attains the epitome of Supremely Bliss God on its own. Now he starts becoming aware that his intellect has become completely pure. For him, this world cannot remain steady forever.

Jivanmukta men always perform only those deeds that are inspired by God. Nevertheless, such men should never carry out any deeds which have demerits; specially prohibited actions should never be executed. When a jiva becomes devoid of resolves, then he becomes endowed with characteristics of Brahman, and all his senses become impassive. When someone decisively meditates with a feeling of oneness with Brahman, which is beyond even the soul, which is beyond the body, senses, manas and buddhi, he achieves Self-realisation, i.e., attains the Godly form. When a jiva becomes devoid of the feeling of being the doer, enjoyer and knower, and of all identifications such as the body etc. as well as sorrow and happiness, then it starts witnessing all beings in Atman and Atman in all beings without distinctions. When a jivanmukta person gets absolutely liberated from the world, then he remains situated in the fourth Turiya state beyond the waking, dreaming and deep sleep states and enters into the bliss of the Self.

A person endowed with Self-knowledge makes no other effort but for the pursuit of Self-realisation. The seamless knowledge of the Self which is devoid of hope, effort, desire etc. and void of extrovert vrittis, that itself is indeed calm eternal

Self. How can it be possible for such a jivanmukta person to have awareness of the body etc.? A jivanmukta knowledgeable person being devoid of all the desires is without the triad of the seer, seen and seeing and has done direct perception of the formless Brahman. The yearnings of worldly objects are strong bondages and their neglect is indeed liberation. He who is resting in that liberation cannot desire anything. A jivanmukta person remains situated only in his true Self; all his desires and efforts have become impassive. He does not remain aware of his body and has renounced his lures like a snake's snakeskin. As long as his gross body is alive, he remains free of desires while doing actions.

The efforts of a jivanmukta person are void of destiny related desires and agitations. To a tattvagyani person, the worldly life appears to be like a bamboo, void from outside and inside, arid as well as free of desires. The one who is not interested in this world and to whom only the invisible conscious Brahman appears charming in his heart has attained peace from within and without and has crossed over this world. The state of the mind being free of desires is indeed the attainment of Brahman. The tranquillity which the mind gets by giving up craving, such calmness is not attained even after listening to numerous sermons. The torment which one gets from the emergence of desire is not found even in hell. Therefore, the desire itself is called the misery-causing chitta and the impassiveness of that desire is known as moksha. Understanding that sensuality is a colossal worldly disease, attachment to family members are strong bondages, wealth and property are the causes of great disaster, one should become calm in one's Self. Just as a person in the state of deep sleep does not have an awareness of awakening, likewise the person situated in Brahman does not have consciousness of the world. A person trapped in this world has absolutely no Knowledge of Brahman, but the one whose chitta has become completely calm and is a jivanmukta tattvagyani, he knows about Brahman and the lustrous form of the world in the same way as an awakened and dreaming person retains

awareness of their forms respectively. Tattvagyan person gets the real Knowledge of the true form of whole Apra-Prakriti (world), owing to which his chitta naturally becomes calm by getting extremely pure.

A jivanmukta tattvagyan person gets thorough Knowledge about Brahman. Whether such a person lives in a forest or a city, both are the equivalent for him. According to my experience, solitude in a jungle is more suitable for the purpose of practice, because there is no disturbance there. It becomes easier to pave the way ahead due to non-interference. As far as my experience is according to the way in which I attained the jivanmukta state, a practitioner would have to come in contact with society. Until he comes in contact with the community, this state would not be matured. You also have to deal with people with a selfless attitude. He has no attachment of any kind because he has acquired Knowledge about everything from the gross body to the soul through practice. In such a state, there is no question of any attachment. That is why he deals in the world without being enamoured. While doing so, he has to endure humiliation, blasphemy, misery etc.; because if he does not do this, how his chitta would get complete purity. For the chitta to become absolutely pure and clean, it is necessary to endure humiliation, condemnation and hardships from the society. A practitioner who is afraid of all these cannot attain jivanmukta state. Many of the wise practitioners get themselves insulted deliberately. An ordinary person is not able to know as to what kind of behaviour a yogi person expects from the worldly people. Due to the hardships that a jivanmukta person gets from the world, the impurity of chitta that has accumulated due to attachment and fascination from the previous births begins to be cleaned. In order to be situated in Nirguna Brahman, one has to cross over some sheaths of Maya. For crossing such sheaths, practice has to be done and humiliation etc. has to be endured while dealing in the world; only then the practitioner is able to cross over the sheaths in a very long period according to his practice. I have written about jivanmukta persons that they should interact in the

world to cleanse their chitta. What then is the significance of being a jivanmukta; why should he interact in the world, endure condemnation, insult etc.? In response, I would like to tell that the jivanmukta state is not attained at once immediately, it is achieved gradually. There is no definite time as to in how many years jivanmukta state matures. It depends on the practice of practitioner as well as samskaras of his previous births. The jivanmukta person who is fully mature has got direct perception of Saguna and Nirguna Brahman. These above words have been written for those yogis for whom this state is not matured and are practising for maturity. They will have to interact with the world and endure all the tribulations because they are yet to achieve this state. When there is no feeling of any kind of distinction between honour and humiliation, blasphemy and praise, and happiness and sorrow, i.e., when there is a similar feeling in both the favourable and adverse states, only then a state beyond these two states is attained.

If a jivanmukta person stays in the forest, then its animals and beasts also become his friends. Even a violent animal will leave violence as long as it stays with him or stays within his specific limit. With such a great soul, an atmosphere is created within a particular limit of the forest that the violent vrittis just do not arise in the mind of human beings as well as animals. Even if jivanmukta person lives in a vast kingdom, then that place inhabited by a large population also becomes as if void. Hardships become assets for him. For him, the state without samadhi is also equivalent to samadhi only and sorrow is immense happiness, even speaking is silence for him and also the action is inaction. Even while being in a waking state, he is not awakened because he is firmly situated in Atman beyond gunas. Even while being alive, he is like dead only due to being void of the pride of the body. He does carry out all the dealings, but actually does nothing as he is without the ego of doership. He is immensely passionless even though being amorous. Such a person has a feeling of love for everybody and considers everyone as his friend

despite being devoid of compassion. He is brimmed with great empathy even being pitiless; he craves for the welfare of all despite being beyond all desires; he appears to mourn over the misery of others despite being void of grief and fear; and even while relishing the bliss of Self, he remains indifferent to worldly people. If he gets something of any kind, he does not feel any type of attachment and does not keep any desire even for the unachieved object. He does not feel any kind of happiness or sorrow on getting favourable and unfavourable matter. He is always situated equipoised being without happiness and sorrow in all states. Such great souls never perform prohibited deeds except auspicious actions, nor do they ever make an effort contrary to the will of God.

Jivanmukta person is never attached to any person or object, nor does he become disenchanted from anyone all of a sudden. Nowadays, most monks earn money in different ways or keep on striving to make money, but jivanmukta men never asks for earning money from the world because all his attachments have ended. Still, he appears to be having attachment outwardly. Whatever action he performs, it is through the inspiration of God owing to which he remains untouched completely by the happiness and sorrow received by it. However to the worldly people, it appears as if he is having the feeling of pleasure and pain. But he does not get swayed by feeling happiness and sorrow, joy and grief. At times, it is seen that a tattvagyan person feels delighted with the happiness of others and become sad by their misery. But the truth is that they neither feel happy nor become grieved, because they never abandon their equanimeous nature from within. Such a great soul is a thespian of the stage of world. It is known to him that the members of his family, be it the bride, sons, brothers and nephews etc., all these are like bubbles of water. Therefore, such a tattvagyan person never gets attached, but still behaves like emotional people displaying feeling of affection. He remains absolutely impassive from inside while doing all kinds of behaviour from outside.

Despite being void of attachment to the fruits of their deeds, jivanmukta men behave like the people associated with passion and they see the mirror of chitta and whole delusionary vision as untrue similar to treacherous ground. Just as the object seen in a dream is considered to be false in the awakened state, similarly they consider the world to be unreal. Those who are of pure chitta similar to those of the saints of Knowledge, only they can well understand the theme and importance of tattvagyanis jivanmukta men. Worldly people are not able to know about them. Tattvagyanis men keep hiding their supreme nature. They do not tell others about their virtues nor do they reveal before others in any way because they are beyond duality, void of lust and without arrogance. Living in solitude, humiliation, adverse situation and disregard by ordinary people etc., all such things bring happiness to those tattvagyanis. Such pleasures cannot be obtained even by the colossal prosperities. The unending bliss of tattvagyanis can be known only through direct experience. Significant point is that the tattvagyani person does not even value such a pleasure; rather he realises only through his self-luminous form. Egoistic people want others to know their virtues and worship them, but the chitta of tattvagyani is free of ego. The desire such as people should know their virtues and worship them never manifests in their mind. Why would such tattvagyani great souls void of lust strive to attain siddhis? Such siddhis are extremely insignificant for them and mere illusion of the mind.

The body of a jivanmukta person has bodily attributes too, but his chitta inside that body remains still, i.e., there is no pulsation of any kind in the chitta. Because of the absence of pulsation, the samskaras of enjoyments and sufferings themselves do not exist in his chitta. His chitta has primacy of Sattvaguna, so it is not affected by bodily nature. Whether a jivanmukta person is given severe punishment or enthroned, he neither experiences any kind of sorrow nor happiness in both these situations. The body of the jivanmukta men is never disconnected from the feeling of the Self. Therefore, jivanmukta never dies while

dying, never weeps while weeping and never laughs while laughing, i.e., even in extreme situations like death etc., he is not associated with sorrow or happiness. At the time of outward behaviour, the conduct of jivanmukta men and ignorant worldly people appear to be alike. Despite being beyond all attachments, their behaviour is similar to that of attached worldly people only. The most significant point is that the only cause for bondage and liberation is indeed lust and its voidance respectively.

Jivanmukta men always remain situated in the Knowledge and continue roaming in their own Self. In such a case, they do not abandon actions because they have nothing to do with the deeds. The vision that certain actions are prohibited and others are recommended has declined for a jivanmukta. Then, how is he concerned with renouncing or taking refuge under any action? A tattvagyan person does not have any purpose with either the renunciation of acts or for taking refuge in them, therefore he keeps performing the same activities as have been being carried out by jivanmukta persons. As long as the gross body is alive, the body surely keeps working. Therefore, it is desired for a jivanmukta person to keep striving calmly. Why does he need to renounce the actions? When an activity is performed with a pure intellect endowed with equanimity, then it is faultless. Such actions lead to welfare of the world only, because all his deeds are oriented towards the well-being of people. Even if such deeds may not be understood from the worldly standpoint, but sometimes there is a hidden secret in them. God would never directly shower His grace personally. When He has to do something, He uses such realised souls as a medium, because they act as a link between the world and God. They remain very close to God and functions in the world as well.

Jivanmukta men never believe in any kind of rules and nor even follow them. It certainly may not be said in what way they pass their time in life because they are absolutely free. If we pay attention towards the past-period, it will be found that many of the jivanmukta men lived in the household and also many others lived

in dense forests by making huts or hermitages. Some of them used to live in caves, but some others neither had any hermitage nor lived in caves, they did not even have any perch to reside; they kept shifting places of stay. King Janaka was such a jivanmukta person who also looked after the workload of his kingdom. He was tattvagyan, unattached with detached chitta who used to rule without being free of all worries. In ancient times, many kings such as Prahlada, Bali etc. used to oversee the work of their kingdoms despite being jivanmukta. Some of the jivanmukta great souls, having abandoned attachments of all the fruits from their mind, used to live like ignorant people while performing all kinds of day to day routine works, in spite of being tattvagyanis. Some others of equanimous hearts leave their village or city full of friends and foes, and go to another town or city to relinquish their attachments and malice. Here, I would like to write a few words about myself. To attain jivanmukta state, I left my Guru's hermitage and came to my village. After arriving, I made a hut outside the village in the forest and started practising rigorously. On coming here, I was too much ridiculed, condemned and many people even atrociously insulted me, but I never behaved hostile with such people. The villagers spoke highly inappropriately about me, but I was not grieved and did not get distracted from my path. My family members gave me lot of troubles, but I always used to smile. In fact, I am indebted to my family and villagers that they helped me in the attainment of jivanmukta state. Had all of them not behaved like this, I probably would not have attained this state till now. Defilement of my chitta used to get destroyed by as much as these people would condemn and humiliate me. Upon deprivation of the defilement, my chitta used to get cleaned. It is essential to have a clean chitta to attain jivanmukta state. In this task, my family members and villagers contributed significantly. Thus, let God bless them all.

I am sharing the basic recipe how I got a jivanmukta state so soon. Hardly any practitioner would write such words. The foremost and significant thing is to have

a competent guru. Only the one who has attained Self-realisation through practice and knows the nuances of yoga should be chosen as guru. It is very rare to find such a guru. Then it is necessary to practise rigorously. There should be only one goal: God-realization or being established in the Self. Many obstacles would come in your way. Your mind, prana and body will resist, i.e., they will avoid cooperating with you, but you should be resilient and not be afraid at all. Some obstacles will be removed by your revered Guru, but remember that you have to overcome all the impediments by yourself; guru is just a guide. Now let us come to the fundamental point. Your family, friends, relatives etc. do not belong to you; all this is merely a delusion. Therefore, get rid of attachment towards them completely from the mind. Keep doing your duty to them if necessary. Your biggest enemy is your own ego. In order to destroy ego, let yourself be humiliated and listen to your condemnation. If you have any prestige, throw it away, because it will put a huge barrier in your path of yoga. Always bless people who insult and condemn you, because they are helping you. Keep practising rigorously in this manner throughout your life; even then you may not necessarily attain tattvagyan, because it is attained by the seeker in his last birth. Due to destruction of avidya, he is never born again. When such a seeker takes birth, then Nature has to make arrangements in advance. His present life is not an ordinary one; he had already attained the Prakritilaya state. The seeker with such ability is bound to achieve tattvagyan. Even Nature itself cannot deny him, because it is also bound by divine laws. It is necessary to liberate that jiva according to divine law.

The physical body, the entire world including wife, son etc. and all worldly objects appear illusory to a practitioner who has attained jivanmukta state through rigorous practice and restraint. In other words, the jiva who has become completely oriented towards Brahman considers this world and physical body like a fleeting dream while residing in his body. This world appears unreal to him just like a long-lasting dream. A tattvagyani person, whose sleep of ignorance has

dissolved and sensuality has got destroyed, does not see this world even while looking at it, i.e., he considers it to be unreal. This world imagined due to the nature of jivas continues to be present till the attainment of moksha, always appears to be truly existent for the ignorant. This world appears prosperous in every way on looking at it from the physical standpoint, but in reality, there is nothing that is blooming over here. It is just an illusion and merely a projection of the mind, so it is situated in a non-existent form. The nature of this world is just a resolve of the mind only; that is why people consider the imagination of mind to be endowed with all powers. When a seeker attains restrained state of mind through practice, then as the vrittis getting restrained, i.e. on calming down of all thoughts, everything becomes quiet like a lamp without oil. At that time, the existence of the world etc. no longer remains. A jivanmukta tattvagyanis who attains this state becomes aware of the reality of the world. He has a cognition of the all-pervasive Brahman only. But when he returns to the state of *vyutthāna*, then the world appears to him and thus he behaves in the *vyutthāna* state only. He remains situated in his Self during routine (worldly) conduct. Despite having knowledge of the nature of the world, he continues to behave in it, but it does not affect him in any way.

Desires of preaching arising in the chitta of jivanmukta persons owing to destiny cannot be said to be desires. All actions including preaching etc. by the jivanmukta persons are selfless. They have destroyed sheaths and perturbations of their chitta by practice, i.e., they have removed impurity in the form of avidya. Due to the illumination of the luminosity of Chetan-Tattva in their chitta, they always remain situated in Brahman. Any action carried out in such a state is of selfless attitude only. Many jivanmukta men had delivered sermons and preached yoga to emancipate worldly people and the world. Lord Krishna had preached Gita to Arjuna. Actions carried out by those longing for liberation for attaining moksha is selfless only.

When the ultimate goal of human life is achieved in this very bodily state, then it is called a jivanmukta state. Only one in thousands of men is able to attain the state of jivanmukta. In the path of Knowledge, the Knowledge has been divided into seven types of different grounds. When a practitioner enters the fourth ground of Knowledge, he begins to be called a jivanmukta. But it is also not possible to say that the seekers having attained the fourth ground alone would become devoid of birth and death. Therefore, it would be suitable to call only that seeker as jivanmukta who has acquired fifth, sixth and seventh grounds. In the fourth ground, there is an emergence of direct Knowledge about Brahman. But, it is not possible to become jivanmukta only through direct Knowledge about Brahman. In this fourth state of Knowledge, there is direct perception of (Saguna) Brahman. Even when there is direct perception of Brahman, how can anyone be called jivanmukta so long as it does not affect the body and the chitta? For this Knowledge to have an effect on the body as well as chitta, the purification of body and chitta is necessary. Without purification of both of these, there is no experiential development of realisation of Brahman at the level of mind. Unless Knowledge of this realisation is fructified in life, how would the state of jivanmukta emerge? In jivanmukta state, the experience of Brahman should remain at the level of body and mind, for which the purification of body and mind is necessary. When the purification of a seeker's body as well as chitta are duly accomplished by the practice of pranayama, *mantra*, and meagre sattvic meals, then he enters fifth ground of Knowledge from that of the fourth one. Now it can be said that the emergence of jivanmukta has actually taken place.

When a seeker is in samadhi state at the fifth ground of Knowledge, then he no longer has consciousness of the world at all. However, in the state of externalisation of mind, i.e., during the period of routine conduct, all the actions are continued to be carried out without attachment, desire, resolve and sense of doership. Whatever actions are done by him, those are in accordance with the

scriptures. In this state, the existence of the jiva and the world gets interrupted, but his conduct continues to be done selflessly. Ignorant persons experience this world as real, but the seeker attaining this state does not have that feeling over here. The world looks like a dream to him. Through practice on the sixth ground, there appears to be extreme lack of the worldly substances in the chitta due to which he is not conscious of the inner and outer substances. Therefore, this state is called ‘*Padārtha-bhāvanā*’ of the chitta. This state is also called *Turīyāvasthā*. At the seventh ground of Knowledge, the world does not get experienced at all, i.e. there is utter lack of worldly knowledge for the seeker because his chitta remains oriented towards Brahman. That is why it seems difficult or almost impossible to recognize waking, dreaming and deep dreamless sleep states in their separate forms. Due to this very reason, this state is called *Turīyātīta*.

In the jivanmukta state, only the *prārabdha* karmas remain. When even these *prārabdha* karmas come to an end by enduring them, the body of a seeker remains steady for some time by the momentum of *prārabdha* samskaras. It should not be understood from this that the seeker would achieve perfection along with liberation from the human body. If a few samskaras useful for yoga remain leftover while renouncing the body, then those samskaras (of externalisation of mind) have to be dilapidated by practice after going to Ishvara’s loka. The seekers who have primacy of devotional nature, only they live in Ishvara’s loka with the servitude spirit. However, a seeker of the path of Knowledge attains a sense being the Lord. Then Kaivalya (moksha) is attained gradually through practice. The jivanmukta seeker who practises ‘*Anvaya yoga*’ to reach perfection feels the entire world as his own part. In this state, Atman is illuminated as Shiva, because the entire world is a luminous form of the Shiva and *Śhakti*. Jivanmukta person is Shiva alike; so he feels this entire world as a play of his power in front of him. The liberated person has a feeling of Shiva form everywhere. The Knowledge is protected only by the jivanmukta men. All kinds of great works of this world are

accomplished by them. Such persons, being free of the sense of doership, are beyond karmas. For this reason, they are the representative of God in all the tasks. On attaining power in the form of *chitiśhakti*, a seeker becomes capable of imbibing the whole world. Under the influence of *chitiśhakti*, sheaths of the body, prana etc. are removed and the uncovered Self gets illuminated. At that time, the whole world becomes illuminated along with its nature seamlessly. Just as all the combustible substances gets burnt when fire is ignited, similarly it destroys the bondages of all subjects when illuminated. Witnessing of the world as an integral part of oneself is named as the attainment of bliss of consciousness. On attaining this state, the seeker has a cognition of oneness with consciousness incessantly in the during external activities too, even while carrying out conduct in the world.

When a seeker attains jivanmukta state, all objects from gross to the Nature begin to appear to him as being inanimate. Senses, prana, mind, ahamkara etc. appear to be inert in the state of samadhi; then the seeker becomes aware that the objects from gross five fundamental elements to Nature are inanimate. All these objects appear to be made of raw clay. A worldly person looks like a quadruped animal made up of raw clay. It means that a jiva who has not done direct perception of Ishvara or has not received tattvagyan is like an animal devoid of Knowledge. It is because all the four carnal attributes (fear, copulation, food, sleep) are found in that person; there is no difference between an animal and a human being due to these four attributes. That is why Lord Rudra is called *Pashupati* (master of animals) which means ‘Lord of jivas’. There is one more attribute which is called the fifth attribute, known as ‘*Vivēka*’. A person who has developed himself through the practice of yoga, he attains *Vivēka* (Vivek-khyati). On the maturity of discretionary intellect, the limited individuality of the jiva gets destroyed and the chitta gets pervasive by becoming pure; then he becomes jiveshvara.

When the whole Apra-Prakriti begins to appear inert to a practitioner, it is called *Vyatireka* Yoga. In *Vyatireka* Yoga, inert matter (Apra-Prakriti) seems different

from Chetan-Tattva (Atman). In such a state, Atman sees the inanimate Nature different from its own as a seer. It is called *jivanmukta* state because the practitioner becomes liberated from taking rebirth. However, that state is attained only after renouncing the gross body, so it is not said to be the attainment of perfection. Perfection occurs when the inanimate Nature begins to be seen in the conscious Self because the Nature created by Brahman is alike Brahman only. Therefore, to achieve perfection, the seeker will have to look at the whole world as Brahman Itself. This practice is called *Anvaya* Yoga (equanimity). After completion of the *Anvaya* Yoga, the world as a whole appears to be Brahman; then the seeker himself becomes alike Brahman. *Anvaya* Yoga would be completed only when the seeker considers the all living beings as his self only. Even if someone mistreats him, he will have to forgive him from his heart, i.e. he will have to love all living beings. Then the seeker's chitta would become introverted into Ishvara's chitta, and the will of Ishvara and that of seeker would become identical. It is called the attainment of *Shivatva*.

Ritambhara-Pragya

In the highest state of Nirvichara samadhi, when a yogi practises ceaselessly while keeping rigid restraint, then purity in the chitta increases on attaining proficiency in samadhi. In the predominance of Sattvaguna, when the sheath of Rajoguna and Tamoguna is destroyed, a stream of concentration begins to flow in a clean, steady form. After that, Ritambhara-Pragya emerges in the yogi's chitta. In this Pragya, there is not even a trace of avidya etc. That is why a yogi gets direct perception of subtle substances up to the Nature upon the attainment of this Pragya. Direct perception of these subtle objects is done in both the ordinary as well as special forms. When a yogi attains direct perception right from the gross fundamental elements up to the Nature, then he gets true knowledge about Nature. This knowledge reveals flaws of Nature. Senses can only provide knowledge about gross objects, whereas knowledge about the five *tanmātras*, ahamkara, chitta and subtle substances of the Nature cannot be obtained by the senses, because these (subtle) substances are beyond the reach of senses. That is why senses do not have access to the subtle objects. Only the ordinary form of these subtle substances can be known from scriptures or by inference, but not special form of these (subtle) substances. That is why Ritambhara-Pragya is superior to the pragyas of *pratyakśha*, *āgama* and *anumāna*. This (Ritambhara-Pragya) is the seed and the refuge of *āgama* and *anumāna* pragyas.

Direct perception of the special form of any substance can be done only by Ritambhara-Pragya. Each substance has two forms: **1.** Ordinary form and **2.** Special form. The ordinary form is that which is found in all such substances, and the special form is that which has its own distinct form of the object. For example, if there is a herd of cows at some place, we say that there are all cows in this herd. All of them have been called cows since the shape (form) of all cows in the herd is similar to that of any single cow. It is known as the ordinary form of cow. Now let us understand the special form. Everyone knows that all are cows in the herd,

but those cows are of distinct kinds. Due to being of distinct type, every cow differs from the other one. The same is said to be the special form of a cow. Over here, the same cow has become of two kinds. By the ordinary form, it has been determined that it is a cow, there may not have been any other animal. But by the special form, among the group of many cows, it has been decided that each cow has its own distinct (separate) form, i.e. each of the cows has been learnt to be of a different type by means of the special form; it is also known as discernible (*pratyakṣha*) knowledge. The senses can reveal the *pratyakṣha* knowledge about gross objects only, but they cannot show subtle and *atīndriyas* objects. *Pratyakṣha* knowledge does not have access to the subtle objects such as tanmatras, ahamkara, chitta, Nature etc. too. Only the ordinary form of substances can be known by *āgama* and *anumāna*, whereas the special form cannot be identified.

The means to obtain true knowledge is known as *pramāṇa*, such as by seeing, hearing, inferring, reading scriptures etc. If the knowledge obtained through any of these means is true, it is called *pramā*, and if it is not real, then it is known as *apramā*. The vritti from which *pramā* (true knowledge) originates is called *pramāṇa*. This *pramā* resides in the chitta as a vritti obtained through senses such as eyes etc., subtle means, hearing; then this *pramā* emanates from the vritti. That is why that vritti of chitta which is a means of *pramā* is called *pramāṇa*. This is of three types: **1.** *Pratyakṣha pramāṇa*, **2.** *Anumāna pramāṇa* and **3.** *Āgama pramāṇa*.

Pratyakṣha pramāṇa: Each *gyānēndriya* of the *grahaṇa* form (nose, tongue, eye, ear and skin) and their subjects of *grāhya* form (*gandha*, *rasa*, *rūpa*, sound, *sparśha*) respectively have originated from the same source. Hence, both of these have power of attraction for each other. Just as, when any object of a particular kind has cognation with eyes, then rays of the eyes falls on it, and the chitta assumes the same form by reaching at that place through the eyes due to its

attachment with that object. This phenomenon of the chitta assuming the shape of that form is known as *Pratyakṣha pramāṇa* vritti. In that, the reflection of Chetan-Tattva, ‘I am going to assume this *viśhayaka* form’, becoming vritti like *viśhayakara* by the *Pratyakṣha pramāṇa* vritti is said to be *Pratyakṣha pramā* (real Knowledge).

Anumāna pramāṇa: Correct knowledge (*pramā*) obtained by ascertaining the relationship of subtle with subtle in the ordinary form is known as *anumāna pramāṇa*. As it is known that there is no smoke without fire, the presence of fire is inferred from smoke; i.e., wherever there is smoke, there should be fire. Likewise, where there is smell, Prithvi-Tattva ²⁶has to be there. Where there is *Prithvi tattva*, there is a smell. This knowledge which is attained is *anumāna pramāṇa*. Chitta’s vritti which is created by the *anumāna pramāṇa* is *anumāna* vritti. The knowledge of the reflection of Chetan-Tattva obtained by *anumāna* vritti is said to be *anumāna pramā* (true knowledge), i.e., true knowledge that originates through cause and effect relationship is known as *anumāna pramā*.

Āgama pramāṇa: The vritti of chitta produced through the transformation of chitta by the knowledge gained by reading or listening to Vedas and scriptures, guru’s preaching, listening to discourses by great souls (who are free of delusions, vices etc.) is called *āgama pramāṇa* vritti. The knowledge obtained about the reflection of Chetan-Tattva through this vritti is called *Āgama pramā*.

Jiva is called the knower and vritti is known as *pramāṇa*. The reflection of the vritti of the form of meaning in the chitta is termed as *pramā* (true knowledge). The subject of reflected vrittis is called *pramēya*. Here, it is downright wrong to consider Atman as *pramātā*, because Atman is devoid of all attributes and the name *pramātā* is given to a specific vritti having the form of *pramā*. The jiva itself, being the basis of *pramā*, is *pramāta*. Knowledge is not an attribute or

²⁶ **Prithvi Tattva:** The grossest among the five *tattvas* which is predominant in all solid objects and has the properties of heaviness and inertia

nature of Atman, rather Atman is an epitome of knowledge. Being Nirguna, Atman is only a seer; therefore, Atman is only a seer of *pramā* (true knowledge), not the *pramātā*. This has been written regarding *Pratyakṣha pramāṇa*. *Pramāṇa*, *pramā*, *pramātā*, *pramēya* and witness (seer) are considered as five distinct substances related to *Pratyakṣha pramāṇa*. They are described below.

Pramāṇa: When chitta takes the shape of an external object, then the shape-specific transformation is called *pramāṇa*. For example, on seeing an apple, chitta assumes the shape of the apple; in this, the shape of apple assumed by the chitta is a transformation in the chitta in the shape form. This shape form transformation will be called *pramāṇa*.

Pramā: The true knowledge obtained by the jiva that this is an apple is known as *pramā*.

Pramēya: Here, the subject of chitta's vritti is apple; hence apple will be called *pramēya*.

Pramātā: The Chetan-Tattva reflected in the chitta, i.e., jiva is the basis of *pramā*; therefore, jiva is called *pramātā*.

Witness: The seer of chitta's vritti is pure Chetan-Tattva. Here, Atman will be called a seer or witness.

Upon attainment of this Ritambhara-Pragya, Pragyaloka begins to develop within a yogi. This Pragyaloka is realm of God or Para-Prakriti, because immaculate Pragya arises in the yogi's chitta on attaining proficiency in Nirvichara samadhi. In the highest state of Nirvichara samadhi, when the sheath of impurity of Rajoguna and Tamoguna is destroyed, then the clean steady stream of concentration having the predominance of Sattvaguna which is devoid of Rajoguna and Tamoguna keeps flowing ceaselessly in the chitta, which has become an epitome of luminosity. This is termed as proficiency. By it, the yogi

gets direct perception of all the substances related to Nature simultaneously. This is also called the beginning of the development of Pragyaloka or the grace of Pragyā. The Pragyā which arises in the chitta of a yogi is named as Ritambhara-Pragyā. It is the real name of Pragyā, because ‘Ṛt’ implies Truth and the meaning of ‘bharā’ is ‘bearer’. This Pragyā is the bearer of Truth; there is not even an iota of delusion and avidyā etc. in it. Therefore, the distinction between ‘truth’ and ‘Ṛt’ should be understood. True knowledge attained through scriptures and inference is called truth. Worldly people (ignorant) receive only this truth. ‘Ṛt’ refers to the Knowledge which is obtained by the direct perception of special form of an object through Pragyā in the mature state of Sabija Samadhi, i.e. directly experienced Truth. Only the yogis of the highest order can attain it; other worldly people cannot obtain it.

Direct perception of the special form of subtle substances can be done only by Ritambhara-Pragyā, it cannot be accomplished by any other means of *pramāṇa*. Therefore, this Ritambhara-Pragyā being special thematic is different and distinguished from *āgama* and *anumāna* pragyās, and the same is supremely *Pratyakṣha*. It is the seed of *āgama* and *anumāna*; i.e., *āgama* and *anumāna* are dependent on it. Ritambhara-Pragyā is not dependent on them; it should be considered at par with Vivek-khyati.

When Pragyā arises in the chitta of a yogi, then in the state of samadhi, Pragyā appears as a very bright light of very big shape and spherical like Sun in the East direction. And then it seems as if Sun has appeared bearing its vast form. When one has its vision for the first time, then Pragyā looks to be incredibly beautiful. At that time, it keeps encompassing the entire East direction with its form (shape), and its rays appear spread all around. As soon as a yogi has the vision of Pragyā, its luminosity (the light rays) of the size of Sun, falls on his face. Yogi’s eyes become dazzled consequently leading to even the dissolution of samadhi. The same had happened with me too. When my samadhi got dissolved on getting the

vision of Pragya for the first time, I started thinking what have I seen. However, I obtained information about this through samadhi and came to know that it is 'Ritambhara-Pragya'. After its vision, Knowledge begins to emanate in the yogi on its own. His attitude towards all living beings starts changing because, , the yogi has come to realise through Knowledge that there is no difference between him and all living beings, all living beings are equal. However, they are enduring the fruits of their own karmas by bearing different types of bodies. Just as the luminosity of Knowledge is falling on my chitta, similarly, the same is also falling on the chitta of all living beings. But, direct perception of Ritambhara-Pragya can be done only by the human body.

When a yogi gets direct perception of Pragya in the state of samadhi, then his nature starts changing. The subtle form of malice towards all living beings begins to end within him, because he knows that there is no difference between him and all living beings. Due to ignorance, an ordinary person is not able to recognise himself. In this state, the yogi remains lost for some time in the Knowledge of his Self, then he is not able to remember anything of the physical world (of the awakened state), i.e. he tends to forget whatever activity he performs or sees in this state. He does not have an awareness of the state of behaviour. This state comes for some time only and keeps on increasing according to practice. Initially, Pragya appears in a large spherical form, just as the Sun appears in a grand size at sunrise. As the yogi practises samadhi ceaselessly, this Pragya seems to be progressing forward in the sky in East direction. As Pragya would be seen progressing, its luminosity also becomes more lustring in same way as the light of the Sun keeps increasing when it moves upwards into the sky in summer. Likewise, as the practice of samadhi increases further, the purity of the chitta also grows correspondingly. The more the purity of chitta is, the more would the Pragya get illuminated. After a specific limit, the luminosity of Pragya does not increase, but its brightness always remains the same after reaching its highest

state; whereas sunlight starts dimming in the afternoon. When a practitioner sees Pragya, he retains the sense of directions.

After the direct perception of Pragma, specific types of bodily movements begin to happen in the state of samadhi to the yogi. These activities occur only to those yogis who have had such activities, postures or bodily locks in the early stage of his practice. When a seeker begins to meditate, then such movements, gestures and postures begin to occur after some time. Then after a certain state, all these activities, postures and bodily locks etc. do not happen. Some seekers, however, do not experience such activities, postures etc. I am writing only for those who had faced this in the preliminary state. After the emergence of Pragma, when the movements like those of initial state start happening, then the seeker starts wondering why such activities are occurring in this advanced state as he indeed had the same state many years ago. If his guide (Guru) is still in the physical body, then he would make him understand everything. However, it is not certain if the guide himself had attained this state. In fact, it is difficult to say how many yogis would be there at present who have achieved this state. In this state, if he (practitioner) does not have a guide, then surely, he would become doubtful and wonder which error in his practice has led to this state. At times when he would have a vision of Pragma, then he would believe that his practice is going on the right path as the vision of Pragma is happening, while at same time, the initial state of practice also appears.

When I attained this state, I too deliberated what was wrong in my practice; I hadn't reduced practice, then why had this state occurred; whom could I ask about this! I knew that there was nothing wrong anywhere in my practice. Only a yogi who would have attained this state could tell about my state. But I did not know from where I will find yogi having attained this state, because such yogi would not reveal himself. Even the famous yogis in India have not reached this state. Such yogis would deliver lot of discourse about Nirbija Samadhi and Kaivalya,

but they have not attained this state themselves, as I had already met such yogis. Some of the yogis even glorify themselves as God. Such yogis cannot be tattvagyanis in any way, because no yogi would like be addressed as God after the attainment of tattvagyan. I kept engaged in rigorous practice thinking that I would surely be able to know about this subject sooner or later.

When I started practising more rigorously with additional restraint, then my *bhasrikā* used to commence as soon as I would sit in samadhi. Then *Mahāyōga mudra* also used to take place and later all the three *bandhas* would also occur. I used to feel that I have reached the state of 15 years back; however, afterwards samadhi used to take place automatically and sometimes there had been a vision of Pragya as well. When I used to see Pragya in the state of samadhi, then I could figure out that my practice is going on the right path, because Pragya used to appear in the sky further advanced. After samadhi, I used to think that Pragya is progressing. As Pragya kept progressing forward, its luminosity was also becoming extremely bright. I understood that my practice is going in the right direction. However, I could not understand the implication of physical movements and gestures in this state.

When Pragya emanated in my chitta, direct perception of both ordinary as well as special forms of subtle substances of the Nature began to take place a few days later. I have written about my experiences regarding direct perception of all the five elements; which may be read in the Part-2 of this book. I have already written that direct perception of the special form of subtle substances happens only in the highest state of samadhi, which cannot be attained by every yogi. This state can surely be attained only after practising yoga ceaselessly for several births and also after destroying one's karmashayas in significant proportion by enduring them. I had the direct perception of Pragya for the first time on 18th February 2001. A few days later, direct perception of special form of subtle objects began to take place. For instance, I had the direct perception of ordinary as well as special forms

each of Prithvi-Tattva, Jal-Tattva, Agni-Tattva, Vayu-Tattva, and Akash-Tattva. Apart from this, direct perception of asmita, chitta, all the three torments, milk and the bondage of Nature was also done.

The reason for a yogi to experience movements and postures of the initial state in the state of samadhi after emergence of Ritambhara-Pragya is as follows. The chitta of a yogi possesses only the samskaras of externalisation of mind (associated with Rajoguna and Tamoguna) before the practice of yoga. When a yogi practises, then samskaras of experiences that he has during the period of practice also get imprinted on his chitta. These samskaras (samskaras of the experiences of practice of yoga) are more potent than those of externalisation of mind because the Pragya of samadhi (Knowledge) is purer than the Pragya of externalisation of mind. In this purity, the experiences of the ordinary and special forms of a substance are gained. The more the experiences of *tattva* (of the special form) are attained by the yogi, the more do his samskaras (of Pragya) become dominant. In the predominance of these samskaras, samadhi-Pragya emanates again. Samskaras arising out of this samadhi-Pragya keep removing or start suppressing the samskaras and desires of externalisation of mind. When the samskaras of externalisation of mind begin to be suppressed, then vrittis arising out of those samskaras also get suppressed. Samadhi arises on the inhibition of these vrittis. With the emergence of this samadhi, samadhi-Pragya emanates. Then the same sequence keeps going on— samadhi-Pragya, the samskaras of samadhi from samadhi-Pragya; with the beginning of this type of cycle, samskaras of the yogi's initial state appear. Due to these initial state samskaras, activities of the state of samadhi begin to take place and then Nirvichara Samadhi takes place. Ritambhara-Pragya appears from Nirvichara Samadhi which leads to the emergence of samskaras of restraint. Samskaras of restraint lead to excellence of Ritambhara-Pragya. This Pragya again leads to the pre-eminence of the

samskaras of restraint. With this type of cycle, the samskaras of restraint become powerful and completely restrain the samskaras of externalisation.

Ritambhara-Pragya is attained through samadhi on the destruction of the sheath of impurities of Rajoguna and Tamoguna in the yogi's chitta. Then from that Pragya, supreme Knowledge emanates according to practice. With this, the faults of the Nature start becoming evident to the yogi or he becomes aware of imperfections of the Nature. When he understands the flaws of Nature, Para-Vairagya emanates in him. By this Para-Vairagya, Nirbija Samadhi begins for him.

Vivek-Khyati

When a yogi attains the highest state of Nirvichara samadhi, then upon getting proficiency in samadhi, Ritambhara-Pragya arises. On the emergence of Pragya, Vivek-khyati is attained after direct perception of the special form of objects. Vivek-khyati means the knowledge of dissimilarity, i.e. that of dissimilarity of Atman and chitta is called Vivek-khyati. The delusion of the oneness of Atman and chitta is said to be *asmita*. With the emergence of Vivek-khyati, a yogi comes to know that body, senses, manas, buddhi and chitta are different from him and he is conscious Atman. When the yogi attains the state of Vivek-khyati, the chitta appears clearly as inert to him distinct from himself. Also, the chitta also seems to be oriented upward towards Kaivalya.

Afflictive karmashayas situated on the yogi's chitta begin getting destroyed with the emergence of Vivek-khyati, because tribulations due to *asmita* start getting destroyed which were present till then. Avidya, along with all its other associates, begin to become like a roasted seed according to practice. In this avidya, Tamoguna, which was just nominal, serves to keep the vritti of this Vivek-khyati steady, i.e., Tamoguna becomes a helpmate of Sattvaguna now. Vivek-khyati is just a sattvic vritti (of chitta) in the highest state of Nirvichara samadhi. The vision of conscious Atman in this state (in Vivek-khyati) is not the real form of Atman, as this form (of Atman) has been shown by Vivek-khyati. Vivek-khyati itself is a powerful sattvic vritti; therefore, this Self-realisation can't be said to be actual, rather of just a sattvic vritti. Just as the face seen in a mirror is not the actual face, in the same way, this Self-realisation is not real. In order to attain higher state, attachment from this vritti in the form of Vivek-khyati will also have to be done away with.

The knowledge that the yogi obtains through Vivek-khyati that I am neither body, nor senses, nor mind nor even chitta is also gained through sermons, discourse,

reading scriptures and conjectures. However, one cannot get rid of avidya through this knowledge, because samskaras of false knowledge remain present in his chitta. Due to this reason, vrittis associated with Rajoguna and Tamoguna always keep emanating in his chitta. But when one attains discriminatory knowledge (Vivek-khyati), which is the opponent of avidya and *asmita*, by the practice of samadhi, then the sheath (impurities) of Rajoguna and Tamoguna gets destroyed upon the cessation of avidya. Due to the extinction of impurities of Rajoguna and Tamoguna as well as through persistent practice, the flow of discretion becomes pure and clean. Avidya becomes incapable of germinating bondage on becoming like a roasted seed.

When a yogi attains knowledge about the dissimilarity of Atman and chitta through Vivek-khyati, then the earlier feeling within him 'Who am I' ceases, because at that time he sees all transformations in the chitta itself. Then he starts seeing himself separate from the chitta as conscious, unchangeable and epitome of knowledge. The flow of his chitta which was going towards worldly objects through the path of ignorance till then, starts going towards Kaivalya through the path of Knowledge. Sometimes, vrittis of Rajoguna begin to arise in the flow of this path of Knowledge, due to which the yogi starts feeling sorrowful. This is because as long as the knowledge of dissimilarity of Atman and chitta prevails strongly in the yogi's chitta, his inclination is towards Kaivalya; but when this knowledge becomes lax, then vrittis of externalisation of mind start appearing in his chitta causing him to feel happiness and sorrow. In such a state, he should understand that his state of Vivek-khyati is not yet matured, because when a stream of Vivek-khyati flows uninterruptedly on the maturity of this state through practice of yoga, then this continual flow is called Dharmamegha Samadhi. I have already written about this samadhi. Its culmination is Para-Vairagya through which Nirbija Samadhi takes place. Vivek-khyati can be called

as a state between Sabija Samadhi and Nirbija Samadhi, because this is the limit of human endeavour.

The knowledge of dissimilarity of Atman and chitta is not like that of worldly subjects; instead, it is extraordinarily distinct from this. Although it is indescribable, I have still written about this state in my experiences. This state cannot be attained by every yogi; very few yogis reach it. I am writing out of my personal practice that Mantra Yoga is very beneficial in attaining this state. I have done a lot of recitation of mantras. Whenever I got time after samadhi, I used to start chanting mantra. A practitioner should not think that his path is not that of Mantra Yoga, so why he should practise it. My suggestion is that if early success is desired, then the practitioner should definitely take assistance from recitation of mantras. However, method of recitation should be correct; only then it fructifies. Impurities and veils situated on chitta begin to be destroyed by chanting of mantras, hence this practice is helpful in the purification of chitta.

Till the emergence of Vivek-khyati, Atman appears to be having the shape of the chitta. But in Nirbija-samadhi, chitta assumes the shape of Atman. The state of persistent flow of Vivek-khyati is called jivanmukta state. Upon the destruction of the sheath of impurities of Rajoguna and Tamoguna by means of immaculate Vivek-khyati, when the cognizance of worldly matters doesn't arise, extremely high-class Pragma of the following type arises:

1. Everything that was to be known has been known, i.e., the world composed of three gunas is beset with transformations, sorrows and (three types of) torments.
2. Whatever was to be removed has been removed, i.e., the delusion of conjugation of Atman and chitta which was present has been done away with.
3. Everything that was worth knowing has been perceived directly. Now, nothing is remnant worth realising.

4. Whatever was to be attained has been accomplished, i.e., the immaculate Vivek-khyati as the means of moksha has been attained. This state is the limit of the demeanour of chitta.
5. The chitta has completed its task of indulgence and liberation; now it has no more any authority left.
6. The gunas that make up the chitta, after having accomplished the purpose of their indulgence and liberation, are orienting to get merged in their root cause; they have no purpose leftover now.
7. Being beyond the guṇas, *jivatma* is getting situated in its Godly nature.

In the thirteenth chapter of the Gita, Lord Krishna says to Arjuna, “In this way, the men who know the difference of Nature and Atman and the means to be free from the Nature including its deformations by the eyes of Knowledge (Vivek-khyati), those saintly persons reach Para-Brahman.”

Para-Vairagya

By means of the Knowledge originated from Ritambhara-Pragya, dispassion from worldly objects arises, which results in the absence of aberrations in the measures for getting situated in the Self. The samskaras of Knowledge arising from Ritambhara-Pragya obstruct other vision-generated samskaras. One should practise oblivion of all the vrittis of chitta by the samskaras of this Pragya. By practising continually in this manner, vision disappears completely, due to which chitta's vrittis automatically start getting inhibited, i.e., the external transformation of chitta is halted or the knowledge of the faults of Nature is attained. When yogi attains the knowledge of the flaws of Nature, his attachment towards Nature ends completely. Due to that, Para-Vairagya emanates in the yogi.

Dispassion does not mean abandoning anything, because there can be many reasons for relinquishing a particular object. A diseased person becomes disinterested in enjoyments due to the disease or he may have to refrain from certain things for treatment of the disease. This cannot be termed as dispassion from that object. Sometimes, an object may be discarded when it is not obtained or due to someone else's request. Renunciation of such items cannot be called dispassion towards those objects, because the craving for such objects remains within in subtle form even if one has not physically consumed such things or may have remained away from those things. However, the renunciation of objects through Knowledge understanding them to be the source of extreme misery and bondage is true dispassion. Enjoying worldly objects can never bring peace; instead, the more would the objects be enjoyed, the more the lust for them would flare-up. Understand the same in this way— just as the fire assumes excessively blustering form on pouring ghee into it, same is the case of the lust of enjoyment. That is why lust acquires blustering form on enjoying worldly objects. Over here, the words of the great saint Bhartrhari may be remembered, “**We did not enjoy**

the pleasures, rather pleasures enjoyed us; time has not passed, we ourselves have passed away; craving has not become outworn, we only became old.”

When any person gives up any object, then that person would undeniably be having a subtle desire to acquire that object. It happens because he has had previously enjoyed such objects, due to which its samskaras remain situated in the chitta leading to the desire to attain that object. Due to this, a person contemplates about that object time and again. At that time, he should fix his mind in some other activity so that mind may ponder for its own welfare. If the mind happens to contemplate more about that subject, then he should remind the mind about their disadvantages, so that it changes its course on its own. This kind of practice would surely start being fruitful gradually. This practice should be continued as long as perversions such as attachment etc. are not removed from the chitta even in the subtle form. When mind remains untended even in the presence of physical and divine objects, i.e., when one understands that these objects are subjugated to him but not vice versa, it should then be understood that dispassion has arisen now. Another name of this knowledge is Aparā-Vairāgya; *Sabīja Samādhi*²⁷ takes place upon the attainment of this Aparā-Vairāgya. Its highest ground is Vivek-khyati, through which one attains Knowledge of the dissimilarity between Atman and chitta. Withdrawal of attachment even from this vritti of Vivek-khyati is known as Para-Vairāgya.

In this Aparā-Vairāgya, the craving ceases in physical and subtle subjects, because attraction towards them ceases on knowing about their faults; then the yogi becomes disinterested towards those subjects. When the yogi becomes disenchanted in all kinds of objects, the chitta begins to get concentrated in the state of samādhi. When the practice of concentration in the chitta gets matured, then the knowledge of the dissimilarity between Atman and chitta begins to be

²⁷ **Sabīja Samādhi:** In this form of *samādhi*, the seed of the world remains present.

attained in that highest state, i.e., Vivek-khyati is attained. As the practice increases in the Knowledge of dissimilarity of Atman and chitta, purity of the chitta also increases correspondingly. On achieving the state of profuse purity, one starts understanding that Vivek-khyati is also a sattvic vritti of the chitta. With further increase in practice, detachment starts occurring even from Vivek-khyati. This detachment is called Para-Vairagya. No affliction of any kind remains leftover in the chitta of yogi on the emergence of this Para-Vairagya. Such a yogi is said to be in the jivanmukta state because the cycle of world (comprising birth, aging and death) has become shattered for him. Now he no longer needs to take birth in the world. He gets into Nirbija Samadhi through Para-Vairagya.

When Para-Vairagya emanates in the chitta of a yogi, at that time stream of Vivek-khyati starts flowing ceaselessly in his chitta. The same is also called Dharmamegha Samadhi and the highest limit of Knowledge is Para-Vairagya itself. The fruit of this Para-Vairagya is Nirbija Samadhi. In other words, Nirbija Samadhi takes place only after the inhibition of this vritti of Knowledge. To be free of all cravings as far as the transformations of all three gunas are concerned is verily Para-Vairagya.

I am writing a few words for those yogis who are practising incessantly in this state. Those practitioners should well remember that they will surely have to suffer humiliation and hardships from the society a little before when the state of Para-Vairagya is about to be attained. It is better if the practitioner renounces all his possessions, otherwise he would lose control over all things. If he does not abandon worldly objects even then, he would not attain the state of Para-Vairagya. It would be better if all the physical objects are given up beforehand. Even if a little bit of craving towards those abandoned objects is left after renouncing them in the yogi's chitta, he should not worry about it. Gradually, the subtle desire would vanish through persistent practice. This state is painful for

those yogis who own any physical object. It is inappropriate for a yogi who had renounced all things to start enjoying luxuries in a comfortable hermitage. It is not befitting for them, because I have seen monks enjoying luxuries in many hermitages, but they are not true pleasures. The yogis who indulge in pleasures cannot attain the state of Para-Vairagya under any circumstances.

It is better for a yogi who is about to achieve the state of Para-Vairagya not to aspire to stay in hermitage etc. because the condition of most of the hermitages nowadays is such that it would not be conducive for a yogi who has attained this state. It is better for him to live in solitude. He may arrange for his food himself or beg for it. This state is harrowing for the yogi. The whole society may be opposed to him; there may even be a hindrance in acquiring food. In such a state, the yogi should not feel any kind of grief due to the behaviour of society; instead, he should be compassionate towards such people who humiliate him or put up some sort of obstacles. They are worthy of mercy because by doing so, they are destroying samskaras situated in the chitta of the practitioner. The yogi would have to destroy troublesome karmashayas that remain leftover in the chitta by enduring them in some form or the other. Therefore, he should think that the subtle samskaras left in his chitta are being annihilated. This state would continue until he attains Nirbija Samadhi. When the yogi restrains all the samskaras of externalisation of mind, then he wouldn't have to endure afflictions and even if troubles come, he would not feel that he is suffering. An ordinary person looking outwardly may think that the yogi is suffering miseries, but hardships do not affect that yogi.

Revered sage Vyās has explained about the practice and dispassion very allegorically. Chitta is a river in which stream of vrittis flows. It has two streams: one flows towards the ocean of world and the other flows towards the ocean of welfare. The stream of the vrittis of those who have done acts of enjoyment etc. in their last birth merges into the ocean of world flowing through the path of

ignorance due to such samskaras. Whereas, the stream of their vrittis of those who have carried out deeds for Kaivalya merges into the ocean of welfare by flowing through the path of discretion due to related samskaras. The first stream of worldly people usually remains open right from the birth itself, whereas the second stream is opened up only by the scriptures, guru, teachers, and contemplation of God. In order to stop the first stream, embankment of stoicism is set up at the source of worldly enjoyments. And by digging up deeply the path of second stream with a shovel of practice, the entire flow of vrittis is put into the source of discretion, then that entire flow merges into the ocean of welfare with a high speed. For this reason, the practice as well as dispassion together are the means of restraining vrittis of the chitta. Just as a bird cannot fly in the sky without both the wings, likewise, all the vrittis cannot be restrained by practice or dispassion alone. Therefore, a combination of both practice and dispassion is imperative.

Tattvagyan

This sequence of world is unfair and unending. A jiva bound in it remains associated with the delusion of bodily identification. Therefore, the path to attain Brahman cannot be found without Knowledge. Those who abandon their worldly thinking on discerning the futility and miserability of this world attain Brahman by being liberated from the worldly bondages. Discerning men cross over this ocean of world by riding on the boat of Knowledge. This remedy of Knowledge which facilitates liberation from the ocean of world encompasses eternal discretion and dispassion etc. Without proficiency in this Knowledge, these worldly sorrows and fears full of infinitude aberrations continue to torment the mind till eternity. The capability of tattvagyanis or great souls to endure sufferings comes only on the strength of Knowledge. They cannot endure miseries in any way other than through the means of Knowledge. The anxieties of grief besiege ignorant people from one place to another and continue to torment them from time to time. But sorrows or mental afflictions cannot affect a *gyānī* person who has attained Knowledge and has got direct perception of the substance of Brahman thoroughly. Therefore, to achieve tattvagyan, a wise person should approach a real knower of the Self, and humbly pray him to show the path to attain the true Knowledge of Self-realisation. He should endeavour to earnestly imbibe the words of that knower of Self who is proficient in elucidating and having a pure chitta. But fundamental questions relating to intrinsic Truth should not be asked from a person who is not the knower of Self, because his words are not worth imbibing. A person who does not follow the preachings of a tattvagyani and vindicated proficient speaker would be called ignorant and stupid. Thus, the decision of asking questions should be made only by first judging the knowledge of the speaker through his activities. Tattvagyanis should preach tattvagyan only to the one whose intellect is capable enough and who is not

condemnable. The person who is associated with animosity alone should not preached tattvagyan at all.

Knowledge is the only means for moksha or release from the worldly bondage. Liberation from the bondage of world cannot be attained through troublesome deeds associated with desires. Selfish actions devoid of Knowledge are of no avail for moksha, because only knowledge is useful to steer clear of the illusion of serpent in a rope. The elimination of that illusion is possible through Knowledge only and not by any other action. Being steadfast in the practice of yoga is the only means for the attainment of Knowledge of Brahman. The sufferings of a jiva get relieved by such tattvagyan and jivanmukta state is achieved. True Knowledge of Brahman is attained through discretion developed by one's endeavours.

Saguna Brahman or Ishvara always remains situated in the cave of heart of the body and is all-pervasive. The same indeed is Shiva and Lord Hari. The knot of the heart of a devoted seeker gets opened upon the direct perception of Supreme Brahman God who is the root cause as well as the consequence (the manifested world). This knot is of conscious and unconscious. Upon its unfoldment, all doubts disappear or become shattered, and nothing auspicious or inauspicious remains left to be done. The illusion of this world has arisen in Brahman. The true nature of Brahman becomes known only when there is steadfastness in the knowledge of extreme lack of this illusion. There is no other means except the absolute lack of vision. When there is determination of utter lack of existence of this visible world situated as it is, what remains remnant is indeed direct perception of the same *paramārtha* object. Until the extreme lack of existence of vision or falsehood is proved, no one can ever know that Supreme substance Brahman. A non-existent substance never has any entity, and there is never absence of real matter. An object which is entirely non-existent by its very nature, what is the problem in discarding the same considering it to be an illusion? This

world is imagined in Brahman only; thus, it is Brahman alike only. It has undoubtedly no other existence. Just as ornaments of gold such as bracelets etc. have no existence other independent of gold, likewise the world imagined in Brahman is proved to be non-existent from the view-point of Brahman.

Only immaculate, pure and omnipresent Brahman is always present everywhere. Being omnipotent, Brahman Himself assumes whatever form it wants. When the light of Knowledge spreads, darkness of ignorance is no longer known, i.e. its presence vanishes. In the same way, the all-capable *jīva* Atman, which is a part of Superconscious which can never be divided, is indeed Brahman. The consciousness which is even subtler than the sky and spread all-around, firstly sees ahamkara by its very nature. Just as the water itself appears as a bubbles, waves etc., in the same way, when the soul goes into itself, then the conscious power of that conscious Atman gets the vision of that subtle ahamkara, which sequentially attains grossness to eventually assume the shape of the Universe. The wonderful power of Chetan-Tattva which creates the Universe in itself, has been named as world. The visible ahamkara composed of the *bhutas* is nothing but imagination of consciousness itself. In this way, the imagination of the world containing *tanmātrās* etc. is subservient to the ahamkara. Thus, ahamkara and the world are of forms of consciousness only, then wherefrom does the question of dualism and non-dualism arise in that consciousness? The entire world formed from the resolve of the mind is void only. The visible gross world which forms the substratum of senses and their presiding deities is also void only, because both are forms of consciousness itself and hence not different from it. Something which is formed from something is never different from it in essence. For example, the same may be observed in the waves, which are formed from water. Similarly, the nature of the world, which gets its liveliness from the invisible, beyond name and form, and all-pervasive power of Conscious, is no different from it, which is nothing but an extension of Chetan-Tattva Itself. That is, the

pulsations in varying shapes of the Chetan-Tattva itself have been called the world. Thus, this world is not different from the power of Chetan-Tattva or conscious Atman. The world should be considered to be no different from the consciousness of the conscious Atman, because that consciousness is not separate from the world. If *Chetan* is deemed to be devoid of the worldly perception, then chitta would no longer remain as chitta, i.e. the *Chetan* cannot be called *Chetan*. Thus, there is merely a perceptible difference between the Chetan-Tattva and the world; in fact, there is no distinction.

For a person who has already obtained knowledge of objects worth-knowing and the trueness of any worldly substance no longer exists in the mind of such distinctive knowledgeable person, who has already attained tattvagyan, how can he have an illusion of the world? Just as the illusion of snake in a rope disappears on knowing that it is a rope and the same illusion does not arise again, likewise, how can the existence of the world sustain on attaining complete knowledge of the unreality of the worldly illusion? The ego and the actuality of the world are mere futile words in the intellect of a tattvagyani whose heart is pure, serene and very pervasive. It is not real, but just for the sake of behaviour only. The one in whose chitta Knowledge has not arisen yet, who is not firmly positioned in Godliness, and who suffers from infatuation, for him this world seems to be true even though it is untrue. Just as the death of a close relative in a dream causes sorrow and mourning to the dreamer, similarly for those men whose intellect is sheathed with infatuation, this world is always associated with grief and sorrow. This delusionary world fascinates the jiva. All the objects are present everywhere inside and outside the body. The vritti of Knowledge witnesses everything in the same manner as it knows about it. Likewise, everything is situated in God in the form of *Chetan* sky and the same God experiences it.

This entire world is Brahman only, then how can the body etc. imagined to exist in such a state? In fact, all whatever is visible, that is nothing but Brahman, which

is an epitome of bliss. Disbelief in truth and manifestation of untruth occur soon in the vision of an ignorant person. But a person who has done away with the illusion of snake emanated in a rope, could he ever have the delusion of snake in the rope again? That is, he can never have. Similarly, those who consider the mortal gross body associated with birth and death as themselves, such ignorant men experience the untrue creation as real till eternity. But, considering the gross body as self is merely illusionary for the one who has attained the real Knowledge of the Self, because he has known the true nature of the world and his illusion towards it has got destroyed. Its existence no longer remains once the illusion disappears. In fact, its entity was not there, it was just ignorance that has now ended. Along with ignorance, the illusion has also ceased to exist.

All the substances that arise in the dream state or from the imagination of mind get absorbed in the chitta's vritti, just like all the actions finally disappear into thin air. The vrittis of chitta themselves appear as various objects just like in dream. When the same do not manifest, they become unreal similar to dreams. Just as the wind and its movement are not distinct, likewise, there is no difference between the chitta's vrittis and objects that appear in dreams. The apparent difference between them is nothing but ignorance. The same has been termed as the world, and the same is false knowledge of the world. Just as unreal objects appear real in dreams, likewise the unreal world seems real in the creation. Thus, just as the dream is unreal, similarly, the world is also untrue. There is absolutely no doubt about it. Just as the objects seen in the dream disappear immediately upon waking, in the same way, when tattvagyan is attained, this physical world becomes non-existent slowly with practice. The creation seen in the dream state as well as the awakened state is an illusion only, because its vision is out of ignorance, which is just an illusory form of the world that due to Maya. All the various cognitions of the dream are meaningless only. All the visible experiences of this illusionary world would have entered into the subtle body of a person who

has the witnessed it by the time of his deathbed, but still appear to be visible at that time, even though they are indeed only inside the mind.

When a practitioner gets undoubted conviction of identity with the non-dual Brahman, the sublime and doubtless science of the Self gets illuminated. If someone asks why the body of the tattvagyanis remains sustained here even after the illumination of science of the Self, the answer would be that all this is due to the effect of *prārabdha* or destiny which is a power of pure conscious God. By taking all the substances under its control, the same destiny is situated as an orderly system of the world in the past, present and future times. Destiny itself decides future events such as what should be the nature of any object, who would be able to enjoy, what and how should something happen through someone. This destiny itself comprises of all the substances or the whole world including time and activities etc. The existence of self-efforts is evident from this destiny only, and on the other hand, the destiny is known by personal efforts only. As long as the world is there, the existence of the destiny as well as individual endeavours are mutually inseparably situated. A person should build up destiny as well as do his efforts from his vigour. A wise person should never abandon his endeavours thinking that whatever is destined would definitely have to be endured, because destiny is formed from efforts only, i.e., actions done in earlier births take the form of destiny to regulate how a living being should be in the present life. The person who keeps sitting idly relying on destiny would become void and indolent. Such a person can never be happy. Do not think that where the effort of his prana would go. If a practitioner has attained moksha by restraining the vrittis which give peace to the chitta in Nirvikalpa Samadhi, then that too is the fruit of his *purushārtha*. The fruit is not received without self-efforts. Being in readiness to do self-efforts is the best means and the highest benedictory fruit is moksha, after which nothing remains to be done. The endurance of destiny by tattvagyanis is without sorrows. And if such endurance of destiny, which is free of sorrows gets

stabilised in the light of Brahman, then it should certainly be understood that he has attained the Supremely pure Brahman. The same is called the highest state.

On knowing the highest, dualism no longer remains, and all the imaginations get calmed down at that time. Then only the Supreme substance, which is an epitome of peace, is left over. The ignorant men who have not got knowledge about *tattva* dispute the issue of non-dualism through arguments arising out of their options. Debate and dualism no longer remain upon the attainment of *tattvagyan*. Without dualism, the existence of the speaker and what is spoken does not remain, but dualism is not possible in any way. Therefore, only God, epitome of calmness, exist in essence. The chitta itself has attained the world on its continual downfall. Just as there is no oil in sand, in the same way, there is no existence of the body etc. in Brahman. This chitta itself comprising of attachment, malice, *āvidya* and ignorance is the world. When one gets rid of the blemishes of ignorance etc., only then one is able to be liberated from bondage of this world of life and death. The chitta in the form of sky imbibes the entire vision of the imagination of realms within itself.

Atman of all jivas has attained the three states, viz. waking, dreaming and deep sleep by its resolve. The body is not the cause of these states. In this way, all the three states have manifested in Atman only; i.e., Atman is expressing itself in the jiva form. There is no evolution of body in it, just like water itself is there in the form of waves etc. From the standpoint of principle, there is no separate existence of the waves etc. in water; likewise, jiva itself is there in different states such as awakened etc. When such thoughts become firm, the firmness of being of the body etc. separate from the jiva is no longer remnant. A *tattvagyani* person recluses from the world by attaining supreme position through Knowledge. But the ignorant jiva keeps getting indulged in the world. The ignorant jiva, devoid of the true Knowledge of Self and associated with the delusion of considering body as Self, remains entangled towards the world. Being beyond comparison,

unchanging, unique and unattached, Brahman is actually not the cause of anyone. However, it is the root cause due to being the substratum of the whole world. In reality, there is virtually no possibility of cause and means etc. in that matchless Brahman. Thus, this world which appears in Brahman without any reason is an illusion only. Therefore, it is appropriate to contemplate only on the true reality Brahman; what is the advantage of thinking about the useless visible Universe? A seed is seen to be renouncing its form and getting transformed sequentially into the shape of fruit through becoming sprout etc. But there is no such type of activity in Brahman. Without renouncing Its form, Brahman is the root cause of the illusionary world as the basis.

Over here, there is neither bondage nor even moksha, nor absence of bondage, nor any existence of bondage. Only Maya has emanated in the form of this delusion. This whole existence, devoid of the states of bondage and moksha as well as of the dual and non-dual, is blissful Brahman only. This world is a form of Brahman only. For those people who do not have such knowledge, this visible world is only of a form of suffering. For the one who has attained tattvagyan, this visible world is a means to get moksha. Just as one feels neither pleasure nor sorrow while meeting and parting with any friend towards whom there is no affection, likewise, a person does not feel happiness or grief due to existence or separation from this gross body when the true Knowledge of Brahman is attained. Jiva, the master of chitta, becomes omnipresent and overlord of all when the chitta becomes calm and free of lust.

The visible actions or duties done by tattvagyanis is actually unreal because there is no sense of doership in them. However, the actions of ignorant people are not untrue because of doership in it. This is the only difference between a tattvagyani and an ignorant. Let us first of all understand what is termed as duty. The determination of the vritti of the mind situated in the chitta that a particular object is worth acquiring, is itself called lust. The same lust has been called by the word

‘duty’ because efforts are made according to lust only and the fruit is borne according to the effort itself. Thus, one gets fruits according to efforts; this alone is the principle. It is said that whether or not a person performs actions, but he experiences everywhere according to the lust in his heart. Therefore, the person who has not attained tattvagyan has the feeling of doership whether he performs actions or not within him due to presence of desires. On the contrary, a person who has attained tattvagyan does not have doership whether he does anything or not, because he is absolutely void of desires. The lust of tattvagyan gets wilted; so, he does not desire the fruits even while performing actions. His intellect is devoid of the pride of doership and attachment, so he merely makes efforts without getting attached. Whatever fruit he gets according to destiny, he perceives all that fruit of deed as ‘This is Brahman’. One whose mind is immersed in attachment; he is considered as a doer even without performing any action. Whatever mind does, the same is considered to have been done. Whatever mind does not do, that is observed not to have been done. Thus, mind is the doer, not the body. When all subjects and different kinds of chitta’s vrittis are full of desires, then that jiva itself is said to be desirous. But, those who are knowers of tattvagyan, when their mind becomes extremely calm like melting of a snowflake in the severe sunlight, they get situated in Brahman after attaining *Turīyāvasthā*.

Tattvagyanis never mourn even on losing wife and wealth. Is it appropriate to continue to feel happy on being blessed with son etc. coupled with *avidyā* and getting aggrieved on his loss? In other words, it is definitely inappropriate. There is no point of flaunting in happiness upon getting wife and increase of wealth; rather one should feel sad considering them as an obstacle in the path of blessedness. It is absolutely not proper to be entangled. Who can remain happy when there is an increase in fascination in the world? With the increase of pleasures, a foolish person develops passion; but a person having discretionary mind becomes dispassionate with their increase. While dealing in the world, any

object which seems perishable should be ignored, and whatever is obtained in a fair manner should be used judiciously. Never desiring unattained pleasures and utilising the already obtained enjoyments, these are the symptoms of realised soul. Tattvagyan men do not become sad even if their everything gets destroyed. Also, they do not get attracted even if given the temptation of heaven. Such men are those who are without desires and behave without attachment. By taking the support of the chariot of the body, they move around without attachment being of the nature similar to God.

A tattvagyan jivanmukta person remains situated in ever-present God even if a wind that destroys everything blows or the fire of holocaust gets ignited, i.e., he is not the slightest agitated even if everything gets destroyed. Whether all the living beings of the world remain alive or die, whether they get diminished or multiplied, a tattvagyan is never perturbed. God is neither destroyed when this body is destroyed, nor does He grow as this body grows and nor even does He move when this body does any action. A person who has attained tattvagyan has no resolves in his heart of doing or renouncing anything. Even while carrying out all the activities in this world, tattvagyan persons do not do anything and always remain situated as non-doer only while performing any action. In this way, when the feeling of being the doer and enjoyer subsides, only peace remains. When this peace becomes firm, it is then called moksha. Those whose chitta remains engrossed in God alone, such tattvagyanis neither feel happy on getting pleasurable objects of the world nor do they become distraught on getting undesirable sufferings, i.e., their mental state remains consistent in happiness as well as sorrow. A person continues to experience various kinds of pleasure and misery in his life due to the emergence of disasters of ego and lust. However, once that ego becomes completely impassive, equanimity is obtained in the chitta. Due to being free of mine-ness and egoism, he always remains equanimous while performing or not executing actions. He has nothing to do with either doing or

not doing anything. That is why origination of the desires ceases in the mind of a tattvagyani jivanmukta person.

The men of Knowledge, who know the essence of Brahman, call the sharp and immovable transcendental Pragya (*Ritambhara-Pragya*) itself as samadhi. It is always concentrated, everlastingly contented, recipient of Truth, undulating, void of ego, disconnected from dualities such as pleasure and sorrow etc. and is equipped with stability. When the mind gets immensely connected with tattvagian forever, then samadhi of a tattvagyani person stays incessantly without any interruption. Pragya of the tattvagyani never gets diverted from the true vision of the essence of Brahman throughout the life; rather, it always remains full of true Knowledge of Brahman. The scientific vision of tattvagyani does not get separated from the knowledge of the true nature of Brahman even for a moment; rather, it always remains the same only. Just as time does not forget the speed of its constituents such as seconds etc., in the same way, the mind of tattvagyani person never forgets his Self, which is indeed identical with Brahman. His intellect continues to contemplate Brahman ceaselessly, i.e., he always continues to meditate on Brahman. Just as a talented person can't be talentless in this world; likewise, a tattvagyani person can never become lacking of the Knowledge of Brahman; he always remains full of the Knowledge of Brahman. This world originated from Brahman gets stability by indiscretion. With the True Knowledge of Brahman, it certainly becomes of tranquil form, because the lack of True Knowledge of Brahman itself is the reason for existence of the world and only the real Knowledge is the cause for cessation of this world. True Knowledge of the essence of Brahman leads to dissipation of ignorance and destruction of lust, due to which the Supreme position, devoid of grief, is attained.

There is nothing that is duty or non-duty remains left for a tattvagyani. So, every person should apply himself to practice sooner than later for the attainment of Knowledge of Brahman. What is the benefit of sitting idly without attempting to

receive the Knowledge of Brahman? One should not consider the gross body as Self. This body keeps remaining active by *prāṇa* just like an instrument. A body without the *prāṇa* is said to be inactive or dead. Conscious soul is purer and unmanifest even more than the sky. The existence of Brahman, an epitome of Truth, is the cause for the existence of conscious soul. Without soul, both *prāṇa* and body get destroyed. Jiva becomes equivalent to Brahman on getting rid of perversions through the Knowledge of Brahman. Param-Shiva *Para*-Brahman God is the power of all, the only creator of entire Knowledge, and the One who energizes everyone. He is also the root cause of everyone, Lord of all the gods, and is the ultimate limit of all known substances. After the direct perception of this God, the destroyer of grief and fear, a person does not take rebirth in the world, just like a roasted seed never sprouts again. Upon knowing God in essence, it makes one fearless of all living beings. The indweller of all substances, to be known only by direct experience, the one and only supremely pure, lucent, supremely conscious God is called as the supreme God Param-Shiva by those having Knowledge of Brahman. This supreme God Param-Shiva is the cause of all causes, but in reality, there is no cause of Him. He is the one who provides existence to all feelings through His power, but He is not a matter of emotion Himself. He is supremely pure and unborn. He is an illuminator of all the visual objects, the supreme basis of the visible world, subtlest of the subtle. Being devoid of the ego of doership, this God creates even without doing anything and does nothing even while doing the great work of emancipation of the world.

If it is asked which one is superior between knowledge and action, then knowledge alone would be said to be loftier, because Knowledge leads to Kaivalya and direct experience of God. For those who have not attained Knowledge, action is the best. All the actions of the ignorant are fruit-bearing, i.e. they provide fruits such as birth, age and death, because the fruits are reaped due to passions situated in the karmas. However, all the actions of those who have

attained Knowledge are not fruit-bearing, because such actions do not provide the fruits of birth, age and death. The reason for this is that their passions have got perished. On the dilapidation of desires, the fruits of karmas are destroyed. Actually, lust is not an action object. Just as there is appearance of water in the desert due to illusion, likewise, desire is generated in the ignorant as an untrue form taking the form of egoism etc. Just as a wise person does not get deluded by appearance of water in the desert, passion does not emerge at all in the mind of the one whose ignorance has been destroyed by contemplating that everything is Brahman only. By completely abandoning passion from within, a jiva becomes free of birth, age, death and rebirth and attains moksha.

As long as there is a gross body, it continues to experience favourable and adverse conditions. But when the chitta attains the state of equanimity through the practice of yoga, the same (jiva) becomes devoid of sorrows received by the favourable and unfavourable situations of the gross body. As long as the terminal physical body of the tattvagyan jivanmukta men does not collapse (die), they continue to spend their time according to divine rules with the equanimity of chitta and actions of hands and feet etc.

When ego etc. perversions become completely impassive upon the attainment of real Knowledge of the true form of the conscious Brahman, then the whole visible world appears to be getting dissolved, just like a lamp gets extinguished upon the exhaustion of oil, otherwise it does not so happen. The troubles of the world cease to exist for such a person. Renunciation of actions is not called sacrifice. When no kind of awareness of the world remains, then there is only the imperishable conscious Atman without perversions such as ego etc. In this way, what remains leftover after the absolute lack of ego, possessiveness etc. is the same calm and Knowledge alike God. The jiva, having egotism, becomes calm without any hindrance just by giving up ego. The one who is conquering or has conquered his inner mentality alone is deserving of discretion because he has made his life

successful through self-efforts. Whatever substances are there in the world, the seedling of all those is ego only. Therefore, when egotism is destroyed by Knowledge, roots of the tree of the world are automatically uprooted. Because of ego, the mirror of Atman gets covered with impurity, but when the egotism calms down, it begins getting illuminated in a pure and clean form. The feeling of 'I', void of egoism, becomes one with Brahman by merging into God.

Because of becoming completely devoted towards Brahman, a jivanmukta tattvagyan does not feel destined happiness and sorrow etc. as the fruits of past actions, inert worldly substances and even the chitta. After having known the true nature of Brahman in essence, the practitioner whose entire conduct is befitting that of a tattvagyan and whose chitta has become free of all the desires is termed as tattvagyan. Being contented with the attainment of Brahman, he naturally remains supremely calm, and through his behaviour or activities, wise men experience inner peace. When this jiva experiences the inanimate ego and gross body etc. different from himself, then he instantly establishes identification with that and starts believing that as his self. This is his befalling into bondage. When this jiva, who is becoming unconscious by falling into sleep of ignorance, gets awakened, then he attains Brahman Itself on being charged with Godly nectar. When a person attains tattvagyan, then awareness of the visual world is not felt even though it exists, because he continues to have cognition only of the conscious Brahman everywhere. Due to the lack of awareness of the visible world, his activities are not actions in reality. Tattvagyan never gets bound by the pride of the visible world. Therefore, they remain free of the bondage of worldly actions. Even while carrying out all activities in order for the sustenance of his life, he does not get indulged in the visual delusion due to being engrossed in the contemplation of Brahman. A tattvagyan is an emperor of emperors. Owing to destiny, he covers his body when someone gives him clothes, he eats when offers him meal, he sleeps wherever he likes to. In spite of being void from

within, he is a perfect being. His mind is filled with Brahman. In all their actions relating to creation and destruction, there is no other difference between a tattvagyani and an ignorant person except for the voidance of passion, i.e. the actions of a tattvagyani are without any desires, whereas those of an ignorant are associated with desires. This whole world is annihilated during the holocaust and it originates at the time of the creation; that is why it is unreal. But the One who never perishes nor even ever originates, that is the conscious Brahman, the epitome of Brahman.

A person, who carries out actions with a calm and generous attitude being always engrossed in the ecstasy of Brahman by introverting his senses through practice, is free of the vice of doership. He who remains seated and situated in the cave of heart, i.e., in the heart sky by being devoid of all the resolves and dilemmas, he is verily God Himself that roams around in his own Self, because there remains a complete absence of external and internal subjects. He is beyond all imaginations. He knows that he is pure infinite *chetana* and everything else is also limitless *chetana* only. There is nothing but supremely pure *gyāna* alike God alone in the pure *gyāna* alike God. He does not have a vision of discriminatory knowledge, so he does not consider anything different from himself. Even though engaged in behaviour when he is alive, he remains supremely calm. This state of a tattvagyani person is indeed equanimous devoid of the internal and external means. Tattvagyani persons, being situated in unsheathed self-illuminated limitless blissful Self, are devoid of worldly ignorance and sufferings. Being equipped with the knowledge of God as well as of worldly substances, a person becomes tattvagyani. A person who is without the knowledge of God is said to be being alike an animal. But a person who is void of the knowledge of God as well that of worldly substances becomes an animal, bird or tree etc.

On attaining the true Knowledge of tattvagyan, the desires become alike Brahman Itself, no longer dissimilar to It. Just as the night disappears when the Sun rises, likewise all the perversions like desires etc. become impassive after the emergence of Knowledge of the Self. With the emergence of Knowledge, impassiveness of duality and cessation of passion take place. How can desire arise in such a state? *Avidyā* of the person in whom desire does not arise at all due to dispassion in all visible objects wears off, and then both attraction as well as dispassion related to visible substances get destroyed. In this state, the wishes as well as antipathy of tattvagyani becomes akin to Brahman. Desire does not arise in the tattvagyani; there is absolutely no doubt about it. Just as both light and darkness cannot coexist, similarly desire and tattvagyan cannot exist together. The one whose all the desires have already calmed down, what preaching and for which purpose could be given to him? Extreme decay of all the desires leads to the bliss of the Self; the same is a characteristic of the attainment of tattvagyan. When tattvagyani does not relish in any object of enjoyment, then the whole visible world begins to appear tasteless to him. At that time, the expansiveness of his desire ceases. One becomes impassive on getting liberated from the delusion of oneness and plurality or of the duality and oneness. He has got nothing to do with desire and antipathy, his owns and aliens, life and death etc.

Even if any desire happens to arise within a tattvagyani who has attained tattvagyan of moksha, even that desire also is alike eternal Brahman only. This whole world is neither an epitome of sorrow nor happiness, rather it is Godly and calm. The one whose mind becomes as firm as rock with this feeling is called tattvagyani. When the absence of the existence of the world is understood and the visible world is not experienced, then only glittering sky (*ChinMaya Akash*) appears pervasive everywhere. The nature of Brahman is the subtlest of all. Therefore, whatever object is extremely minute in whichever form; it is alike

Brahman in that very form. In such a state, only Brahman appears present everywhere. Whosoever has seen this world in by whichever way of practice, it seemed essentially Brahman alike only. Just as gold, even on being transformed into hundreds of forms as ornaments, remains gold only from elemental standpoint, likewise, the impassive Brahman, even after assuming numerous forms of the world and jivas and assuming the feeling of being an individual soul, remains situated in His calm nature only.

Tattvagyan person has realized the essence of natural Truth which emaciates the world. That is why he becomes devoid of the resolve because he absolutely does not consider the resolve different from the Self. Therefore, the perception of resolve is not true. All his sheaths become feeble, and his chitta gets illuminated with the realm of knowledge. This world doesn't appear directly when viewed from the viewpoint of tattvagian. It ceases to have a distinct identity forever; therefore, the world is formless. Brahman is established within Him by Himself. At the time of awakening due to the attainment of tattvagian, the dormant state attained devoid of attachment and passion is called nature by tattvagyan men. And to become dedicated to it is called liberation. Upon the attainment of such dedication, tattvagyan gets the cognition of Brahman alone void of the doer, actions and cause, devoid of external and internal subjects situated in the form of world, i.e. the world appears to be alike Brahman only. To such a tattvagyan, it looks as if a luminous object is being illuminated in a glowing object, i.e. the perfect is situated in the absolute Itself. Only Brahman is existent seamlessly beyond dualism and non-dualism. When the vrittis of chitta are restrained, all the resolves become impassive. Just as dream disappears for an awakened person; likewise, the whole world appears to have been vanished in the vision of a tattvagyan. When a preacher or discourser claims in a fictional sermon or discourse laden with avidya that he has been blessed or begins considering himself to be blessed, he is, in reality, truly unsuccessful only because of being

ignorant. He starts thinking like this only out of being fascinated by his foolishness. But when he suffers from different types of afflictions, then he gets the knowledge of his unsuccessfulness. Thus, the only way to become blessed is the attainment of a passionless state after achieving perfect knowledge of the delusional world. After attaining it, the whole world itself becomes stale.

If this world is witnessed from the standpoint of tattvagyan, it becomes evident that there is indeed no cause of the creation as it is neither originated nor even gets annihilated. An action arises only according to the cause. When the cause of the creation itself is imaginary and illusory, the creation emerging out of it is also proved to be fictitious and untrue only. Just as waves etc. emanating in the ocean are another form of the same, likewise the world and chitta etc. are situated in the immutable God, i.e., they are not different from Him. God is the only one who keeps many universes in his abdomen. Tattvagyan persons consider dream to be analogous to waking state only during the dream, because their mind is not associated with passions. Their sleeping state is also termed as yogic sleep, and therefore they consider even the waking state as a dream only during the waking period because they have attained Knowledge of the Self. As soon as one becomes tattvagyan, this visible world proves to be a delusion only even when the senses come in frequent contact with it time and again. Just as ghee and fuel all become one in fire when burnt, likewise on attaining Knowledge, the world, mind and seer etc. all happen to attain the feeling of Brahman alone. Tattvagyan person does not take interest even when wealth received through extreme trivial means is present; on the contrary, he does relish it considering it to be a delusion like a dream. Just as the imaginary water of a mirage cannot quench anyone's thirst, in the same way, how can an untrue object appear to be attractive to any tattvagyan person? Could there ever be a person who would like to acquire an object seen in a dream realising that the same had been a dream only? Attachment to this world disappears when it is considered to be delusion like a dream and the

perversion in the form of knot of conscious and unconscious regarding the seer and seen gets severed. This entire visible illusionary world appears out of ignorance. However, it becomes illuminated on attaining tattvagyan, just like sunlight spread all around. Just as the clear sky appears when clouds move away, likewise one gets the realisation of the pure God when the illusion of the world no longer remains.

For the emancipation of a person, no other way has ever been successful except diminishing the lust through practice. Passion occurs when material objects seem to be amiable. But these material objects have no real entity just as a rabbit has no horns. Therefore, how could there be a reason for the persistence of lust? All the jivas are the same if they become free of desires. But because of unevenness of passion, they keep falling into different lokas like heaven and hell etc. for enduring their karmas just as dried leaves keep flying and blowing. The substances of the world appear to be alluring only as long as one does not deliberate on their true nature. On proper reflection, the very existence of these substances is not proved and thus they as if disappear. This knowledge does not enter into the mind unless it becomes mature through practice, just as water cannot stay in lumber (wood) without it being transformed into the shape of a stoup etc. Only by the practice of yoga does one gets repose in true knowledge upon which the vision of dual and non-dual gets dissolved. Those who have conquered infatuation, egoism and attachment and always remain absorbed in true knowledge, whose desires are completely destroyed, and are liberated from the dualities of happiness and sorrow etc., such enlightened men attain immortal position.

The Nature manifests itself on its own by the entity of Brahman and appears to be beginningless and epitome of avidya through Its influence. All this becomes known instantly from the viewpoint of Knowledge. This subject cannot be known from any other point of view or through any other means. That is why

tattvagyan persons consider only those objects to be substantive which can be established from point of view of Knowledge. On attaining perfection or perfect vision, there is no difference or distinction between knowledge and ignorance as also between the true and untrue states because, in the eternal Brahman, both the real and unreal states are the same. The means of happiness and sorrow cannot give pleasure and suffering respectively to the one whose chitta has become engrossed in his own Self or Ishvara by becoming introverted. The intellect of a tattvagyan who is devoted to Brahman is never disturbed. He does not relish worldly pleasures due to being firmly immersed in the contemplation of *Chetan* sky alike God alone. When engaged in the worldly behaviour, his mind is not attached to any substance. He sustains himself from wherever he gets by his destiny. By rising above worldly sufferings such as birth and death etc., such a tattvagyan person becomes situated in the Self.

The world which is throbbing in the view of an ignorant, the same becomes equivalent to having been annihilated in the vision of a tattvagyan. Even if a tattvagyan is engaged in worldly conduct analogous to ignorant persons, the discriminatory intellect that was previously there gets destroyed. In fact, everything over here including ignorance, delusion, sorrow and happiness, knowledge and avidya etc. all are indeed Brahman only. The one who has attained Knowledge remains situated in the conscious Self. Whether he is sitting in samadhi or he is engaging in the world, he always remains situated in his own Self; i.e. he always remains the same whether he is in samadhi or engaged in behaviour. An enlightened person remains impassive even while witnessing everything. Such a tattvagyan has a vision of the *chetana* ultimate Truth called Brahman during samadhi and that of the *chetana* form called world while behaving. To him, even the creation and holocaust (or annihilation) appear to be conscious only. On having attained thorough Knowledge, there remains absolute disenchantment from bodily pleasures as well and the means of their attainment.

Knowledge leads to an increase in dispassion and dispassion to knowledge. The significance of knowledge is only so much that it increases dispassion; Knowledge is considered meaningful when it increases dispassion. The superb wealth of Knowledge and dispassion is itself known as moksha. A tattvagyan person who has attained this moksha never experiences grief or sorrow. Among hundreds of thousands of persevering practitioners of yoga, only a rare is potent and enthusiastic enough who destroys the trap of lust of this world like a lion who breaks off the sturdy iron cage. When such a great soul becomes free of lust, supreme enlightenment (Knowledge) is attained; then his intellect stabilises in the one and only Supreme Brahman alone. Afterwards, there is an emergence of the eternal peace (moksha).

This whole world is pervasive due to the mind only. When the mind merges upon attaining tattvagyan, then only the omnipresent Brahman remains, i.e. only God dissimilar from the mind is remnant. God is ubiquitous and the basis of all, and the mind derives its power by His power only. Being endowed with the same power, the mind continues to run around all over the world, which is the cause of various bodies. It may be conceived as if it is the mind which takes birth and dies, because the perversions of gunas or emotions are not existent in Atman. A jiva attains moksha merely by the dissolution of mind, after which it does not take birth in this world.

Three types of *Akash* exist in the practitioners who have accomplished their inner development through the practice of yoga, viz. **1. BhūtAkash**, **2. Chittakash** and **3. ChidAkash**.

BhūtAkash: This *Akash* is endowed with a roundish expanse in all the ten directions and is the refuge of air and clouds etc. This *Akash* composed of *bhutas* is called *BhūtAkash*.

Chittakash: It is superior to subtle senses and the five fundamental elements. It has manifested this entire world by its resolve. This manas borne of resolve which is benefactor for all living beings is called *Chittakash*.

Chidakash: It is the one who is the knower of the origination and destruction of the world and is pervasive in all the fundamental elements and living beings. The one who is perfect both from inside and outside, that God Himself is known as *Chidakash*.

Both *Bhūtakash* and *Chittakash* have originated from the power of *Chidakash*, which is alike God. All the three *Akashes* have been conceived for the one who does not have Knowledge of the essence of Brahman. This conception is not there for the one who has attained Knowledge of Brahman, i.e., who has attained realisation, because only the all-pervasive conscious Brahman Itself is eternally situated in the view of the one who has Knowledge of Brahman. Tattvagyan is preached only to an ignorant person to explain the distinctions of dual and non-dual. But tattvagyani person is not sermonized regarding this.

For a person who has grown tired of the enjoyments of material things of this world and has started understanding that this world is full of miseries and is nothing but a bondage only, the knowledge of attaining moksha and becoming free of passions is provider of peace. In fact, the reality of the world is indescribable. An ignorant person does not perceive this world the way it is known by a tattvagyani, and a tattvagyani does not comprehend it in the same way as it is conceived by an ignorant, i.e., for the ignorant, this world is sorrow-ridden only, but the same world is a form of conscious Brahman only for tattvagyani. When the illusion of the world ends for a tattvagyani, this world becomes equivalent to having been destroyed. Just as the ash of burnt-out grass-straw gets scattered in all directions on being blown away by fast-moving wind,

the existence of world gets dissolved upon getting situated in the Self through the practice of yoga.

There are seven grounds of Knowledge. When a person is practising on the fourth ground of Knowledge, then he is called a jivanmukta. However, the practice on the fourth ground is not sufficient for liberation. He has to increase his practice gradually, and when it becomes mature on the sixth ground (*Turīyāvasthā*), then only it would be appropriate to call him full-fledged jivanmukta, i.e. a person who has attained *turīyāvasthā* is known to be jivanmukta. When the waking state begins to be perceived like dreaming state by him, then *arūpa* of his chitta gets destroyed in this state. Different grounds of the chitta exist in the *arūpa* itself. On these very grounds, karmashayas of the actions done by the living being remains present. By practice, these karmashayas get destroyed gradually and the ground of chitta begins to collapse. Large holes start emerging in the ground, and sometimes these holes also appear in meditative visions. It has already been described in the lesson on chitta. Jivanmukta men continue to carry out the worldly behaviour.

When the practice becomes matured on the sixth ground of Knowledge, then the practitioner gets seated on the seventh ground, i.e. at the highest position of Knowledge. This state is called *Turīyātīta*. This state is that of Videhamukta persons who do not have even an iota of bodily attachment. For them, the awakened state becomes like a dormant one and the form of chitta is also destroyed. Due to annihilation of their chitta, they do not have consciousness of the world at all and get situated in Brahman completely. Now a question may be raised as to how does their body remain steady if their chitta has become destroyed and how do they eat. Resolution: Their body remains steady due to impetus of *prārabda*, just as an arrow keeps moving forward even after being released from the bow. In that forward motion of the arrow, there is a power that had been injected by the bow. While eating, he comes into the state of

externalisation of mind for some time only, but he does not feel the taste of food, he just has the perception. Other people provide food to such men. Such a person does not deal in the world to get food. Such great souls remain situated in themselves. They have nothing to do with the world. When a practitioner enters the seventh ground, he does not need to practise any kind of samadhi, because he remains situated in a natural state. Maya does not affect such men at all; instead, Maya remains away from them. Such great men can manifest supernatural powers through their resolve because they have full command over natural substances.

The devout yogis do not want to merge their entity into Brahman. They do not want to lose their identity, because they do not accept liberation like *gyānīs*. They want to have cognition of the divine bliss till eternity by attaining conscious indestructible body. In other words, a devout yogi always continues to contemplate God, because it is his nature to think about God only. Therefore, their feeling of duality is never eliminated, owing to which their chitta is not destroyed. Sattvic vrittis remain existent on their chitta. They get situated in Ishvara's loka after renouncing their gross body. They attain one of the four types of liberation according to their sentiments and keep on experiencing the divine bliss till eternity over there. Finally, they get merged into the chitta of Ishvara.

All the following words, viz. bliss of Atman, Self, consciousness and Brahman should be considered synonyms. Only a liberated yogi person has the cognition of this bliss, but animals, birds, insects etc. enjoy sensual pleasures only. If a human being also continues to enjoying sensual pleasures like this, then there remains no difference between that person and animals or birds. When one has acquired a human body, he should try to attain the bliss of Brahman or Ishvara, which happens on the *sakshatkar* of Brahman. The bliss of Brahman is also called the Knowledge of Brahman. No matter how much education one acquires from schools, colleges and universities, no matter how many scriptures one reads, i.e.,

how much scholarly he may become in theoretical knowledge, but he cannot attain the Knowledge of Brahman. It is because the bondage of ignorance and avidya cannot be severed by cramming of books and the knowledge of scriptures. Bondage gets shattered only when avidya is destroyed. If moksha could be attained by verbose knowledge, innumerable people on Earth would have got moksha; i.e. all educated people would have crossed over this world by attaining moksha. Some educated men are proud of having acquired so many degrees, but the knowledge of such men is futile. Their titles cannot get them freedom from this world or sufferings. The entire worldly knowledge is insignificant before tattvagyan. Such worldly men should abandon the pride of their knowledge and practise under the guidance of a competent guru with dispassion to attain the Knowledge of Brahman. On spending multiple births while practising, then the Knowledge of Brahman would be attained in the last birth. On its attainment, avidya gets completely destroyed and worldly bondages are also get severed. Such a person gets situated in the, which is called moksha. One important point to note is that moksha is not attained by the Atman, instead by the knowledge of Self. The soul indeed is situated in everyone's heart, but all the living beings are certainly not liberated. The Knowledge of Self, which enables to get rid of the bondage of avidya, is not wordy knowledge. Inquisitors should know well that vritti having the shape of soul is itself called Self-Knowledge.

In Nirbija Samadhi, attempts are made to restrain the vrittis. While practising, a seeker goes into samadhi even without making any effort. At that time, no lust of any kind remains due to perception of Brahman. There is no cognition of the world in this state. He comes to know that only Brahman exists everywhere. The world does not exist, i.e., the very entity of the world is just not there. Whatever is appearing, that being the resolve of Brahman is alike Brahman only. This happens when the vrittis are restrained; however, on the dissolution of samadhi, this world begins to appear as inanimate. The yogi should not think that he has

attained Self-realisation or he has got situated in the Self; the inert world is different from him and he no longer has any kind of relation with it. To consider the Conscious Atman as one's Self and to consider the world as inanimate or to view it as inert is *Vyatirēka* Yoga. This state may be called jivanmukta state because one also gets rid of birth and death, but moksha would be attained only after death. It is very important to practise *Anvaya* Yoga to achieve perfection. This yoga is accomplished through equitable vision or equanimity. That is to consider all the living beings as one's self only, i.e., to feel that all the visible bodies of this world are mine only and I alone exist everywhere. The Knowledge through which the entire inanimate world starts appearing as conscious is complete knowledge, i.e. 'I am Brahman', 'all this is Brahman only'. To see jewels in gold is *Vyatirēka* and to observe gold in jewels is *Anvaya*. In the same way, to view the world in Brahman is *Vyatirēka* and to recognise Brahman in the world is *Anvaya*. Sheath is destroyed by *Vyatirēka*-Yoga and vacillation of mind is removed by *Anvaya*-Yoga. *Vyatirēka* *gyāna* is incomplete due to being one-sided; so only the *Anvaya* *gyāna* is complete.

To be situated in one's Self by separating the Chetan-Tattva from Nature composed of three gunas is called Kaivalya. The means to attain Kaivalya is discretion *gyāna*. Ritambhara-Pragya arises in the highest state of *Nirvichāra* samadhi. Then sequential development of this Ritambhara-Pragya takes place through practice. In the peak state of Pragya, Chetan-Tattva is sequentially separated from inert matter and situated in Self to remove indiscretion. This is not possible without attaining the state of Vivek-khyati. As a result of Vivek-khyati, the perception of the nature of Brahman occurs. Then one gets to see the unchangeable Supreme Person (Ishvara) and changeable gunas in *Chidāloka*, then Para-Vairagya emanates. On getting complete discretion through practice, the jiva gets situated in its Self by giving up its feeling of individuality. I am now

describing it in a little different way. The jiva does not get situated in its Self at once, rather the time of being situated keeps increasing gradually with practice.

The jiva does not attain perfection just by getting separated from *jara tattva*. Until there is an evolution of *Shivatva* in it, perfection is not possible. Without the evolution of (internal) power of jiva, jiva cannot be recognised as the form of Shiva. *Chitiśhakti* is eternally existent along with chitta which is a form of Shiva. On complete evolution of *chitiśhakti*, jiva becomes lucent in the form of Shiva, then *chitiśhakti* gets abstained and the power of Shiva gets illuminated by being united with Him.

In the path of *gyāna* (in *Sāṅkhya* Yoga), Kaivalya is attained through the knowledge of discretion. In this situation, Chetan-Tattva gets established in its Self being separated from the inert matter. Another state known as Nature *Aīśhvarya* is attained through yoga. Nature and Chetan-Tattva get separated by discretion. Chetan-Tattva considers itself different from the inert matter. Through yoga, Nature and jiva become one. The same is the state of Ishvara. Kaivalya is accomplished from one path and *Aīśhvarya* through another route. Nature has to be renounced sequentially in the path of discretion, whereas the same has to be adopted in the course of yoga. Embracing Nature is called *Anvaya* Yoga. It is possible to espouse it only when the entire impurity from the gross to the level of chitta is removed. This impurity in the form of attachment and *ahaṃkāra* remains present even in the aftermath of *Asmitanugat* samadhi. It is not possible to adopt Nature without doing away with it. It gives rise to magnificence. It is called the perfection of will-power. This will-power also has to be surrendered; then, a great will-power is manifested. The welfare of the world is possible through this only. Such a great soul does the welfare of the creation while remaining established in Brahman. Although the states may appear to be different in both types of yoga, yet both of them are alike Brahman only. In the path of *gyāna*, the existence of the world has been described as an

illusion. Just as when waves emanate in the ocean, there is no difference between the sea and waves, whether the sea is calm or waves emerge through vibrations of the wind. In both states, water remains existent in its form. No difference of any kind arises in the nature of water. Waves cease to exist when vibrations subside. Likewise, whether Brahman remains in one form or different forms, it does not make any difference in His form. He remains established in His form. The dissimilarity between Brahman and the world appears only out of avidya. It is the sublime duty of person to destroy his avidya. As soon as avidya vanishes, he will get situated in his Self.

When fluctuation of the chitta and the sheath situated on it are removed through practice, i.e., when impurity on the chitta gets destroyed, then chitta becomes conscious alike due to the luminosity of knowledge of the Self falling on it. At that time, vrittis related to senses renounce extroversion and adopt introversion. The vritti which has determination of this type, i.e. the buddhi, gets situated in its Self. In this state, both types of vrittis become oriented towards the the Self or assume its shape. Perfection cannot be attained unless chitta would attain the shape of consciousness. The yogis who have known that the Chetan-Tattva is different from inert matter and thus who think that their avidya has got destroyed, they are under a big misconception. In the state of Vivek-khyati, the Knowledge about the Self and non-Self is attained; however, avidya does not get eradicated completely by this. Yes, this state is a gateway to the cessation of avidya; through this, the chitta needs to become *chidākāra*. It is true that inhibition of chitta's vrittis is called yoga. But, amalgamation of chitta with consciousness is indeed perfect yoga. In this state, the feeling of ecstasy of Brahman occurs, then there is no perception of duality. Only the conscious God appears pervasive everywhere. An extraordinary capability for the welfare of the world comes within such a yogi.

For a yogi in whom the feeling of duality has got destroyed and who feels only the conscious Brahman everywhere, there is no rule as to in what state such a great soul would live in this world and behave with the world. Such yogis are liberated from all types of bondages. No rules and regulations of any kind apply to them. They speak whenever they desire and don't talk to anyone when they don't wish to. Sometimes, they also hold silence and always remain situated in their Self. Such men never show off miracles of supernatural powers before the world, even though they may emerge merely by their sweet will. Due to maturity in the practice of restraining all the vrittis of chitta, they are master of the principal causal power; nevertheless, they always remain disguised. They do not disclose their capability before anyone and carry out activities of the world even while remaining incognito. Their vision of knowledge is very pure and the power of desire is invincible. Being the master of the empire of chitta, all the powers are subservient to them and keep their mind under their command. Due to being in the form of tattvagyan and ecstasy, they live very close to Ishvara. It is beyond the capability of worldly men to know about or test such great souls because they neither show off, nor anyone can recognise their virtues.

Tattvagyan cannot be attained without practising yoga, no matter how much a person becomes equipped with the bookish knowledge, how much anybody proclaims himself to be an expert of the religion, whether anyone walks away from home to the jungle or other places by being estranged, whether one calls oneself to be the master of senses, even if one is a god, what to talk of a human being. Tattvagyan is not attained by worldly knowledge, because avidya can be perished by samadhi only, not otherwise. The pile of sins is burnt to ashes through yogic fire and when the practice is at its peak, then tattvagyan is attained. It is only through tattvagyan that Kaivalya is attained.

Tattvagyan is a matter of experience. It is impossible to be written in words. Something which is the subject of experience can be known by cognition

only; how can words explain it? Sugar is sweet, but words cannot describe how much its sweetness is; it can be known only by eating sugar. Similarly, the subject of Brahman cannot be described by words; instead, only the effort can be made to explain through words. Nowadays, many preachers or discourse deliverers preach a lot about Ishvara or Brahman, but it should be asked from them if they have done the realisation of Ishvara. Only the one who has attained God-realisation through yoga is entitled to preach about Ishvara. I do not know how many such deserving persons would be there or where they would be available in the present time. However, I do know that currently, there is a market of people who are delivering discourses about God. Those who don't know anything about God, how can they preach to others about Him? Such men are misleading themselves or the society. My suggestion to such preachers is that firstly they should attain God-realisation themselves through practice, after that they may preach about Him; only then there would be the welfare of the society.

Brahman

Brahman is the Lord of all deities. Moksha is attained only by the knowledge of Brahman, which is extremely essential to get rid of bondage of the world or to attain moksha. Association of saints, study of scriptures and being earnest in the rigorous practice of yoga is conducive for attaining the knowledge of Brahman, only through which the sufferings of jivas can be alleviated. Brahman does not exist far away; instead, He is situated in the body of all the living beings. Supremely conscious Shiva is another form of Nirguna-Brahman Itself; the same Shiva is also called God and Ishvara. Upon the direct perception of this very Supreme Brahman God who is the root cause of everything, the knot of conscious and unconscious present in the chitta of the practitioner gets opened. On its opening, all the doubts get resolved, and all the auspicious and ominous karmas are also gradually destroyed sequentially with practice. Just as the sky appears to be blue in colour, the illusion of world has manifested in Truth-conscious-blissful Brahman. Only when there is complete determination in the knowledge of extreme lack of this illusion, then the knowledge of the nature of Conscious Brahman is attained. The divinity whose cognition occurs upon the certainty of the absolute absence of the visible world, that supreme soul becomes the Self of that knowledgeable person. Unless there is utter absence of this world, no one can know the supreme essence God.

Only the Truth has existence; it is never destroyed. That which is apparent as fundamental elements such as Akash-Tattva and ahamkara etc. is world in the state of external conduct. Upon the attainment of tattvagyan, i.e. from the *paramāratha* perspective, there is nothing but Brahman only; no other object except Brahman exists; the visible world that is appearing in front of us is Para-Brahman God Itself. Only the perfect Brahman prevails everywhere. The cognition of oneness of God and jiva is itself the pervasiveness of perfect into the perfect. God is perfect because of being pervasive everywhere. Jiva is also

perfect because it is a part of God. The very cessation of illusion of the distinction between Supreme Soul and individual soul is their union. The cognition of this oneness itself is an entry of the perfect. In fact, the jiva never gets separated from Brahman, nor ever enters into Him by coming from somewhere in the world; it is all analogical. Brahman is an epitome of quietness. Worldly vision becomes calm on attaining the vision of *gyāna*; that is why the world also is said to be calm. Just as earthen pot etc. are made up from the soil and finally gets mixed with the soil only, likewise the world has manifested from Brahman. Eventually, it gets merged into Brahman Itself.

By the renunciation of all resolutions and due to the extreme lack of ascertainment of the world, one gets a sublime experience of the nature of Brahman, whose contraction leads to holocaust of the world and whose progression leads to its creation. This world including living and non-living creatures is whose play of consciousness, whose seamless does not get fragmented despite taking the form of the world, He is called eternal Brahman. Brahman is subtler than the subtlest; He Himself appears in the form of subtle *Vayu* by His resolve. In the form of *Vayu*, He is of illusory form only. In reality, He is absolutely nothing like *Vayu* etc.; He is pure *chetan* alone. The same Brahman Itself becomes sound by His resolve, but the vision of His sound form is inherently illusionary. As a matter of fact, He is far beyond from the perspective of words and their meanings. There are many means for the attainment of Brahman; nothing remains to achieve after His attainment.

God is conscious and extremely subtlest. This whole world is perfect in every aspect due to God. Despite being subtlest, this God is not contained even in infinitude distance, because God being omnipresent and formless is incorporeal. Just as a would-be tree, leaves, fruits etc. exist inside a seed, likewise living beings of the past, present and future always remain present in God. He is situated in the whole world as a nonchalant. He is not at all related to being a doer or

enjoyer. God remains identically situated in and out of this world. Gold can be carved into ornaments, but ornaments cannot produce gold. Similarly, due to being supremely conscious, the seer (God) has the power to create the visible world, but the visible world does not have the potency to create the seer (God) due to being lifeless. Despite being untrue, this visible world appears to be true out of ignorance. This visible world has originated owing to mere ignorance. The existence of the world remains only until ignorance lasts. Even though golden ornaments are composed of gold, nobody calls them gold only because intellect of an ignorant person remains entangled in the name and form of that ornament. Likewise, when a seer is situated in form of sight, his true form is not energised. Just as gold having got transformed in the form of an ornament shows its goldenness, in the same way, seer having got situated as the sight points towards his being just a witness. When the seer sees himself as a sight out of ignorance, he is not able to witness his true self. On considering the seer as sight, even its own entity becomes some sort of non-entity, i.e., it starts appearing to be untrue despite being True. But when the vision gets destroyed by tattvagyan, then the entity of the seer alone remains.

A tattvagyani becomes well aware that just as the entity of golden ornaments is not different from gold, similarly duality is also not different from the conscious Brahman. Just as vacuity of the sky is not different from the sky and vibrations of *Vayu* are not different from *Vayu*, likewise duality is also non-different from conscious Brahman. The appearance of duality and non-duality is associated with the cognition of sorrow; it is not for reclusion. In fact, if a person very well understands the appearance of duality and non-duality, he would then become fully established in conscious Brahman. This world, which is of the form of seer, sight and scene, is situated in God who is subtler than the subtlest. God has created and dissolved this world many times in Himself. Just as tree, leaves, twigs and fruits etc. exist within a seed and also as a tree remains situated without

discarding the twigs, leaves and fruits, likewise the world including its countless branches and offshoots is situated in this Conscious Brahman. A practitioner of yoga who has attained divine vision and has done direct perception of Saguna Brahman can understand these words very well. On the other hand, an ignorant or worldly person cannot have cognition of this truth, because he has not been able to destroy ignorance owing to lack of his internal development. That is why all this knowledge appears to him like untruth. Seeing the world full of duality in non-dual form situated within Conscious God is true vision of the quintessence. But in reality, there is neither duality nor even non-duality, He is neither benign nor agitated. There is absolutely nothing such as sky and air etc. within *Chetan* God, there is only *Chetan* God Itself; illusion of distinction and promiscuity is occurring in the one and only God. When this illusion is eradicated, nothing other than Brahman remains. As long as direct perception of Brahman is not done, only until then the painless soul appears to be associated with sufferings when body etc. experiences pains. But when direct perception is done, all such things no longer remain.

This world is form of Brahman alone. This world provides a feeling of sorrow without tattvagyan. When a practitioner attains such *gyāna* through the practice of yoga, then this visible world becomes the provider of moksha. True *gyāna* is attained through the realisation of oneness. If there is no love for a person, no happiness or sorrow is experienced on meeting or parting with him. Similarly, the one who has attained tattvagyan of Brahman does not get indulged in happiness or unhappiness whether the gross body remains or not. A jiva, who is the master of this body, when becomes free of lust and whose chitta becomes calm, becomes omnipresent and Overlord of everybody. Jiva should be considered as supremely pure, pervasive like the sky, eternal and truth-bliss-consciousness akin to God. In this body, there are two types of consciousness in all living beings. One of them is fickle-minded jiva and the other is Nirvikalpa

supremely conscious Supersoul. Out of His resolve, conscious God Himself is situated in the form of jiva by becoming dissimilar to Him. The same conscious God Himself through His resolve gets transformed into the shapes of five fundamental elements such as Akash-Tattva etc., five subjects such as sound etc., five pranas like prana, apana etc., and place and time etc. In fact, whenever and whatever this conscious God resolves, over there itself He becomes the same.

The conscious jiva keeps having a feeling such as 'I am aggrieved' in vain due to ignorance. It continues to lament by having feelings such as 'I have lost this', 'that thing of mine has gone', 'so-and-so was my sweetheart', 'he has died'. Just as there is no oil in the sand, likewise there is no triad of seer, sight and scene in pure Atman. Just like an inactive iron piece gets activated in the vicinity of a magnet, similarly, this jiva becomes active in association with the omnipresent, *Chetan* alike God, i.e. a jiva makes efforts only through the power of ubiquitous God. This jiva has become like a conscious chitta merely because of forgetting his true Self out of ignorance. God has created two powers of *prāṇa* and manas to enable driving the chariot of body. The gross body remains alive until the subtle body remains present in it. When the relation of the subtle body with the gross body ceases, the body is said to be dead. But as long as heart continues to function in the body or keeps beating, the jiva continues to perform activities under the command of his resolves.

The conscious jiva is unmanifested and cleaner than the sky. The presence of God is itself the cause of the existence of jiva. Without soul, both the gross body and prana gets destroyed. Prana gets merged in the Vayu-Tattva in the case of dissociation with body. Atman, which is even cleaner than the sky, never feels affliction. The jiva who has been free of vices through the Knowledge of Brahman becomes identical with Param-Shiva. Only Lord Param-Shiva is Saguna Brahman. He alone is the generator of all knowledges and invigorates one and all. Upon the direct perception of this Supreme God, the practitioner does not take

rebirth in the world, just like a roasted seed never sprouts again. Param-Shiva is Himself the cause of all causes, but in reality, there is no cause of Him. He provides power to all the feelings through His power, but He Himself is not a subject of sentiment. He is supremely pure and unborn, the illuminator of visible objects and the ultimate basis of this observable world. He creates the world without the ego of doership, and does not actually do anything even while carrying the great work of emancipation of the world. In fact, the pure, indiscriminate, the one and only Brahman is neither action nor even cause, because there is an absence of causality and functionality in Him due to being indiscriminate. Therefore, pure conscious Brahman is neither the doer, nor the action; there is neither any root cause nor any transforming agent of Him. Due to the absence of the presence of any root cause, this world is also not the consequence of anything, because what appears to be a product in the absence of a cause is a mere delusion only. Therefore, there is an utter absence of this world in all the three periods (tenses), owing to which all the objects are proved to be unreal. When all the objects have been proved to be false, whose knowledge would then be attained? When absence of the knowledge has been shown, then there remains no reason for *ahaṁkāra*. Thence there is neither bondage nor moksha; only *chetan* Brahman Itself is there everywhere.

The subtle essence of God remains concealed by ignorance for ignorant people. That is why ignorant people happen to get the delusion of the Self in non-Self and that of non-Self in the Self. In fact, an untrue object never originates, and the real thing has never been missing; instead, only the creations created by Maya continue to emerge and dissolve. A person should practise yoga in order to experience the pure nature of God. All this can be possible through samadhi. By experiencing God, his intellect covered with ignorance analogous to night gets transformed into the form of day. A person should renounce infatuation through discretion; then he acquires true knowledge of the supernatural God. Virtuous

deeds carried out with desire and attachment lead to bondage, whereas knowledge and moksha are attained from the same noble deeds on being devoid of desire and attachment.

As a matter of fact, it is not possible to have any of the causes of the creation such as the fundamental elements, Maya, seed, shape, impurity, infatuation, delusion etc. in the supremely pure God. He is just calm, incredibly serene, and without any beginning and end. God is so subtle that even the *Akash* situated inside Him can be called gross. No one can repudiate the existence of the one whose genesis has no cause and who is always known only through experience. Due to its being the epitome of Brahman, the world is full of consciousness. The appearance of inertness in it is illusionary. The whole expansion is occurring from the perfect Brahman God. The perfect alone is present; the perfect has emerged from the perfect alone; the perfect alone is established in the perfect. That Brahman is unborn, formless, omnipresent and matchless as well as epitome of Knowledge. He always remains established by being singular only.

As long as God (in the form of a jiva) remains in ignorance, impurity of avidya remains existent in the chitta of that person. Upon getting true knowledge, only pure and uncontaminated God remains, i.e. there comes a firm confirmation that everything is nothing but pure and unblemished God. Wherefrom can impurity come in God, who is eternal, *chin*Maya, omnipresent and is alike *Param-Akash*. How could there be impurity in God, whose knowledge washes away the impurity of avidya, i.e. there can be no impurity in the one who is all-pervasive. Even if there is a fraction of the impurity, pervasiveness will disappear, and he will become bounded. Therefore, the form of God is supremely pure. If looked deeply, absolutely nothing is emerging, because the supreme *chetan* is indeed of extremely supremely pure form, who is epitome of only Truth-consciousness-bliss, called as God. His imagined resolve in Himself has spread in the form of this world. A jivanmukta person, even during conduct in the world, is of the form

of pure consciousness only. He silently remains impassive in the same *Chidakash* form alone.

It is proven that there is no existence of the world within Brahman. The apparent existence of the world, if it is within Brahman is in subtle form; then it is indeed eternal Brahman only because Brahman is indeed unchangeable. There is no perversion of any sort in Him. Therefore, the existence of the world separate from Brahman is not proven at all. For this very reason, the world is also called indescribable. On attaining tattvagyan, the world is no longer seen or experienced. It is said to be existent as it appears in a state of ignorance, but in reality, this world, having unproven existence and experienceable, is indescribable. Thus, this world is true in the eyes of an ignorant and is untrue from the viewpoint of a tattvagyani. The eternally conscious Atman present in all beings is pervading everywhere as existence. Those who repudiate the eternal conscious semblance of this world, thus, who based on the current experience of names and forms claim that there is no source of consciousness, rather it originates from the body, i.e., inert matter has led to the manifestation of consciousness, keep speaking futilely like a frog living in the well of ignorance. Such people are ignorant, infatuated and insane; their minds are not in order. Knowledgeable men should not discuss scriptural knowledge and tattvagyan with such people.

The whole world, which seems to be the object of enjoyment is nothing but pure conscious Brahman Itself. Different kinds of living beings situated in all the various lokas in this Universe are all forms of Brahman only. Jiva and *Akash* etc. are Brahman only; whether enemies, friends or relatives etc. are also forms of Brahman only, because all of them are situated in Brahman Itself. Brahman Itself is established in Brahman, Brahman Itself is being scintillated in Brahman; “even I myself am Brahman only”. No object other than Brahman can ever be imagined. Just as waves are not different from water, likewise Nature, even

though non-existent, is appearing in Brahman. The jiva is conscious whereas substances of the Nature are inert; such delusion occurs only to an ignorant, but never to a tattvagyani.

Atman and bondage of the world do not really have any relationship. In the same way, there is no relation between body and Atman in the world. The feelings of happiness, sorrow etc. do not occur to either the pure conscious soul or the inert body alone; instead, they happen due to the association of body and soul. When ignorance is destroyed by tattvagyan, an utter lack of happiness and sorrow occurs and only Atman remains leftover. An ignorant person considers the world to be true in the same form in which he sees it. But this is not so for a tattvagyani person, as he knows that the world appears only out of ignorance.

The semblance of jiva and Ishvara which happens during the practice no longer remains at the time of getting situated in Nirguna Brahman. To be situated in Nirguna Brahman is the end of yoga itself. The oneness of jiva and Ishvara is an earlier state than this. This state is the beginning of a jivanmukta state because moksha is attained by the oneness of jiva and Ishvara. Such a jivanmukta indeed conducts in the world, but in such a state if the physical body is renounced, his individuality continues to remain in Para-Prakriti or Ishvara's loka. The union of jiva and Ishvara occurs in this world too, when direct perception of Ishvara (Saguna-Brahman) happens. Firstly, direct perception of Ishvara happens, afterwards one gets situated in Nirguna Brahman. No doubt, there is a difference between Ishvara and jiva, but there is no real distinction in the ultimate sense. When the Chetan-Tattva gets related to Para-Prakriti, then it is known as Ishvara. When Chetan-Tattva is related to Apara-Prakriti, then it is named as jiva. Ishvara is only one, jivas are manifold. There is a difference between the chitta of both. Chitta of Ishvara is made up of Para-Prakriti, whereas the chitta of jivas is made of Apara-Prakriti. Apara-Prakriti originates from Para-Prakriti and finally merges into the same. The whole Apara-Prakriti is merely a part of Para-Prakriti.

Therefore, there is a difference between Ishvara and jiva as far as chitta is concerned. Para-Prakriti is of the state of equanimity, unchangeable, pervasive and indestructible, while Apra-Prakriti is entirely different from it. It is having uneven state, changeable, finite and destructible. That is why there is a difference between Ishvara and jiva, whereas both are basically Chetan-Tattva only. There is dissimilarity in their chitta. In relation to chitta, Ishvara is the father and jiva is the son, because manifestation and dissolution of Apra-Prakriti occurs in Para-Prakriti. Therefore, when state of individuality of jiva is destroyed, then the Chetan-Tattva which remains gets situated in its Self, Brahman.

When the delusion of individuality of a jiva is destroyed, feeling of mineness and *tamogunī* ego get destroyed, and then chitta-vritti of the practitioner becomes extremely pervasive owing to which there is realisation of the Self devoid of ego, which liberates chitta from all sorts of boundaries. Upon getting oneness with Ishvara (Saguna Brahman), the nature of the feeling of 'I' and 'mine' gets changed. Sometimes, the vrittis of egoism begin to manifest in the state of externalisation of mind. In such a state, the seeker should maintain the spirit of oneness with Ishvara, so that complete freedom from the feeling of egoism may be attained. When freedom from ego is obtained through gradual ceaseless practice, then the feeling of oneness with Ishvara remains intact effortlessly. Then the entity of Infinite gets established in the mind, owing to which the perception of the outside world also changes and awareness of divinity starts happening. On relinquishing the body in this state, one would have to remain in Ishvara's loka till eternity and finally merge in Nirguna Brahman by practising over there; therefore, this state is also a state of practice only. No matter how swift activity is, it is still a sign of captivity only. In order to attain Kaivalya state, it is essential to cross over the state of Saguna Brahman (Ishvara), where there is neither any desire nor any activity, only Chetan-Tattva.

God (Brahman) remains situated in the chitta of a person. The vision of the nature of Brahman is not obtained because of sheaths and aberrations present in the chitta. When vrittis being calmed down gradually by the practice of yoga become completely still, i.e. get restrained, then direct perception of ~~the nature of~~ God takes place. Just as the reflection of Sun cannot be seen when waves rise in a reservoir or one's own face cannot be seen in a dirty mirror, likewise the vision of Brahman cannot be obtained due to veils and vacillations in the mind. The reflection becomes clearly visible when the dirt of the mirror is removed. The form of God surely starts being seen as soon as veils and aberrations are done away with. The omnipresent Brahman despite being situated in the chitta appears to be distant and hidden due to fickleness of chitta's vrittis. When the fickleness of vrittis calms down, Brahman becomes perceptible and never appears to be far again. It is just as sunlight gets concealed when clouds cover the sky and the sunlight begins to come again when these very clouds get scattered. The truth is that the Sun had been very much present in its place even earlier too when its light was not visible. When the light begins to appear when the clouds get scattered, even then Sun is situated like before. It neither goes far nor comes nearer; it remains illuminated always. In the same way, the all-pervading Brahman is always present in the chitta. Due to veils and aberrations in the chitta, Brahman appears to be very far away. The luminosity of conscious Brahman gets illuminated when veils and aberrations are removed. As long as there are sheaths and aberrations in the chitta, the world would appear to be real. But when these are removed by through practice, then the form of world become invisible due to the illumination of the luminosity of Brahman everywhere. Afterwards the world starts appearing as delusion and untrue.

Ishvara is also called *Sachchidānanda* (Truth-conscious-bliss) i.e. His nature is Truth-conscious-bliss. A jiva originates as a part of this very blissful Ishvara. Jivas emanate from ecstasy and eventually dissolve by getting immersed in

ecstasy. Therefore, it is the very nature of jiva to aspire for ecstasy, because it belongs to Para-Prakriti. Para-Prakriti is the chitta of Ishvara or the source of great power. The jiva always keeps striving to attain bliss because it is its fundamental nature. But due to ignorance, he has forgotten his Self on getting bound in the bondage of this world under the command of Maya. Jiva remains indulgent in the enjoyment of one substance to another in order to attain bliss. But he is not able to get indestructible bliss in these substances, because he knows that all the materials of the world are mortals. These substances which are existing today may not remain there tomorrow. Being mortal and changeable, they continue to get transformed, and the same objects sometimes lead to a feeling of pleasure and sometimes of pain due to being in different states. This very sequence goes on till eternity for the jiva. Having become aggrieved, when the jiva becomes calm on being uninterested in these worldly substances through the practice of yoga, he realises his mistake. When ignorance is destroyed, he gets immersed in the ocean of his own bliss of consciousness. After that, he never feels sorrowful even while living in this world, because he is utterly relieved from sorrows. He gets situated in his Self because of annihilation of his avidya. As long as the jiva had been looking for eternal happiness from transient substances of this world, he always experienced sorrows, what to talk of attaining the feeling of bliss, because incessant cannot be achieved from transitory. When he renounced these transient substances completely, he automatically got everlasting joy instantly. He did not have to make any effort to achieve perpetual bliss, because it is indeed his very nature. It is a rule that both real and unreal cannot be possessed at the same time. When jiva holds on to an unreal object out of ignorance, the real thing becomes far from him; and when he holds the real, the delusional untrue one (the world and worldly substances) becomes equivalent to having been destroyed.

All the communes of jivas are indifferent from the relation of Para-Prakriti of Ishvara. But they differ amongst themselves in terms of physical body, mind,

intellect and power obtained as a consequence of conglomeration of eternal samskaras of their karmas. During the period of holocaust, all jivas get situated in Apara-Prakriti by attaining a state like the deep slumber, and then again appear from Apara-Prakriti at the time of creation. This happens when Apara-Prakriti becomes creation-oriented after emanating from Para-Prakriti. Being under Para-Prakriti of Ishvara, all jivas are His parts only; that is why a jiva is said to be inseparable from Ishvara. Ishvara is his regulator; the jiva is His regulation. Ishvara is one and only one and the jivas are manifold.

There are two forms of Atman— the universal soul and the individual soul. The perception of Atman may happen in either in one of these forms or in both of them. However, there is a slight difference between these two cognitions. Atman appears to be pervading in the whole world, while jiva appears to be a particular individual who is bearing manas, *prāṇa* and the body of a person. When a seeker gets perception of the soul initially, then it appears to be situated in itself separate from all inert substances. This is the Vivek-khyati state of the seeker. Even after such kind of experience, the seeker still has to do a lot of practice. The perception of jiva is not like this. In this experience, oneness with Ishvara is felt and He seems to be the only refuge. Afterwards, the power to completely purify Apara-Prakriti and to discover one's true Self present in the chitta, *prāṇa* and body begin to be felt. Both these types of experiences are required in yoga; only then the seeker is able to get established in perfection.

Moksha

Indulgence and emancipation, both of these efforts of a person are the attributes of chitta as these occur by the chitta itself as well as in the chitta only. Just as defeat and victory happen among the warriors by warriors only, but they are attributed to the king, likewise, bondage despite being of the chitta, is virtually attributed to Atman. It is because Atman is a seer of the chitta and also its master. As long as the chitta does not complete the task of enjoyment and liberation, it remains bound. Freeing of the chitta from all efforts is itself getting disconnected from bondage; i.e., it is liberation. There are three types of bondages: -

First Bondage: The seekers who are being enamoured in the first ground of chitta or the yogis whose practice is only up to the first ground of chitta, i.e., those who have been able to get the direct perception of only the gross vrittis under which there are five gross fundamental elements come under this category. Such seekers take birth on Bhuloka soon by being attached to worldly matters. When appropriate time comes, they start practising after accomplishing this very ground (the first ground of chitta) expeditiously.

Second Bondage: The seekers who have done direct perception of the first ground of chitta, i.e. who have got the direct perception of the five gross fundamental elements and are practising for the direct perception of the second ground of chitta, under which there are subtle five fundamental elements and *tanmātrās* fall in this class. The seekers in this state remain obsessed with subtle matters. They stay engaged in philanthropy, non-violence and good deeds and desire of fruits of actions. A seeker who has attained this state gets a lot of fame, respect, happiness etc. Such seekers, after relinquishing the physical body, enjoy the fruits of pure desires in subtle lokas ranging from Pitrloka to Brahmaloika according to their abilities. Afterwards, they take rebirth on Bhuloka according to their karmashayas. The chitta of such seekers remains bound in the body due to their passions associated with righteousness and non-righteousness. Because

of this bondage only, they again take birth on Bhuloka. At the appropriate time, they attain this ground very soon through practice and become engaged in practice.

Third Bondage: These seekers have already attained higher and the highest states of *Sabīja* samadhi. The ground of chitta of the higher state comes under ahamkara. In this, there is a feeling of ecstasy because of sattvic ahamkara; that is why this ground is also known as *ānandānugata*. The ground of chitta of the highest state comes under *asmita*; therefore, it is also called *asmitanugata* ground.

The seekers who are able to attain only these grounds through practice or remain attached to them and do not attempt to be situated in their Self by Vivek-khyati or are not able to do so, remain under the control of subtle desires for a long time in Videha and Prakritilaya states in a condition similar to moksha after relinquishing their bodies. Thereafter, they take rebirth on Bhuloka in order to get situated in the Self. This bondage is called natural bondage. Videhas have bondage of ahamkara and Prakritilayas that of *asmita*. From the above-mentioned bondages, it is evident that jiva is responsible for its own bondage.

The descending sequence, i.e. the first uneven transformation of the creation, is that the ahamkara is becoming extroverted from the chitta. After that, *tanmātrās*, manas, and all the ten senses are becoming extroverted from the ahamkara, five subtle fundamental elements from the *tanmātrās* and the five gross fundamental elements from the five subtle fundamental elements. As extroversion increases from the beginning (from the chitta) to the end (up to the five gross fundamental elements), the amount of Rajoguna and Tamoguna also increases correspondingly. In the gross world as well as gross body, the conduct of Rajoguna and Tamoguna only is going on. Sattvaguna remains merely nominal (in a dormant form). Due to the practice of a seeker, when ascending sequence

begins opposite to the descending sequence, then introversion starts increasing according to practice. The more the introvertedness increases, the more the sheath of Rajoguna and Tamoguna, i.e., their quantity will decrease, and the amount of Sattvaguna would increase correspondingly. Then in the luminosity of Sattvaguna, the cognition of Chetan-Tattva will keep increasing. As the cognizance of Chetan-Tattva with clarity keeps increasing, the bondage of the *jīva*Atman would continue to be relaxed.

This bondage is actually in the chitta only. Atman has nothing to do with bondage and moksha because they do not have any kind of effect on the Atman. It is merely a seer and does not bear relationship with anyone. It neither gets bound in bondage nor gets liberated. Getting bound in the bondage and being liberated is an act of Nature and not that of Atman. Ignorance itself is the cause of bondage, whereas pure knowledge is the cause of moksha. It is the indulgence in righteousness or unrighteousness of a person that governs all his good and bad deeds. These all are the acts of chitta. Their relationship is entirely with the chitta alone, because uneven transformations of all the three gunas are indeed happening in the chitta only. The state of chitta after attaining pure knowledge becomes much different from what it was during the state of ignorance or avidya. If we carefully examine the yogis associated with natural bondage, it becomes obvious that they too are not liberated, even though such yogis remain situated beyond the subtle world for a long time in the sheath of Nature and feel like moksha only. But they too have to take birth at some or other time because such yogis have not been able to reach the state of being situated in the Self. They have to take birth to be able to attain the state of being situated in their Self because Prakritilayas continue to remain attached to *asmita*. The reason behind attachment to *asmita* is that as long as they are under the control of the three gunas, some attachment in one or the other substance remains leftover in them due to ignorance. This is the cause for bondage. This attachment perishes during the

practice of Nirbija samadhi because samskaras of externalisation of mind are suppressed during its practice; then this natural bondage also ends.

The chitta which is associated with desires related to false knowledge (avidya) neither obliterates the right of its enjoyments nor is able to get the vision of the soul. Such a chitta becomes repetitive because of being associated with desires of pleasures, i.e., it starts indulging again in its enjoyments. It happens because of subtle desires situated in the chitta in the form of *samskaras*. But on getting the vision of the soul by Vivek-khyati, the chitta which reaches an end of its desire of enjoyments, being devoid of avidya, becomes free of repetitive behaviour due to lack of the cause of bondage. The Knowledge of the dissimilarity of Atman and chitta is obtained through Vivek-khyati. When the Knowledge borne of discretion becomes pure and clean with ceaseless practice, then the afflictions are completely destroyed and the seed of false knowledge becomes like a roasted one (which cannot germinate). Then it becomes incapable of generating bondage.

The one who has originated in the world attains ageing and death, falls in bondage and attains moksha. Jiva falls in bondage due to lack of tattvagyan of his true Self. The relationship of the genesis is with this visible world and not with Atman. Even after the creation, Atman remains the same as it was before. Atman does not get affected by genesis; it always remains singleton. The very existence of the visible world is a form of bondage. This visible world is related to vrittis situated on the chitta. The cognition of visible world is only through the vrittis and the jiva falls into bondage through this visible world only. The visible world ceases to appear when the vrittis situated on the chitta are restrained by practice. When vision is precluded, the visible world becomes equivalent to having been destroyed; then the jiva gets liberated from bondage. The visible world remains intact as long as the vrittis situated on the chitta continue to emerge out through pulsations of *Vayu*. In such a state, the illusion of the existence of the visible world would continue to persist. Cessation of the

existence and to be situated in one's Self is itself moksha. Therefore, it is said that moksha will not be attained as long as vision persists. An unreal object has no existence. This untrue object (world) which is illusionary appears as real only to the ignorant men. This is the bondage of jiva. The persons who are practising Nirvikalpa samadhi do not have the cognition of the world in that state of samadhi. After getting up from samadhi, one starts experiencing worldly afflictions. No matter how much a practitioner practises samadhi, won't he feel the presence of the world while the vision in the form of vrittis remains intact? That is, it would definitely happen because wherever chitta's vritti would go, there will be cognition of the world related to it. Wherever may the observer be, the world originates within him only. Just as a person sees a dream within his heart only, similarly this world is situated in the chitta only. It appears through one's own experience. Therefore, utter forgetfulness of this world itself is termed as moksha. Nothing is favourite or displeasing for a person who has attained this state. By the way, moksha is naturally always in existence, but does not spring due to avidya. Just as natural shine remains present in a cloth, but it does not appear when the cloth is dirty and is restored as soon as the dirt is removed, likewise, the world appears to be real due to avidya only. But as soon as avidya is destroyed, the world ceases to exist entirely due to which sense of individuality gets destroyed and the jiva gets situated in its Self.

The one within whom creation and holocaust keep occurring, who is beyond birth and death, who is associated with unbroken incessant relish and luminosity, who is conscious, omnipresent and devoid of perversions, is the basis of all but has no basis of His own, who is established within Himself, the tattvagyan of such God leads to moksha. Just as pitcher etc. exists within soil; likewise, many types of creations exist in Brahman. All these creations are fundamentally unreal only, but appear to be real under the influence of Maya. For this very reason, in spite of being integral with Brahman, these appear to be different. From whichever

object does a practitioner become detached, he gets liberated from the same. When he gradually becomes reclusive from everywhere by ceaseless practice, then he does not feel any kind of grief. In this state, he happens to attain moksha.

Liberated men are of two types: **1.** Videhamukta and **2.** Jivanmukta. Nothing can be said about videhamukta person, i.e., whatever would be said about him will be little only. He cannot be described in words because he is a form of Brahman Himself and is always situated in his Self. He does not do anything in the world; rather he doesn't even have the cognizance of the world. If I am asked whether I have ever seen a videhamukta person directly, then I would say that I haven't seen such a person so far. I have got all this information through *gyāna* and even I had attained such a state for some time once. Then I came to know how a videhamukta person lives in the world. I stopped practising to achieve this state. As of now, I wish to remain only in jivanmukta state, because still there are many tasks to be accomplished in the world. At present, my circumstances are such that I cannot practise the videhamukta state. In future, however, I want to relinquish this gross body only after attaining the videhamukta state. I can write a lot about jivanmukta men because I have already achieved this state since many years and I behave in the world like worldly men. A worldly person cannot understand that I am jivanmukta. Many ignorant men keep giving me titles such as imposter, renegade, and even I do not know which other titles they might be offering. I remain delighted even on hearing those titles, because I am present in all kinds of living beings. There is nothing different between me and other living beings in essence. If I think from the physical point of view, this gross body is condemnable only due to being filled with filth and made up of Apara-Prakriti. Worldly men condemn just this gross body. The Self of a denigrator and that of mine are indeed the same. Thus, the denigrator and I are one and the same only. When we are the same in essence, there is no reason to have any ill-feeling towards the denigrator.

All the enjoyable objects are unreal for a jivanmukta person. With this determination, they continue to conduct in the world devoid of resolve towards those materialistic things. The wish to attain something is related to craving. He has already become supremely generous by abandoning this craving only. Ignorant people feel that their parents have produced this gross body. But a jivanmukta person has a determination that I am even subtler than everything right from the physical body to the chitta etc. All the objects of the world are forms of God only. The whole world is pervasive and subtle like Akash-Tattva itself. This determination done with pure feeling leads to moksha for a jivanmukta person. Therefore, in order to have direct perception of Brahman, all the objects must be abandoned, because whatever remains after renouncing everything, that is a form of moksha itself.

A practitioner should restrain chitta's vrittis through practice, because moksha is attained when there is a complete absence of *prāṇa*, vrittis of mind and desires. Desires or passions are themselves called chitta. When chitta gets dissolved through practice, then the world also disappears. This world has originated from the resolve of manas. When manas, i.e., chitta's vritti gets restrained, then where would the world exist? Then only the supreme entity would remain; the same itself is moksha alike. The annihilation of any one of manas, *prāṇa*, and passion leads to the absence of world. *Manas* is predominant among them, because the world has originated from the Mind's resolve. Therefore, the vrittis of the mind should be restrained by practising samadhi; then the jiva would attain that supreme position. When *pranayāma* is exercised, manas automatically starts to calm down leaving its fickleness. When the movement of air gets stopped, then the propagation of smell also ceases. In the same way, the movement of *prāṇa* gets stopped on the cessation of manas. Both *prāṇa* and manas are mutually dependent on each other; neither of these stays alone. Halting of any one of them leads to the stoppage of other; i.e., on the dissolution of one, the other vanishes,

i.e. both of them get dissolved. When both disappear, individuality of jiva gets destroyed, and the pure, clean soul becomes situated in its Self. It is the nature of chitta that it takes on the very form an object to which it gets enamoured. Therefore, a practitioner should continue to maintain the vritti oriented towards God until that vritti itself gets restrained by practice. By the restraint of vritti, the practitioner's chitta would get dissolved along with *prāṇa* on its own; then he would be situated in Brahman, the epitome of moksha.

The experience of the expansion of worldly objects happens to the jiva only out of ignorance. When such kinds of experiences are stopped by *gyāna*, then the practitioner does not feel the presence of unreal objects. Then he thinks that he had been futilely perceiving the unreal substances so far. When a person thinks such as 'I am this', 'I am that', 'I did this' etc., such an egotism itself is the cause for bondage. This bondage is a form of sufferings. But when egotism no longer remains, it becomes the cause of liberation. Thus, it is evident that bondage and moksha are under our control only. When lust declines, sorrow is no longer felt, and the passions become extremely subtle and gets transformed into the form of liberation.

Through practice, when the difference between duality and oneness etc. no longer remains and there is cognition of everything including oneself as Brahman only, i.e., the perception of utter lack of vision, it is indeed moksha. A tattvagyan experiences Brahman in this very form. Moksha is attained only by means of thorough Knowledge. Neither oneness nor multitude exists over there. There is absolutely nothing over there, i.e., where there is utter absence of existence of vision, end of the limits of all kinds of noble feelings, absence of all the vices, such a supremely peaceful state full of limitless ecstasy is said to be moksha.

There is no difference between jivanmukta and videhamukta persons. Due to being knowledgeable, both kinds of persons have attained moksha. They do not

bear any relation with pleasurable objects. Except for just the inkling of pleasures, they do not even have their cognition. It is the ignorance which induces disparity. The ignorance of both of these kinds of men has been annihilated. On the destruction of ignorance, only Knowledge remains leftover, then where is the question of differentiation! Whether the water of ocean remains calm or waves may be rising, there is no difference in the nature of water in each of these cases; i.e. no distinction of any kind exists. Likewise, the condition of a liberated person is just the same while living in the body and also when the body no longer remains. There is not even an iota of difference between jivanmukta and videhamukta persons. Just as whether the air keeps moving or remains calm, it is air only in both cases. From worldly point of view, the external state of both of them appears to be different, but the mind of both always remains filled with the cognizance of Brahman. A jivanmukta person continues to conduct external activities in the world. He has attained the sole consciousness allegiance and is devoid of passion and malice, elation and sorrow etc. He continues to sustain his life with whatever he gets according to his destiny and remains situated in his Self just like being in a deep slumber. Being woken up from sleep of ignorance, i.e. due to the cessation of ignorance, he always remains awakened, i.e. remains situated in tattvagyan. He is not indulged in the egoism of doership while performing any action nor of being a non-doer while doing anything. A jivanmukta person is such as if he is void of chitta even while being associated with the same. A videhamukta person is known as epitome of Brahman. He does not indulge in worldly activities. He does not have any sort of sensation while eating. He gets into a state of externalisation of mind only for a while (at the time of taking meals) and then again gets situated in his Self.

The primary purpose of human life should be to attain Kaivalya moksha. A total emancipation from sufferings happens on attaining Kaivalya moksha. Non-generation of repeated sorrows after their cessation is called complete relief from

them. On attaining Kaivalya, the jiva does not have to take rebirth. The meaning of the words moksha and liberation is to get rid of the sufferings or bondage. Thus, probably it may not be wrong if the implication of moksha and liberation is termed as ‘getting rid of sorrows and bondage’. Complete freedom from sufferings is called moksha.

The word ‘*apavarga*’ has come up at many places in sacred Rāmcharitmānas. ‘*Apavarga*’ is a synonym of moksha and it also means total absence of sufferings. Complete disencumbrance from miseries occurs only when the bliss of Brahman is attained. For this to happen, it is necessary to practise yoga. If the filth of a dirty fabric is washed, it gets cleaned automatically after the dirt is washed away. No other effort is required to clean up the fabric except removing the dirt, cleanliness indeed appears on its own. In the same way, ecstasy is achieved immediately on alleviation of sorrows.

The word Kaivalya means ‘to be indeed That alone’, i.e. the soul should be in itself without any relation with anyone. Kaivalya draws the attention to a special state after the disencumbrance of sorrows. Followers of Buddhism use the word ‘*nirvāṇa*’, which means ‘to be extinguished’. Just as a fiery cinder becomes cool as heap of ash after getting extinguished, in the same way, calming down of all sorts of worldly desires situated in chitta is *nirvāṇa*. Just as a lamp is extinguished when oil finishes, likewise the chitta becomes supremely calm when desires on the chitta, i.e. mind is restrained. On becoming extremely void, chitta becomes alike Brahman.

Merging of samskaras in the manas, manas in the ahamkara, ahamkara in the chitta, and chitta in the root Nature, i.e., dissolution of action gunas in their causal gunas is called Kaivalya. The disencumbrance of Nature from the task of indulgence and liberation of a *jīva* Atman and the manas and chitta getting merged in their cause is indeed Kaivalya. In other words, it may be said that getting

situated of a *jīva* Atman in its Self is indeed Kaivalya. When Nature, which gets engaged to provide indulgence to a jiva springs into action mode, then capability of action arises in the gunas due to emergence of cause-and-effect mode sequentially. At this time, *chitiśhakti* itself enjoys the pleasures of Nature. *Jīvā* considers Nature as his own out of ignorance. Pure Atman is indeed devoid of modifications. When gunas work towards providing moksha, they sequentially continue to get merged in their own cause; that is called Kaivalya. When the indulgence of a jiva ends, no relationship with manas and chitta remains, then the jiva becomes situated in its own Self. The state of the jiva being situated in its Self is termed as Kaivalya. When the vrittis of chitta get suppressed by practising yoga, then the indulgences of jiva no longer remain because it indulges only through the vrittis. When vrittis become inhibited, then they would indulge in whom, because the very indulgent objects no longer remain. In this state, the *Chetan* power gets situated in its Self. Atman, getting situated in its Self is Kaivalya which means ‘to be nothing else but itself only’, i.e., no one else is to be with it.

The soul does not have any type of cognition when it gets situated in its Self. To be situated in one’s Self is known as Kaivalya. At some places, it is described as ‘to be situated in the bliss of Brahman or the Self etc. When only Brahman is there or the soul alone is situated in its Self, *chitiśhakti* gets situated in its Self, then who will experience ecstasy? There is no ecstasy in Nirguna Brahman; to be established in Brahman Itself is indeed moksha. It is thus proved that there is no ecstasy in moksha because happiness and sorrow are indeed felt only by *chitiśhakti*. But in the restrained state, chitta indeed becomes extremely subtle to adopt the shape of the soul or it merges into it, then how can there be cognition of ecstasy and who will experience bliss? Atman does not have any kind of relationship with the chitta. If any such relationship is believed, it would be an untrue knowledge. And it is impossible to attain moksha while having false

knowledge. Chetan-Tattva cannot be experienced at all. By which means can Chetan-Tattva be known? It is a rule that a substance separate from oneself is perceived only through a medium. Through which medium should *Chetan* know its Self or its existence? The one who knows everyone, through whom He could be known? It implies that just the state of being situated in the conscious Self is called Kaivalya. Absolute abstinence of sufferings and attainment of ecstasy, both these get dissolved in Kaivalya.

Saguna Brahman and Ishvara are synonyms. Ishvara is called the epitome of Truth-Consciousness-Bliss because these qualities are found in Him, though He is beyond virtues and vices. It is not appropriate to consider Atman as epitome of Truth-Consciousness-Bliss. It may be said like this for explaining to someone, but in principle, it cannot be said so.

Sachchidānanda means **being an epitome of truth, consciousness and bliss**. Ishvara is of true and ecstasy forms. But Nirguna Brahman Itself takes the form of Saguna Brahman, i.e., Ishvara. All the creations are done by Ishvara Himself in His abdomen. He is ubiquitous and infinite, that is why 'in the abdomen' is said. Therefore, all the creations are existent within Him. I myself have known through direct experience that Ishvara generates all the creations within His abdomen. There is also a sentence, that the witness Atman is of conscious form only. It has no relationship of any kind with any of the gunas. The real form of Atman is consciousness alone.

On the attainment of Kaivalya, all afflictive deeds are destroyed. The practitioner feels himself completely liberated. gunas cease their actions after having completed their tasks of enjoyment and liberation, because they have no purpose of providing enjoyments to jiva any longer. Therefore, gunas get merged in their own cause. Now, the past and future mingle with the present for him; as a result, everything becomes an object of present ~~for him~~. Worldly knowledge is

absolutely nothing in front of the Knowledge of a yogi who has attained Kaivalya.

A seeker of Bhakti Yoga gets sequential liberation according to his feelings. These liberations are of four types, viz. reaching Ishvara's loka, being near to Him, having an appearance similar to Him and getting merged in Him. *Bhakti* yogi resides in Ishvara's loka upon attaining this sequential liberation. He stays there till eternity according to his sentiment; finally, he gets merged into the body of Ishvara. A tattvagyan person does not achieve this sort of sequential liberation. He gets situated in Para-Prakriti with a feeling of oneness after relinquishing gross body.

When a yogi always remains situated in his conscious Self, that state is known as *sthitapragya*. This state is also known as 'restrained state', 'being situated in Self' or 'stable chitta'. At some places in the Gita, this state has also been called as of 'stable intellect'. This state is attained by a yogi when he is practising Nirbija Samadhi. In this state of samadhi, outgoing samskaras of externalisation of mind get suppressed. But when samadhi is dissolved, then samskaras of restraint get suppressed and those of externalisation of mind become dominant. It happens owing to righteous chitta. It happens so because vrittis become inhibited in Nirbija Samadhi, but samskaras of externalisation of mind are not inhibited as these samskaras are the very nature of chitta. Therefore, samskaras do not cease on the cessation of vrittis; they continue to remain in the righteous chitta. Similarly, samskaras of restraint (samskaras of Para-Vairagya) are also attributes of chitta. During Nirbija Samadhi, there is a transformation of restraint. At that point of time, samskaras of externalisation of mind are suppressed, and those of restraint appear.

At the time of Nirbija Samadhi, the vritti of Para-Vairagya is also inhibited because all kinds of vrittis are restrained during that time. How do the samskaras

of restraint remain leftover then? It might have been known by now that vrittis generate samskaras. Samskaras are subtler compared to vrittis. Therefore, vrittis happen to be the instrumental cause of samskaras, but the material cause of samskaras is the chitta itself. The material cause is termed as righteous, and its actions are called its nature. Therefore, as long as chitta is existent, until then the samskaras of restraint (samskaras of Para-Vairagya) would remain present. When a yogi attains Kaivalya, chitta perishes in its material cause (Para-Prakriti) and then along with it, the attributes of chitta and samskaras of restraint are abstained. When samskaras of restraint become dominant in the state of samadhi, then samskaras of externalisation of mind are completely suppressed. The stream of pure, i.e., restrained samskaras devoid of impurities of outgoing samskaras of externalisation of mind continues to flow. This stream of chitta is called 'extremely calmly flowing state' or the tranquil state of chitta. But this flow ceases when the samadhi is dissolved because samskaras of externalisation of mind appear.

When a yogi continues to practise Nirbija Samadhi rigorously for a long time, then due to repetition of this state, sometimes the samskaras of restraint appear, whereas sometimes the samskaras of externalisation of mind emanate by suppressing them. By this, the samskaras of restraint keep becoming strengthened (powerful). As these samskaras of restraint keep growing stronger, correspondingly the samskaras of externalisation of mind would continue to get weakened. By this action, samskaras of externalisation of mind would gradually diminish and finally get exhausted. Finally, a time comes when emerging samskaras of externalisation become completely suppressed and the flow of samskaras of restraint continues ceaselessly in the chitta. Due to transformation of restraint in the chitta, Atman no longer remains a seer of external visions, then it gets situated in its pure Godly form, while the chitta stops the act of showing visions to Atman and adopts the shape of Atman by its nature. The gunas that

make up the chitta remain situated in their 'sattva-chitta' during restrained state. In the sattva-chitta, only the internal transformation keeps occurring.

During the transformation of restraint, when Atman no longer remains seer of external vision, at that time the external transformation which occurs in different types of vrittis in the chitta ceases. On the cessation of this external transformation, chitta is unable to show any kind of vision to Atman. Atman sees the external view (worldly visions) through these vrittis only. When the external transformation of the gunas itself stops, then the vrittis halt, because the transformation of stopping the vrittis continues to occur within the chitta. When the vrittis get held up, Atman is not able to witness the external view, i.e., it no longer remains as seer and gets situated in its pure Godly form. When external transformation stops happening in the chitta, then the yogi also gets visions related to it in the state of samadhi. The visions are of two types: **1.** in the form of eggs and **2.** in the form of small children. In the meditative vision, it is seen that two eggs are lying on top of one egg, or three small identical children are seen. By suppressing one child underneath, two children seem to be sleeping on him, i.e., all three children happen to be asleep. This view of the children is a very pleasing one. You may read both these meditative visions from part II of this book relating to my experiences. All these three eggs or children symbolise gunas. The reason for getting such a vision is that after *Viveka-Khyāti*, Tamoguna starts supporting Sattvaguna. In this state, Tamoguna is only in nominal quantity. Avidya, tribulations etc. become like roasted seeds, because such seeds do not germinate. Tamoguna, now becoming an associate of Sattvaguna, continues to keep the vritti that enables to attain knowledge of dissimilarity between Atman and chitta (*Viveka-Khyāti*) stabilised. Therefore, at the time of transformation of restraint, Sattvaguna and Tamoguna keep suppressing Rajoguna together. That is why there is no fickleness in the eyes of a *sthita-pragya* yogi or of a yogi who is practising Nirbija Samadhi. His vision gets stabilised because Rajoguna

becomes impassive. There cannot be stability in chitta without the Rajoguna becoming impassive.

There are two types of transformations in the chitta: **1.** internal transformation and **2.** external transformation. I have just written about the external transformation. Earlier, it has been written in brief about the internal transformation that is the basic nature of chitta. Emergence of samskaras of externalisation and suppression the samskaras of restraint is the internal transformation of chitta. During Nirbija Samadhi, there is rise of samskaras of restraint and suppression of those of externalisation. In this way, the samskaras of externalisation keep declining and are finally completely suppressed by means of practice in internal transformation. Then a time comes when the flow of samskaras of restraint remains uninterrupted even without samadhi because samskaras of externalisation become weakened and remain suppressed. This state is known as *sthita-pragya*. When the state of remaining situated in the Self begins to remain happen or continues effortlessly, it is known as being established in the Self or the state of *sthita-pragya*. When restrained state of mind is attained during the state of samadhi, it is called getting situated in the Self. When this state is achieved by making efforts, it is known as a temporary state. When this state is maintained without effort, it is then said to be a perpetual state. So there is a lot of difference between being situated in the Self and getting established in the Self.

Initially, a yogi attains the state of being ‘situated in Self’ or restrained state of mind for a few moments only. Afterwards, the time of this state continues to increase gradually. This state cannot be said to be *sthita-pragya*, but when restrained state of mind continues to remain unabated effortlessly with the maturity in practice, then it is called *sthita-pragya*. Outgoing samskaras do not manifest in the chitta of the yogi who has attained this state. Now a question arises that how a yogi performs his worldly tasks after attaining *sthita-pragya* state, as for instance, when he needs to take food etc. in order to stay alive, then

he has to come to the state of externalisation of mind. After taking meals etc., he again goes back to his former state. It does not cause any kind of hindrance to the yogi, because he always remains in *sthita-pragya* state or ‘remaining established in Self’.

The actions done by a *sthita-pragya* yogi are carried out with a selfless attitude devoid of attachment. Even though the yogi carries out activities apparently like ordinary people, yet he always keeps performing actions without attachment. Therefore, such actions do not produce samskaras of bondage for him, because at that time, the yogi is not established in the state of externalisation of mind, rather only situated temporarily in the outward state of mind. He indeed remains established in the state of restraint only, so ordinary people get deluded. But actually, the yogi performs his actions considering them as the will of God or for the welfare of living beings.

Yogis believing in dualistic and monistic philosophies attach slightly different meanings relating to the word ‘moksha’. In the state of moksha, monists do not believe in the dissimilarity of individual soul and the Supreme Soul. According to them, the Supreme Soul itself is referred to as individual soul for the purpose of explaining. In the state of moksha, the individual soul becomes established in Supreme Soul, which is its real form. Yogis believing in dualism consider that there is a heterogeneous distinction between individual soul and the Supreme Soul like that between conscious and unconscious. The soul and the Supreme Soul are not dissimilar between themselves like animate and inanimate, but they have different entities even while having same nature. In the state of liberation, the soul becomes one with the Supreme Soul. Similarly, monistic yogis also have difference of opinion regarding inert matter. Monists do not consider the entity of inert matter to be different from that of God; rather superimposed over it only. For instance, the appearance of snake in rope and silver in oyster is not real. Inert matter is considered as indescribable Maya or avidya, which is neither true nor

false. It is not true, because in the state of moksha, it (inert matter) becomes completely non-existent, and not untrue because the whole behaviour is going on in this (inert matter) only. Here, there is only the jugglery of words. In fact, the material cause of the world is proved to be Maya (avidya) only. Maya may be called as true or false or distinct from both of these. From cloud in the form of Maya, water in the form of the world is pouring, and there is absolutely no harm of Chetan-Tattva similar to the sky. Brahman in the form of that sky does not get drenched. In dualism, the inert Nature is considered as an independent entity. In the state of moksha, the annihilation of Nature occurs only for those who have attained moksha. It does not become non-existent from its very nature, because it continues to remain existent for those who have not attained moksha, i.e., whose objective of indulgence and emancipation has not completed.

Complete disappearance of sufferings, i.e., being situated in the Self is the ultimate goal of the philosophies of dualism and monism both, whether that state is to become alike Brahman or one with Brahman. Similarly, the cause of sorrows is inert matter. Removing its association with Self is the goal of both the principles. Monists have disengaged its relationship from Atman by calling it an imaginary object superimposed over it just like the illusion of serpent in rope. By depicting inert matter as an entirely different entity, the dualists have delinked the illusion of Atman from it. Knowledge of God as the means of removal of sufferings is equally acceptable to the followers of both of these philosophies. The one who is free of desires, who has come out of the wants, whose wishes have been fulfilled or who aspires only for the Self, is indeed Brahman Itself. This type of liberation is Kaivalya only. Worship of the mighty form of Brahman (Ishvara) and his direct perception is accomplished through the causal body or chitta. Pure Chetan-Tattva is beyond causal body and causal world. Neither dualism nor non-dualism remains there; such a description is found in the Upanishads. On getting situated in Self and even after destroying all the

samskaras of the chitta, yogis retain a resolution of the welfare of all living beings in their chittas. The gunas that make up their chitta do not merge in their cause. These chittas, in their vast, sattvic and pure form, remain absorbed in the supremely pure sattvic chitta of Ishvara, in which the resolve for the welfare of all living beings is there. Whenever they are needed for the welfare of the world according to divine rules, they incarnate in this physical world from their pure form. These only are said to be avatars, such as Lord Ram and Lord Krishna etc.

Moksha and bondage, the acts of Nature, actually happen only in the chitta. Atman is always separated by its very nature. It neither falls in bondage nor gets liberated. Therefore, no one falls in bondage, nor anyone gets liberated, nor even anyone revolves around in different births. Nature itself revolves around in various bodies (in bodies of gods, humans, animals, birds etc.). Nature itself gets into bondage and gets liberated. Ignorance, which causes bondage, and knowledge, that leads to moksha, are related directly to the chitta, because transformations of the gunas occur in the chitta and not in the inconsequential Atman. Righteousness and non-righteousness, which are causes of the world, are the attributes of the chitta. That is why their fruits, bondage, moksha and the world are related to chitta. Atman always remains the same in bondage, moksha and world, whereas alterations occur in the chitta. The state of chitta during ignorance differs from its state during Knowledge. The singular Nature which is unstable and downward-oriented is associated with sufferings and bondages. Getting rid of these very pains and bondages is known as moksha and liberation. Until a yogi gets beyond Nature which comprises of nothing but sorrows and bondage, it would not be possible for him to get moksha. Therefore, moksha would be attained only by getting rid of the Nature composed of three *gunās*.

The propensity of gunas is towards enjoyment and *apavarga* of a jiva. When this purpose is fulfilled, then no purpose of gunas remains leftover towards that jiva; therefore, they become absorbed in their cause. In this way, the ultimate goal of

jiva wherein gunas get absorbed in their cause after the accomplishment of *apavarga* is named as Kaivalya. In other words, it should be understood that when the jiva no longer has any connection with the chitta due to the dissolution of gunas, which lead to transformation sequence of the chitta, in their cause and when he gets situated in his pure Self, then it is called Kaivalya. Yogis who have become situated in the Self are of two types: 1. Those yogis whose actions are only for finishing indulgence, and 2. those yogis whose activities are for finishing indulgence as well as to be performed with a selfless spirit for others' welfare. They are devoted to God, and remain engaged in welfare of all beings devoid of attachment while obeying His command of God. Accordingly, there are only two kinds of the liberation of such two types of yogis who are situated in the Self. In the **first** type of liberation, the gunas forming the chitta of the yogis get absorbed in their cause; this is indeed Kaivalya. In case of liberation of the **second** kind of yogis, Sattva-chitta including its form remains situated in the supremely pure sattva-chitta of Ishvara (in Ishvara's loka). When they are needed according to divine rules, they incarnate in the physical world in pure vigorous form for the welfare of all living beings and to establish the principle of righteousness.

For a *jiva* whose motive of enjoyment and *apavarga* has completed, this visible world does not get destroyed even though it becomes being equivalent to been destroyed, because that is shared with other jivas. That is, the creation of this entire visible world is for the enjoyment and liberation of all jivas, not for any particular one. Therefore, for the one whose purpose has been accomplished, the task of this visible world becomes finished and it becomes tantamount to been destroyed. But the visible world is not obliterated, because all the jivas are not liberated when a single jiva has got liberated. This visible world remains engaged in serving the same purpose (enjoyment and liberation) of others. Chitta is an object of sight for the jiva and is also a means of making the jiva cognizant of all other visions in the form of vrittis. On the extinction of one chitta, the whole

visible world also becomes equivalent to being destroyed for it. However, the entire visible world including its objects chittas remain existent for countless jivas whose chittas have not accomplished the purpose of enjoyment and *apavarga* for them.

In Vedanta, mainly two types of distinctions of moksha have been accepted. **Firstly**, those selfless karma-yogis who have done direct perception of mighty Brahman (Ishvara), but give up the physical body and leave from this loka before the direct perception of pure Brahman (Nirguna Brahman). After reaching Ishvara's loka, they become liberated upon direct perception of pure Brahman. That is, those yogis, who having obtained the ground of Nirbija Samadhi, have largely destroyed the samskaras of externalisation by the samskaras of restraint, i.e. only some of them have remained leftover, attain Ishvara's loka when they renounce the gross body in this state. Then over there, they attain Kaivalya when the remaining emergent samskaras get cleared off through samadhi. Ishvara's loka is the supremely pure sattvic chitta of Ishvara, which is the subtlest causal loka (*Mahākāraṇa* loka) than all the subtle lokas. **Secondly**, those selfless karma yogis who have completely realized Nirguna Brahman, i.e. those yogis who having obtained Nirbija Samadhi have completely restrained the emergent samskaras need not go to Ishvara's loka. They become liberated as soon as they renounce the gross body.

Kaivalya occurs when there is identical purification of chitta and jiva. The implication of sattva-chitta becoming equally pure as jiva is that the impurities of Rajoguna and Tamoguna should get removed to such extent that it becomes capable of enabling the jiva to have Self-realisation by showing the difference between the soul and the chitta and by providing true Knowledge of the transformations of the gunas. Purification of jiva implies that the false consideration of chitta's enjoyments as its own due to superposition of Atman in chitta should be completely removed by the true Knowledge of the difference

between chitta and Atman; the same is indeed Kaivalya. Merging of the gunas, which have become void of any purpose, in their own cause is Kaivalya, or the jiva getting situated in its Self is Kaivalya. The inclination of gunas is for the indulgence and emancipation of the jiva; gunas are being transformed in chitta, senses and body etc. for this very purpose. For the jiva whose this motive has been fulfilled, there is no task leftover of the gunas towards him. Then the gunas, which have completed their task of indulgence and emancipation for that jiva, become absorbed in their cause by inverse transformation, i.e. the samskaras of externalisation, samadhi and restraint get absorbed in the manas. *Manas* gets absorbed in the ahamkara, ahamkara becomes absorbed in the chitta and chitta gets absorbed in the original Nature. The merging of gunas in their root cause after the accomplishment of the ultimate goal liberation of a jiva is named as Kaivalya. In other words, when the jiva no longer has any kind of connection with the chitta because of the gunas which make up the chitta being absorbed in their cause, then it becoming situated in its Self is named as Kaivalya.

Chapter II

Year 1999

Some Experiences during the State of Samadhi

In this second chapter, I am writing some of the prominent experiences which I got during the state of samadhi. Through this, the practising seekers and readers would be able to know as to in which state do practitioners get what kind of experiences while practising yoga, and what do they mean. Each practitioner gets different types of experiences according to the vrittis of his chitta. All practitioners need not necessarily have the same kind of experiences. Depending upon the state in yoga, there are some meditative visions whose subtle meanings are similar for all practitioners. Some scriptural meditative experiences of different practitioners are such, which are quite identical. These meditative experiences are significant. I want to write about only those experiences here, reading which the practitioners and inquisitors may be able to get knowledge about this path. In my previous book, ‘**How to do Yoga**’, I had penned down those experiences which came from September 1984 to May 1999. After reading this book, many seekers and inquisitors approached me. They also received guidance from me about yoga. However, many seekers asked questions about the meditative vision of May 28, 1999. In that meditative experience, I had written, **“It is mandatory for you (me) to take the next birth.”** Many inquisitors desire that I should express in detail regarding this subject since I am presently a tattvagyan. I remain situated in my Self, and also behave in the world such that the worldly people remain deluded. Many people put a question that I have written in the book, **“Taking next birth is mandatory for you.”** However, at present, my state is that of jivanmukta. A jivanmukta person is tattvagyan; he already has had got his avidya destroyed, he does not bear birth; how will I then

take the next the birth? I am writing the answer to this question over here. My next birth was mandatory according to the meditative vision of May 28, 1999. But currently, I am endowed with tattvagyaana, so there is absolutely no point in taking birth in the future. My avidya has already got destroyed, and the world appears as if it has vanished. Knowledge about Apara-Prakriti has already been obtained because I have already done direct perception of all substances right from gross primary elements up to Apara-Prakriti. In these meditative experiences, you will read that I have broken that egg by the practice of yoga. At that time, I had to endure grave insults, condemnation and sufferings for some period. Now the effect of that egg has ceased and have become free from its impact, i.e. I am liberated from all types of bondages and completely independent. There is no reason to take the next birth now. Now I will renounce the physical body as per my sweet will only, and will attain God's realm after abandoning the gross body. If Ishvara or Para-Prakriti asks me to take birth, I'll have to respect their command. At that time, I would certainly come to Bhuloka to take birth. In case I have to take next birth, then I would certainly keep the entire Apara-Prakriti under my command by my firm resolve. Whatever task would be entrusted to me by Para-Prakriti, I would undoubtedly accomplish that on the Bhuloka.

I have described the experiences in the previous book that came from initial to the higher states during the the period of 15 years. It includes different kinds of experiences that a seeker gets during his/her practice and their implication. Hereunder, I am writing those experiences which came after that period. The readers may briefly read the experiences of higher and the highest states of Sabija Samadhi and also of the Vivek-khyati state etc. The experiences pertaining to the state which I have written in the previous book may be found in many books currently. However, it is unlikely that readers may get to read the experiences which come during the next state, because tattvagyaana is not attained by all the practitioners. The attainment of tattvagyaana is extremely rare. Hardly anyone in

thousands of seekers can achieve this state. Currently, you will find many preachers giving discourses about tattvagyana; however, their knowledge is a bookish one. They have not attained the state of tattvagyana through practice. Only those persons have the right to preach about Atman who have experienced the same through practice. Such a preacher should achieve the state of Viveka-khyati at least.

First of all, an attempt is made for the direct perception of the five gross primary elements through practice. That is why a practitioner keeps getting meditative experiences relating to the five gross primary elements for many years according to practice. One may also get visions related to the objects made up of gross substances and the gross world under the five gross primary elements. This state may remain intact for many years. Therefore, a seeker should try to abandon his attachment from the gross substances, objects made from them, and the gross world besides trying to purify his body. The use of narcotic substances should be forsaken wholly for purification of the body. Rigorous practice of pranayama must be done two to three times a day. All rules must be followed to achieve progress in meditation. Then the path ahead would surely start getting expansive through practice. At the time of direct perception of the gross primary elements, the seeker gets various kinds of experiences according to the vrittis situated in chitta. Such vrittis remain present predominantly on the upper ground of chitta. When a meditative vision comes with to the preponderance of Tamoguna in the vritti, at that time, little darkness or dim luminosity would appear in the vision. Scary black and perversion figures may also appear which the seeker has never seen before. When there is a meditative vision with the prevalence of Sattvaguna or bya sattvic vritti, then luminosity is spread in the vision. In the same light, various kinds of sattvic visions are seen. The visions of the saints, great souls, deities, gods etc. are also obtained. If the practitioner is sattvic and practises rigorously and has also done practised spiritual discipline in the previous birth,

then he may also get a vision related to future events in the gross world during meditation. The incident in the gross world would then occur according to that very view only. The reason for the practitioner to get advance information is that the main events which occur in the gross world remain present in the subtle world in subtle form. Such incidents become evident at the appropriate time. On attaining knowledge about the subtle fundamental elements, the seeker can foresee the event present in the subtle world in a subtle form; it happens sometimes only. The practice of yoga does not mean that a seeker should have information about the future or not. His goal should be to try to attain the state of Vivek-khyati by having direct perception of the distortions of Nature by becoming introverted. Then the next state is attained automatically. However, efforts have to be made to achieve the previous states.

After the direct perception of five gross primary elements, a seeker has to practise within the second ground of chitta to have direct perception of the five subtle primary elements. On this ground, highly subtle vrittis are located as compared to the ones on the first ground. Within the second ground of chitta, there is a state that ranges from the subtle primary elements up to five tanmatras. There remains a relation in subtle form from the subtle primary elements up to tanmatras. This connection is through variable density. Tanmatras are more subtle than the subtle primary elements because the latter are originated from the former only. Subtle primary elements are grosser as compared to tanmatras; still, a connection remains intact from the subtle primary elements up to tanmatras in subtle form despite the existence of dissimilarity in density. When the seeker attempts to have direct perception of the subtle primary elements and tanmatras through practice, he gets numerous meditative visions of different kinds relating to the subtle world because the subtle world has been made up of subtle primary elements. All the subtle lokas from Patala-loka to Brahmhaloka except Bhuloka falls within subtle world. These lokas retain their own distinct identities due to difference in the

density. When a seeker's practice is on the second ground of chitta, then due to practising within the subtle primary elements, he continues to have different types of meditative visions relating to the subtle world according to his ability. Most of the meditative visions which come during this state are associated with luminosity. In the chitta of a seeker, if karmas of Tamoguna exist in subtle form according to the previous birth's deeds, then the visions associated with dull light or darkness are also witnessed. Such visions may even be scary or dirty. The seeker should neither be afraid nor feel sad to see such views; instead, he should continue to observe the meditative visions firmly and realise that this ground of his chitta is getting purified as his subtle karmashayas are exiting in this form.

In this state, the seeker remains extremely happy, because he starts getting meditative visions of different lokas as per his wishes. He gets visions of the lokas only according to those kinds of thoughts which he has within him. However, sometimes imaginary visions are also seen according to one's thoughts, which are not real. The divine vision of the seeker helps in viewing visions of the various lokas because the visions seen out of firm resolve are shown by the divine vision only. He feels as if he has encompassed the whole creation (gross as well as subtle) within himself. At this stage, the seeker also happens to fall into delusion. Out of ignorance, he even starts considering himself as an incarnation of deities and begins to make many disciples by getting enthroned himself on the Guru's position. Manifold supernatural powers (siddhis) of trifling nature also get attained on this ground of his chitta. The seeker must avoid such accomplishments. He should not become obsessed only with the meditative visions that come in this state; instead, he should attempt to move forward; otherwise, he would be likely to fall, because supernatural powers are barrier-like for the seekers. If a practitioner gets involved in the supernatural powers, he would not be able to achieve his goal. After the direct perception of five subtle primary elements and tanmatras, seeker practises on the third ground of chitta.

Ahamkara comes under the third ground of chitta. It is a higher state of samadhi. On this ground, vrittis of karmashayas exist in subtle form. Due to being extremely subtle, the magnitude of Sattvaguna increases owing to which one has a feeling of exhilaration in the state of samadhi. These vrittis being subtle are very powerful because of which, Sattvic vritti of the ahamkara itself appears to be burning like a flame on the chitta of a practitioner in the samadhi state. By observing this flame, the seeker falls in delusion. He begins thinking that this is the form of Atman, and he has attained Self-realisation. Whereas, the reality is that it is an extremely sattvic vritti of the chitta only, which is appearing by assuming this type of form. Other vrittis also do cooperate in showing this view. Many of the seekers stop practising here only. They do not try to move forward and start considering as having attained perfection. A spiritual seeker should not stop his practice; instead, he should continue practising to attain the next state so that he may have the direct perception of ahamkara.

After having done the direct perception of ahamkara, the seeker practises on the fourth ground of chitta where the karmashayas relating to Asmita remain present in subtle form. This is the highest state of samadhi. There are very few seekers who practise for the direct perception of Asmita. Such seekers have to endure a lot of intense suffering and tribulations in this world. The reason for these tribulations is the afflictive karmashayas situated on their chitta; these are also called the 'residual karmashayas'. During my practice, I had to finish these afflictive samskaras by enduring them. While enduring such afflictive karmashayas, a seeker gets the knowledge of the reality of not only the material world, but also of entire Apara-Prakriti. Due to reflection of Atman in the chitta, the latter starts appearing as if it is animate. The delusion of the oneness of Atman and chitta is known as Asmita. This Asmita is the root cause of all sorrows and is also the knot of animate and inanimate. When this knot opens through practice, the seeker then has to undergo various kinds of afflictions for a prolonged period.

These tribulations are very painful. Knowledge of dissimilarity between Atman and chitta is attained through Vivek-khyati. When the stream of this Vivek-khyati flows ceaselessly, then afflictions are abolished, and tattvagyana is achieved ultimately. A seeker has many meditative visions during the period of direct perception of Asmita. I have written about these meditative experiences in this book right from ahamkara (third ground of chitta) up to the attainment of tattvagyana. These experiences have come during the years 2000 to 2010. In my last book, I had written the experiences from September 1984 to May 1999. From the higher level of samadhi to the attainment of tattvagyana, I had many experiences; however, I am writing only the major ones over here. The practitioners would also get guidance from these.

Year 2000

Blessing of Attainment of Tattvagyan by Primordial Divine Mother

In the year 2000, I got a similar type of vision twice during meditation. I am breastfeeding a woman. After a few moments, milk gradually stopped flowing out from her breasts. Also, the shape of the breasts appeared as if it was shrinking. When the external skin started shrinking, I stopped breastfeeding. I turned my vision towards the face of the female who was breastfeeding me. I was shocked as soon as I looked at her face because she would be about 20 years old. She was uniquely beautiful. There was a small shining crown on her head. She was wearing red coloured star-studded sari. Merely on seeing her, I could figure out that she is a divine feminine personality. In the vision, my age would have been about 40 years, same as the age of my physical body at that time. That woman seemed to be half of my age, but I was addressing her as a mother. Both of us were looking at each other without any feeling. Then the vision discontinued.

In my previous book '**How to Do Yoga**', I have written at several places that a divine woman breastfeeds me in the meditative vision. Its implication had also been written at the same place. The difference between the first kinds of meditative visions and those of these is that previously while breastfeeding milk would not stop flowing out. I used to stop breastfeeding, and my age was also very less. In some of the visions, I was a very small child only. That woman used to lay me in her lap and start breastfeeding. The very first such vision had come in January, 1986. I was like a pretty small child in that vision. In the current visions, I am an adult, and milk stops flowing out from the breasts, which begin getting shrunk. Woman's age was similar to that of the earlier one; i.e. she might be around 20 years old only.

Meaning: The seeker who gets these kinds of visions surely attains tattvagyaana. The implication of milk is Knowledge, and that of breastfeeding is to provide Knowledge. The woman who is breastfeeding symbolises the goddess of Nature. She herself helps that seeker in the attainment of tattvagyan. In the earlier visions, milk from the breasts is flowing out. Whereas it stopped coming out in the case of later visions, i.e. Knowledge was being provided gradually by the goddess of Nature during the time of earlier visions. However, milk stops flowing out from the breasts on the attainment of complete Knowledge. Nature becomes equivalent to non-existent for that seeker upon the attainment of Knowledge. Therefore, in the visions, the size of the breasts started shrinking, and milk ceased flowing out. However, for the other souls whose accomplishment of indulgence and liberation has not been completed yet, Nature remains existent for them. Only the supreme seekers get such visions with whom *Mātā Ādiśhakti* remains happy and breastfeeds them as a son.

Barrier Broke Down

This meditative vision came on 16th January. Standing at a place, I am saying, “It would be good if the water is filled up at this place too.” I see myself standing at a place that appears like a farm, which is quite big; there is a drain built up nearby. Water is coming in the field from the same drain. On seeing the water, I spoke out, “The fence of the field broke down by itself; water has also started flowing in though at a slow speed. If water flows in only at this speed, it may take a lot of time to fill up the farm.” I am witnessing the flow of water. The vision discontinued.

Meaning: This meditative vision does not seem to be extraordinary while reading, but its implication is very significant. The field where I was standing symbolises my own chitta. Water is flowing into the field; here water symbolizes righteousness, i.e. the ground of the chitta is getting filled with virtues. On seeing

water, I said that the fence of the field broke down on its own. The fence symbolises unrighteousness in the form of a barrier that broke down by itself. It is only after the breakdown of the barrier of unrighteousness that the ground of chitta is getting filled with righteousness etc. But due to the flow of righteousness being slow, it would be taking a long time for filling up the ground of chitta. When unrighteousness (an adversary of righteousness) is destroyed, Nature becomes capable of doing its work due to the absence of a barrier. Just as when a farmer wishes to take water from one field to another field, he removes the fence which serves as barrier to water, after which the water spreads into the field by itself. No effort of the farmer is required to spread water in the field. Similarly, the practice of righteous behaviour etc. is just means of the eradication of unrighteousness. Now I am writing the meaning of this vision. Some karmashayas exist on the lower ground of chitta and of some other ones on the higher ground. Those situated on the upper ground are called principal karmashayas which remain in the empowered form and a seeker endures them in the present life. The karmashayas on the lower ground stay in dormant and feeble form. Therefore, the karmashayas of higher ground keep suppressing their lower ground counterpart in the form of barrier. The same barrier is shown to be breaking down in this vision. Upon its collapse, the karmashayas on the lower ground adopt the form of principal karmashayas by coming onto the higher ground and imbibe qualities according to these principal karmashayas. This process happens automatically. If the principal karmashayas of a person is of a saintly person, then he would become virtuous. In case these are of unrighteous nature, he would become a wrongdoer. That is why sometimes it has been observed that an evil person becomes a righteous soul, whereas the latter tends to become a wrongdoer. When the principal unrighteous deeds of a person happen to remain as residual (even though he may be a righteous person), then immediately on the removal of the barrier, karmashayas of the lower ground begin becoming principal karmashayas by mixing up with the principal residual ones. At this time, in whichever form

(unrighteousness or righteousness) the principal karmashayas would be, all the karmashayas become like them only. That is why it has been observed that sometimes even a person of sinful nature becomes saintly one, and a righteous one tends to become a person of devilish character. It happens because of the deeds of previous births.

The Highest State of Sabija Samadhi

I am standing on a farm which has been filled up with water. Only a little bit of it has been leftover; immediately, I spoke out— this farm has indeed got filled; only nominally, it has remained leftover. This meditative vision has come in the highest state of Sabija Samadhi. After this meditative vision, there would surely be a sweeping transformation in my chitta. I shall certainly attain the next state expeditiously.

The Three Gunas

This meditative vision came on the 18th of July. I am feeling overjoyed by sitting on a swing. There are three small children in front of me. The age and body of all these three children are similar only. Each one of these has age identical to that of a two years old child. Usually, a two years old child is looks tender physically, and even cannot speak properly. Though all these three children appear to be small, yet their gestures are similar to those of young men. One of these children seems to be calm by nature. When my vision fell on his body, I saw a few words written on his hands as also on his various organs. I attempted to read those words; however, I could only read the names of Vedas and directions.

Then my attention turned towards the second child. This child was doing some activity. I could not understand what he was doing. At the same instant, the third child, by pointing towards the second child from the index finger of the right hand, very angrily said, “He is wicked.” I said, “No, one does not say like this.” The third child said once again, “You probably do not know, he alone is wicked,

because he only does all the actions.” At the same time, I began thinking as to why this third child is calling the second child as a wicked one. These words, however, did not have any impact of any kind on the second child. He was busy doing his task. The poised natured (first) child was smiling by looking at me.

Meaning: All these three children symbolize the three gunas, which are external transformations of the chitta (transformations that occur in the vrittis). All three gunas are appearing in the form of children. Just as all three gunas always remain together; likewise, despite differing in nature, these children also appear to be en block in the meditative vision. The age of these three children always seems to be the same; their bodies are also very much alike; the difference lies only in their nature. To a seeker, firstly, these three gunas appear as three doves. At that time, he has been practising within the higher state of Sabija Samadhi, i.e. within the third ground of chitta. Under this practice, direct perception of ahamkara takes place. This meditative vision (of the doves) has already been written in the second book (**How to Do Yoga**). But when the seeker practises the highest state of samadhi (fourth ground of chitta), then all the three gunas appear in the form of three small children, because in this state, direct perception of Asmita occurs. All these three children have the same form as well as the body. In this meditative vision, the child who is calm by nature, on whose body names of Vedas were written, he symbolises *Sattva* attribute. The second child who was busy carrying out the activity is a symbol of *Rajas* attribute. The nature of *Rajas* attribute is to act, vibrate etc. The third short-tempered child is symbol of *Tamas* attribute which possess anger as its nature. Vedas and directions have originated from *Sattva* attribute. The direction does not have an identity from the viewpoint of tattvagyan. So long as a seeker continues to have an awareness of chitta in the state of samadhi, until then, the direction would continue to be felt. Even during the emergence of Ritambhara-Pragya, the seeker has a sense of direction. When vrittis of the chitta get restrained, then the knowledge of directions no longer

remains. It is the state of Nirbija Samadhi; i.e. as long as there are external transformations in the chitta (vrittis), the directions will continue to be felt by him. Origination of Vedas has taken place through the predominance of Sattvaguna.

Discriminatory-Knowledge in the Form of Stable

This meditative vision came on August 7. I am going by taking a horse while whipping. There is some luggage loaded on the horseback. I am walking behind the horse by whipping it with a baton in my right hand. The colour of the horse is red and height-wise, it is tall. A few moments later, a magnificent palatial built-up house appeared in front of me. Gateway of that grand house was open. I took the horse inside that open entrance by whipping. After going inside, I learnt that this stately house is extremely beautiful. The horse automatically turned to the right side. After moving ahead, it stood inside a room-like place. Then I spoke loudly, "Clear its luggage and take back this horse of yours; I no longer require it now." Immediately, a voice came from one side, "Send the horse towards this side; I am here." I looked towards the sound; indeed, a person had been sitting at a little distance from me; he only said these words to me. I spoke carelessly to that man, "Take care of your thing yourself." After saying this, I walked aside.

Meaning: The horse symbolises mind. The luggage loaded on the horse's back represents desires etc. situated in the chitta. I am whipping the horse with a baton means that I am directing my mind according to me, i.e. I have been keeping mind under my command and giving instructions to it by keeping under my subordination. The colour of the horse is red, which symbolises *Rajas* attribute. The relationship of *jīva*Atman being the master of chitta is there since eternity. The primary purpose of this horse (chitta or mind) is to enable its master soul to attain the goal of *apavarga* by traversing the path of indulgence. This path (on which the horse is walking) is divided into four parts: **first** gross primary elements,

second from subtle primary elements to tanmatras, **third** ahamkara, **fourth** Asmita. At the last edge, there is discriminatory-knowledge of horse barn. One has to abandon the horse in this horse barn, and the ultimate goal is *apavarga* Supreme Soul in the form of a magnificent palace. To turn the face towards spirituality in the form of paved road through *prāṇayāma* and *pratyahara* is *dhāraṇā*. To begin to drive the horse (mind) towards that side is *dhyāna*. To reach near the road is *samadhi*. The different states of concentration in the form of *Vitarkanugata Samadhi*, *Vichāranugata Samadhi*, *Ānandanugata Samadhi* and *Asmitanugata Samadhi* sequentially destroy gross, subtle, *ahaṁkāra* and *Asmita* related indulgences on the path. Leaving the horse in the horse barn, the individual soul attains pure Supreme Soul symbolised by magnificent palace, i.e. *apavarga* in the form of restraint of all the *vrittis* by means of *Vivek-khyati*. It is clear from this meditative vision that the state of *Vivek-khyati* will be attained soon in the future because I have abandoned the mind in the form of horse.

One Atman, Several Chittas

This meditative vision came on 1st September. I noticed that there is a place illuminated all around. In this luminosity, numerous niches were being seen to me. A flame of extremely beautiful shape is burning inside two or three niches. The light of blaze is not going out of the niche; however, the entire niche has got illuminated. A person of golden colour is standing over there itself. That person ignites flame inside the niches (which are without flame) by his hand; flame then starts appearing to burn inside those niches as well. However, some more niches were still left without flame; suddenly the meditative vision disappeared.

Meaning: The numerous niches that were appearing to me in the meditative vision were all *chittas*. Due to the reflection of *Atman* on the *chitta*, the latter starts looking as if it is self-illuminated. Numerous *chittas* were simultaneously appearing to me in the form of niches. Even *chitta* has its limits; that is why so

many chittas were visible simultaneously. That golden-coloured person was *Hiranya-garbha* (Lord Brahmaa), He is also called *Prajāpati* (divine Governor) and *HiranyaMaya Purusha*. He is the master of chitta. He only was consecrating the reflection (*chitiśhakti*) of Atman in the chitta, due to which the chitta is appearing self-illuminated and conscious. Just as the reflection of the same Sun appears different in many pitchers filled with water, likewise one should understand about the chitta. The meaning of this meditative vision is that Atman is one and chittas are several.

Once I asked Lord Gautam Buddha, “Lord! Were you an atheist?” He said, “Yogi! Who says that I was an atheist?” I said, “Lord! I have read about you in the books.” He said, “Some of my followers lack the accurate information about me; that is why there is such a misconception. The truth is that I had always been a theist. Even now, I believe in God.” I said, “Lord! Did you not believe in Atman?” Buddha sage said, “I still believe in the existence of Atman. Yes, I do not believe that the Atman takes birth.” I said, “Lord! When a child is born, then he performs activities such as crying, pushing off arms and legs etc. From where does he get power, because the Nature is indeed inanimate, it cannot give power?” Lord Gautam Buddha said, “Yogi! Your question is appropriate. That child gets consciousness from Atman only, but it does not take birth. Just as with a burning lamp, another lamp gets ignited, and then a plethora of lamps can also be ignited; similarly, the reflection of Atman is falling on all the chittas (on the individual chittas). Due to reflection of this very Atman, chitta appears as self-illuminated and conscious, and the same gets the power to act.” Lord Gautam Buddha had given me many such like teachings. The one which I have just mentioned is also one of those ones. Besides, he also gave a lot of preachings about Buddhism.

Ahamkara

This meditative vision came in the first week of December. A celestial woman wearing a green coloured star-studded *sārī* is standing. The woman is holding a black serpent in her mouth. Seeing this vision, I thought this lady is incredibly unique; she has been strangulating the middle part of the snake's body in her teeth. The serpent is hanging downwards by being completely silent, and its face is pointing towards me. I said to that lady, “you should kill this serpent so that it becomes dead.” The woman refused to do so by shaking her head.

Meaning: The serpent is ego; the woman is the goddess of Nature. She has taken command of the ego under her.

Year 2001

Renunciation of all Objects

This meditative vision came in the first week of January. While doing *prāṇayāma*, the voice of *kuṇḍalinī* power was heard, “I am neither angry with you nor even far from you. In between you and me, there is impurity and ignorance only. You abandon all sorts of objects and attain me by doing rigorous practice.” Then the voice ceased coming. A few moments later, I saw that there is a beautiful bird; its colour is bright white. There is a lovely and robust net around it. The bird is trying hard to get out of the trap and fluttering exceedingly.

Meaning: Goddess *Kuṇḍalinī* is telling the jiva that there is a wall of impurity and ignorance between us. Therefore, renounce all the worldly substances; you would then be getting me as a companion. The bird is the symbol of jiva; the net is bondage. *Jīva* wants to get rid of the bond so that he may attain *mōkṣha*.

Grace of Mother Kali

I got this meditative vision in the second week of January. I was moving forward by flying at a fast speed. Two thrones appeared towards the front. Two men had been sitting on these thrones like kings. They had mace in their hands. I just stood in front of them but did not communicate with both. A few moments later, both men disappeared along with the thrones. A huge door began to appear at the place where both men were sitting, and then the door opened automatically. I was standing at my spot. At the same time, my body entered the gate by flying at a fast speed. Just on entering inside, another closed door appeared. As soon as I arrived near it by flying, it opened on its own. I entered inside. Similarly, five more entries were observed. Altogether there were seven doors, and I crossed all of them. Then I found myself in a self-illuminated broad region. As soon as I turned my sight towards the front side, then and there I was shocked because

Mātā Kali was standing in front of me in a gigantic body form. A pitcher was placed on the head of *Mātā* Kali. Her eyes were red as cinders, and hairs were scattered. I was just looking at her that a torrent of clean water started falling on my feet by coming out from the pitcher placed on her head. All the water was getting disappeared after landing on the claws of the feet. The torrent of water entered the *Brahmrandhra* by falling on the upper part of the body through my feet. Water spilt from the pitcher was absorbed by my body. Now the water flow was falling in my *Brahmrandhra* and disappearing by going into it; after that, the water-like thickened substance stopped falling. I started coming back by flying. When I was coming back out of the door, it would get closed automatically. In this very way, I came out.

Meaning: This meditative vision came in the highest state of samadhi. Mother Kali is the goddess having Tamoguna. She has showered grace on me. Now only the nominal quantity of Tamoguna would be leftover on my chitta by gradually getting destroyed. Later on, the same nominal amount of Tamoguna would become helpful to me, i.e., my chitta would soon start getting purified.

All the Four Bodies

This meditative vision came on the 6th of February. There is a blue dot like a mole in the far sky above. There is a black coloured oval circlet around this dot. On the outside of this black circlet, there is an oval circlet of light white colour. On the outside of this white circlet, there is another oval circlet of yellow and red mixed colours. There is an exceptionally stunning colourless luminous dot of needle-tip size in the centre of the blue coloured dot (similar to mole), lying in the middle of all these. Its luminosity is dazzling to the eyes. My vision stagnated only on this for a few moments; right then, I saw that luminous rings in the spherical form were continuously coming out from all these four coloured circlets. As these spherical bright rings were moving far off, the shape of the rings

was expanding accordingly. After that, these luminous rings used to become pervasive in the whole sky. The same activity was happening continuously time and again. After some time, the illuminated dot in the middle of the blue dot gradually disappeared. Afterwards, the blue, black, white, and red coloured circlets also became invisible, respectively.

Meaning: All the four coloured circlets are my own four bodies. The outer red circlet is my gross body. The white circlet is my subtle body. The black coloured circlet is my causal (*kāraṇa*) body, and the mole shaped blue coloured dot is my grand causal (*mahākāraṇa*) body. The extremely bright colourless illuminating dot, similar in shape to that of the tip of a needle, has a relationship with Para-Prakriti. The spherical emanating ringlets are my vrittis. All the four red, white, black, blue coloured circlets are contained respectively inside each other. Similarly, these circlets keep becoming pervasive as ringlets, respectively. I reminisced that Swami Muktānand (of Ganeshpuri near Bombay) used to pronounce the red circlet as *Raktēshwarī*, white circlet as *Shvētēshwarī*, black circlet as *Kṛaṣṇēshwarī* and the blue dot as *Nīlēshwarī*.

Nature

This meditative vision came on the 12th of February. Near me at a little height, a brindled goat is eating thin, dry twigs. After seeing dry twigs, I started laughing loudly; because the goat's nature is to eat soft green fodder. However, here the goat is eating dry wood.

Meaning: Brindled goat means a red, white and black coloured goat. Goat implies Nature comprising of the three gunas. White, red and black colours refer to Sattvaguna, Rajoguna and Tamoguna respectively. Eating dry twigs means—nowadays, I eat self-made dry Indian breads due to rigorous practice. The same information is appearing in this form in this meditative vision. My body is

undoubtedly made of Apara-Prakriti only. Brindled goat is a symbol of the Nature composed of three gunas.

Occurrence of Rain of Righteousness

This meditative vision came on the 13th of February. There is a light blue coloured bright clear sky. I was looking at the cleanliness of the sky; right then, it started raining heavily. I was surprised to see rain and said— what is this kind of rain? There are absolutely no clouds in the sky. The sky is clear, still it is raining torrentially. When I began to look at the sky carefully, then it became known that the rainwater was automatically emanating from the clear sky. I am feeling extremely delighted to witness the rain. With face upwards, I began laughing loudly and started enjoying the rain. The rainwater falling from the sky was not wetting ground; instead, it was disappearing after landing on the ground. Like this only, rainwater was falling on my body. That water was not soaking my body; instead, after falling over my body, it had been disappearing. I was feeling pleased to see all this.

Meaning: The spotless blue coloured illuminated sky is only my *chittākāṣha*. It is raining in my chitta, which is very good. The rain of supreme human pursuit devoid of sin and virtue which occurs in the chitta is called righteousness in the countenance of rain. In the chitta of a seeker, this type of rain only occurs when he does not desire to have any kind of fruit even from the *gyāna*. Maturity state of this *gyāna* is called Dharmamegha Samadhi, the perfection of which leads to *Para-Vairāgya*. As of now, I do not get Dharmamegha Samadhi; only the meditative vision has occurred. The state of Dharmamegha Samadhi would materialise in the future.

Got Liberated from Bondage

This meditative vision came on the 13th of February. I am standing at a place. There is a trap of iron wires all around as well as above me. I looked all around. The trap is made from stiff wires. I understood why this net is made up of such strong wires so that I may not be able to get out of it. I decided that I would surely go out by breaking open this trap. As soon as I wished, my body started moving upwards like an arrow; then it hit hard against the net. The collision was so strong that my head went upwards by breaking open the mesh, whereas the rest of the body got entangled in it. Since the body got stuck in the trap, I began to break open the wires of the net. My body came out of the net from waist to top; right then some object hit hard on the upper part of the head (in the Sahasrara). Due to this, there was a forceful vibration in the Sahasrara Chakra. Now I looked upwards; a special kind of power (like a high-tension wire) had collided with the upper part of my head. It was because of this very power that the vibration was occurring in my Sahasrara Chakra. I uttered, "From where has this power come? I should have died due to its collision." Then I touched my head once again with that power. As soon as it touched, vibration began occurring in Sahasrara Chakra. After that, I laughed loudly. I turned my head to one side and raced upwards into the sky.

Meaning: The trap of strong iron wires is a worldly bond (of the jiva). I broke open this bondage and went beyond it. This state would be attained in the future; it is not so as of now. While exiting the trap, some power had struck on the head. This power was like a high-tension wire. It should be considered as the boundary of Apara-Prakriti or Vayu-Tattva. Apara-Prakriti does its creation by itself in Akash-Tattva. This creation is done by Vayu-Tattva. And Vayu-Tattva itself is the symbol of power. Different types of energy emerge from this very Vayu-Tattva. In the meditative vision, the power that collided was the last boundary of Apara-Prakriti, which tried to lay a barrier. But I went ahead by coming out from

one side of this power. Thus, it is being confirmed from the meditative vision that the jiva would attain *mōkṣha* by getting liberated from the bondage.

Direct Perception of Asmita

This vision came in meditation on 14th February. In a golden coloured light, I saw that only the mouth and eyes of a black snake were appearing before me from the very close. The posterior part of the eyes, the snake's hood as well as its body was not there. On looking at the serpent's mouth and eyes in that bright golden light, I began wondering why a portion of the serpent's mouth only appears in this stunning light. In the middle of that light, the serpent's mouth was not looking good. Afterwards, I went into the depth of samadhi, which got dissolved three hours later.

Meaning: I have already written that the black snake is a symbol of ahamkara. Serpent's mouth appearing in this meditative vision is a symbol of Asmita. Presently, I am practising under the highest state (of samadhi), i.e., doing practice on the fourth ground of chitta. Therefore, in this meditative vision, direct perception of asmita has happened. Golden dazzling bright light is the reflection of Atman falling on the chitta. Due to this very luminosity, chitta appears as if it is self-illuminated, i.e., the delusion of oneness of the Conscious and inert (chitta) is known as asmita. In this very asmita, avidya resides in the seed form. It is because of asmita only that a jiva begins to consider chitta of its own and the discriminatory knowledge of Atman and chitta is lost. Asmita is even more subtle than the ahamkara. Tribulations of the seekers practising on this ground are also extremely subtle. All of us know that the more subtle a substance is, the more powerful it would be. That is why the seeker attaining this state has to suffer a lot of tribulations. Upon direct perception of asmita, the sufferings and karmashayas of the seeker start getting finished.

Emergence of Ritambhara-Pragya

This meditative vision came on the 18th of February. I am standing at a particular place. At the same time, an extremely bright luminosity started emanating towards the Eastern side. I stabilised my vision in this direction. From within that very emanating brilliant luminosity, a spherical light like the Sun emerged that scattered over an incredibly vast region. This spherical, extremely stunning luminosity had spread throughout the East direction. The luminosity was scattered all over the sky as well as on the entire ground. I had never seen such a unique luminosity before. I started wondering what kind of this luminosity is through which nothing but only the light had spread in the sky and on the entire ground. At the same time, a light beam came out of that spherical luminosity and fell on my mouth. As soon as it fell on my mouth, my eyes became dazzled, and my body experienced a passing jolt. Immediately on getting the shock, my samadhi got dissolved, and eyes opened.

After the dissolution of samadhi, I started wondering as to what is this divine luminosity which I have been witnessing for the first time. No sooner did the beam, emanated from that luminosity, fell on the face, Samadhi had dissolved, and a special kind of commotion started occurring in my brain. This spherical luminosity was similar to the Sun. The size of the Sun is small, whereas this was bigger than that. Its edge was touching the ground. It seemed as if it has emerged from within the ground. The sunlight is like a glow-worm compared to this luminosity. This vision had come only for a few moments. Later on, it became known that I have had a vision of Ritambhara-Pragya, which arises only when a seeker has attained proficiency in the highest state of *Nirvichāra* samadhi. On the cessation of impurities and sheath in the form of Rajoguna and Tamoguna due to predominance of Sattvaguna, a concentrated stream, in the form of clean, steady illuminated chitta, continues to flow ceaselessly in the highest state of *Nirvichāra* samadhi. The same itself is called proficiency. In this very proficiency, a seeker

happens to get direct perception of all the substances up to Apara-Prakriti simultaneously. This direct perception is also called the grace of Pragya. On the emergence and cessation of this Pragya, development of Pragya-Loka (of Para-Prakriti or the Loka of Ishvara) takes place. Revered Vyas says— “A yogi who has attained the grace of Pragya and has become free of grief looks at grieving people like a person standing on the top of the mountain sees men standing on the Earth.

Meaning— Ritambhara Pragya means the supreme knowledge which contains truth and is devoid of avidya. Due to the attainment of this Pragya, one gets the fruit of the yoga practice of many births. Revered Vedvyas says that by accomplishing Pragya through listening to the Vedas, through *anumāna* and the practice of meditation, a seeker attains sublime yoga.

Vision of Ritambhara-Pragya

This vision came on the 1st of March in the state of meditation. I am standing on the ground. There is a tiny pit-like place on the ground at a short distance from me. Water has been filled in that pit. I am looking at the same water. Downwards, within the same water, an exceedingly glorious Ritambhara-Pragya appeared. A beam of light came out of this Pragya and fell on my mouth by crossing the pit’s water. As soon as the light beam fell on the mouth, my eyes became dazzled and the body got a jolt. My samadhi was dissolved immediately on getting the shock.

Meaning: Clean water depicts vrittis of my chitta. Pragya had emerged on the ground beneath the vrittis. Vrittis in the form of water could not stop the light beam of Pragya. The luminosity of its *gyāna* fell on my mouth. There was a bit of vibration in my body as soon as the light of *gyāna* fell on the mouth; then my samadhi got dissolved. The samskaras arising from this Pragya are obstructive for all other samskaras of externalisation of mind.

The Three Gunas Causing Chitta's External Transformations

This meditative vision is of 4th March. I am standing at a place. Three small boys of about two years old appeared towards the front side. All of them were sleeping in a deep slumber. One boy was sleeping below, whereas the other two boys were sleeping on the top of the underneath boy. They were lying in such a manner that both upper boys had made the underneath boy as a pillow. Usually, one keeps head only on a pillow while using, but both the boys had kept half of their bodies over the underneath boy. It seemed as if the boy below had been forcibly suppressed by the upper two boys together. When I noticed the way of sleeping of all the three boys, I felt pity for the underneath boy. I said, "The boy at the bottom should be suffering." Immediately, a person standing next to me said, "No, he does not feel any kind of pain because his nature is like that only."

Meaning: These three boys are all three gunas of the external *pariṇāma* of chitta. In the earlier meditative vision also, all these three gunas have been seen as boys. In that meditative vision, the boys were carrying out their tasks, i.e. the (external) *pariṇāma* was occurring in the vrittis of chitta. This time, the boys were sleeping in deep slumber, i.e., the gunas have become quiet after having done their task. There is a special significance of this meditative vision: one boy is underneath, and two boys lie over him by suppressing, i.e., one of the gunas is below and the other two ones have overpowered it. When *pariṇāma* sequence of the gunas occurs, then one of the gunas remains predominant and the other two gunas remain in subordination. One of the gunas continues to do its task (*pariṇāma*) by remaining in predominant form. When gunas stop their *pariṇāma* sequence, then two gunas jointly suppress one of the gunas. Because of this, the *pariṇāma* sequence gets restrained. A seeker attains this state only in the samadhi state; it is called *Atmanvsthiti*. Upon the dissolution of samadhi, the *pariṇāma* sequence

of the gunas begins again. The underneath boy in the meditative vision is Rajoguna. Both the upper boys are symbols of Sattvaguna and Tamoguna. Presently, I got only the meditative vision. I would, however, attain this state sometime later.

Ground of Chitta

This meditative vision came in yogic sleep on 4th March, so this state would be achieved after some time. I was going towards the front side in a cheerful posture. My vision befell downwards on the ground. Near the feet, the ground was clean absolutely. Towards the right side, at a short distance, a stream of extremely clean water while flowing was coming close up to my feet. The water had been vanishing under my feet. There was no sign of moisture at the place on the ground where the water was disappearing. I said— what kind of this ground is, despite having water, it is fully dry and is extremely hard without any moisture. The ground around that place was like a barren one. As soon as I picked up the foot to move forward, the ground became slightly higher over there. As soon as I put the second or third foot ahead; at the same instant, I came back with a sharp jolt. I was shocked— what is it that has happened. There was a bit of pain in my body. I understood that there must be something at that place in the invisible form. As soon as I laid foot on it to move forward, at the same time, I began to feel that a power-like object in invisible form is emerging from within the ground. Then I did not extend the foot forward; instead, I moved ahead by turning a little towards the right side. Ahead, there was an elevation-like similar to a small wall. I reached close to that elevation; that place became still higher. I decided that I would go forward by crossing the same. I could climb over that elevation with great difficulty. The moment I stood at that elevation; I got a shock. I went forward automatically as soon as there was a jolt. There was no ground of any kind ahead; instead, only the luminosity had spread. Now, I was standing in a stunning bright luminosity. When I looked all around, there was nothing except light. When I

looked downwards, the ground appeared much lower; and even that ground was also seen on which I was standing earlier.

Meaning: Stream of water symbolises the flow of vrittis of chitta. Ground signifies the ground of chitta. The place where the ground is not getting wet and looking like barren implies that the vrittis of chitta cannot emanate from that place. The site where there is some power-centre if treating that place as a goal, a seeker carries out a particular type of practice; then he attains special kind of powers (siddhis). I abandoned that site and went forward from one side. There was a slight difficulty while crossing over the last boundary of the ground of chitta. After that, I got situated in the luminosity of *gyāna*. It would take a few more years to attain this state perfectly. It is evident from the meditative vision that I am not interested in the siddhis at all; instead, I have to get situated in my Self. While crossing the last boundary of the ground of chitta, I will have to bear the suffering of the world's condemnation, because there is a wall at the terminal border. Apara-Prakriti would exert its influence while crossing over this wall. But I would not submit to the authority of Apara-Prakriti and continue crossing the barriers.

Direct Perception of Fundamental Elements

When a yogi attains proficiency in the highest state of *Nirvichāra* Samadhi, then his chitta becomes exceptionally pure. Ritambhara-Pragya arises in this purity. Through this Ritambhara-Pragya, one gets direct perception of the ordinary and special forms of the substances (fundamental elements) of Nature. The direct perception of the special form of materials cannot be described, as it is a matter of experience. Nonetheless, I am attempting to write. Nowadays, I remain more restrained physically. These days, I prepare food myself by staying in solitude and eat only once in a small amount. Through this, the purity of my chitta would increase, as it is currently essential for my chitta to be purer.

Direct Perception of Ordinary and Special Forms of Prithvi-Tattva

This meditative vision came on the 4th of March. Light yellow-coloured square particles in large numbers were appearing in front of me. The density of these particles was very high. These particles were intermingled with one another, placed over one another, and appeared in a particular region. I was carefully observing these particles; right then, it came out from my mouth, “These are certainly the particles of Prithvi-Tattva.” After a few moments, a terrain began appearing at that place. I immediately understood that these particles were of Prithvi-Tattva. Particles that were visible in the meditative vision are the special form of Prithvi-Tattva. Only a yogi can directly perceive this special form in the highest state of Nirvichar Samadhi through Ritambhara-Pragya. By direct perception of its special form, true Knowledge about Prithvi-Tattva is attained.

Each substance has two forms. **One** is an ordinary form, and the **second** is a special form. I have already written in detail about this subject. Only the evident testimony can reveal the special form of an object. The direct knowledge received from the senses can only reveal the ordinary form of gross objects; it cannot show subtle substances beyond the reach of senses. Evident knowledge does not have access to subtle things such as the five tanmatras, ahamkara, chitta etc. With the help of *āgama* and judgemental testimonies, one can get knowledge of their ordinary form only; but their special form cannot be known. The *sākṣhātkāra* of special form of these subtle substances can be done only by Ritambhara-Pragya attained in the proficiency of Nirvichar Samadhi, and not by any other method. In the meditative vision, I had the *sākṣhātkāra* of ordinary and special forms of the Prithvi-Tattva by Ritambhara-Pragya. We all see the ordinary form of the Prithvi-Tattva throughout the day, but a worldly person cannot have the *sākṣhātkāra* of its special form. *Sākṣhātkāra* of their real forms of the three gunas

of Nature cannot be had. Their *sākṣhātkāra* takes place through vrittis in the form of pigeons and children.

Direct Perception of Ordinary and Special Forms of Jal-Tattva

Its *sākṣhātkāra* occurred on the 4th of March itself. In the meditative vision, I began to see extremely clean water. In a few moments, water started getting transformed into particles. In its place, particles were appearing; their colour was light white. The texture of these particles was very strange. It seemed that the spherical particles have been divided into two parts from the middle. Their density was much lesser than the particles of Prithvi-Tattva. I immediately made out that these are the particles of Jal-Tattva. These particles (atoms) of Jal-Tattva were also solid, like the particles (atoms) of Prithvi-Tattva; the difference was only in colour and texture. When I was having *sākṣhātkāra* of Prithvi-Tattva and Jal-Tattva, I had been feeling myself present far upwards.

Direct Perception of Ordinary Form of Agni-Tattva

This meditative vision is of 5th March. I saw a fire burning at a short distance from me. The fire was quite expansive and high; its one flame was up to a great height. Flames of the burning fire appeared rising upwards swinging in the wind; however, in a few moments, the fire completely stabilised, i.e., flames of the fire that had been rising upwards fluttering in the wind, their fluttering ceased. When the fire got stabilised, it began appearing in a *jaṛa* form. At that time, I said, “This has transformed into *jaṛa* form.” I was laughing and saying, “The fire has been transformed into the *jaṛa* form.”

Meaning: The *sākṣhātkāra* of ordinary form of the fire has been obtained in this meditative vision. Everyone is familiar with this form because human life is impossible without fire during normal conduct. When a fire appears to be

burning, then its flames appear to be rising upwards fluttering in the wind. Due to swinging of the flames in the wind, it appears to be having chetanta. When fluttering of the flames stopped, then the fire began to look as *jara*-like stagnant water. At that time, I did not feel any difference between the fire and stagnant water. The only difference was that the fire had risen upwards and its colour was red. This state of the fire can be seen during meditation only, because fire cannot conflagrate without air in this state (gross state).

Direct Perception of Special Form of Agni-Tattva

This meditative vision is of 5th March. In front of me, there is a bright red line blazing like fire having thickness equal to that of a pencil. My vision turned to the lower end of this bright red fire-like burning line. Immediately, atoms similar to a round-shaped bright red coral began emanating at a rapid pace from the lower end of that line. All these atoms (particles) started getting assembled on the ground below. I was feeling amazed at the way of the emergence of those atoms. In a few moments, a lot of atoms got assembled. These atoms were emanating from the lower end of that line automatically. I took off my vision from those atoms and wondered as to where the upper end of this red coloured burning line is. When I turned my sight upwards, I saw that its top-end had come out from within my head. Right then, I startled. As soon as I felt stunned, that red burning line disappeared. However, atoms emanated through it got huddled at that very place. At first, I thought that maybe these atoms would be hot. But upon touching these atoms, it was found that they were not hot at all; they were just like ordinary substances. These atoms were very beautiful to witness, and the red burning line was in a standing shape (form).

The burning red coloured line that I have described, this line was some very unique object. Those atoms were similar to coral, but they were not exactly like coral. There was a difference in their shape; only a comparison with coral is

drawn. Even though being the atoms of fire, these were not hot, only their form was appearing hot-like. Upon touching, these atoms were found similar to a *jaṛa* object. The density of these atoms was very low. It was the special form of *Agni Tattva*.

Direct Perception of Ordinary Form of Vayu-Tattva

This meditative vision came on the 13th of March. I am walking forward in the vision. The path on which I am walking, its ground is associated with bright luminosity. All around, there is nothing but luminosity. While going on the way, a voice-like was heard from one place. It seemed as if it is sound of the rustling of the breeze. I looked towards the sound, but I could not observe anything. A special type of region was, however, definitely witnessed at the place of emergence of sound. This region was at a distance of about 8-10 meters from me. In that area, some sort of speciality had appeared to me. So, I began to look at that area by standing; at the same time, a human figure started appearing from that area. In a few moments, that human figure got transformed into the form of a beautiful deity. That deity was looking at me. In a few moments, a change started occurring in his body. Body of that conscious deity gradually began to transform into a *jaṛa* form. Then he became similar to a stone statue, i.e., got transformed completely into the *jaṛa* form. I spoke out, “This deity has indeed got transformed into the *jaṛa* form.” In just a few moments, the *jaṛa* body of that deity gradually changed into the air form. I laughed and spoke— this deity has indeed got converted into the air form. Now I was looking at the clear, steady air standing. The shape of the air was like that of a thick pillar raised upward in circular form. Then that air, revolving like a circular cyclone and moving diagonally, got merged into a light situated a short distance ahead. I was smiling by witnessing this activity and was wondering that the air is appearing transparent to me in the *jaṛa* form.

The place where the deity had appeared, another human figure began to appear at the same place, then that shape started becoming observable. I quickly recognised that figure and uttered, “O revered Bajrangbali²⁸! Is this you!” I could hardly say this that Bajrangbali soon got transformed into a gross form (like the shape of a stone idol). After a few moments, he got transformed into air form from the gross form. Now I was witnessing a static body of air in a spherical form like a pillar, just then that air started revolving at its place like a circular cyclone, and while rotating, it moved forward diagonally and reached that place where the earlier air had merged. That air too merged into the same light. The place where air used to get merged was on the right side. Now again, a human figure started appearing at the earlier place. In a few moments, that human figure appeared as the deity Lord Ganesha²⁹. I laughed and uttered, “O Lord, is it you!” Then his body very quickly got transformed into air form. The towering figure of air started revolving rapidly at its place and then began moving diagonally towards me. I was overjoyed; the body of air was of extremely elevated and very expansive circular form. It came close to me while moving; then air took me into its circle. I was looking upwards while standing in the middle of the lump of air. The air was rotating in a circular form at its place at a very rapid pace. I was standing inside that body of air by holding the air. I was also standing within the air and the same was also blowing. I was, however, not feeling the touch of air. After that, the size of the air lump became smaller and eventually permeated in my body.

This meditative vision was short but became lengthy while writing. It was an ordinary form of *Vāyu-Tattva*. Common or worldly people can never see the ordinary form of this *tattva*. They can only imagine about the ordinary form of

²⁸ **Bajrangbali:** It is a name for God Hanumāna, who is widely revered as an epitome of strength, humility and devotion.

²⁹ **Ganesha:** A god of very high reverence who is worshiped before new beginning, who is also the deity of *Mūlādhāra Chakra* which marks the beginning of spiritual development.

the Vayu-Tattva (its speed) from the sensation of touch through skin. The colour of air was like a cloud of transparent smoke. Wind always moves diagonally, that is why it appeared to be moving diagonally in the meditative vision. It was moving like a cyclone, i.e., it was in motion, because the nature of air is to move or vibrate. It appeared clearly as a *jaṛa*. At the end of the meditative vision, I was standing inside the Vayu-Tattva. The air was revolving at its place, and I stood comfortably by taking its support with my left hand. Just as a person stands diagonally with the support of a tree's trunk, similarly, I stood inside the air with its support. The air was completely being felt in a *jaṛa* form because I was standing by taking its support. Finally, the Vayu-Tattva got merged within me. The air which had merged within me, that was the transformed countenance (air) of Lord Ganesha.

At that particular place, three deities had appeared, respectively. By getting converted into gross form (stone form), they had transformed into Vayu-Tattva and then got merged in the luminosity (in the Akash-Tattva). Lord Ganesh, however, did not get transformed into gross form; rather, he got converted into Vayu-Tattva. Firstly, I stood inside that air; then, finally, the whole air permeated inside my body. These deities have been born from the Vayu-Tattva. In the end, all of them get merged in the Akash-Tattva (luminosity). But the deity named Ganesh is definitely superior to the other two deities; he finally merged within me. Eventually, I would also get situated in my Self. Lord Ganesh is the most revered among deities because he is always pervasive everywhere.

Direct Perception of Ritambhara-Pragya

This meditative vision came on the 13th of March. After emerging from the East direction, immaculate Pragya began to move forward in the upward sky. After going up in the sky, Pragya stabilised. I was looking at that Pragya.

Two things are extraordinary in this meditative vision. **Firstly**, Pragya appeared going into the sky after rising in the East direction like Sun. Just as the Sun rises from the East and seems to go upwards towards the sky, similarly, Pragya also appeared to go into the sky, then stabilised after going up into the sky. **Secondly**, in the earlier meditative visions, when Pragya used to emerge, my eyes would get dazzled as soon as its luminosity beam happened to fall on my face; right then, my samadhi also used to get dissolved. In this meditative vision, I was looking at the Ritambhara-Pragya, but neither my eyes became dazzled, nor my samadhi got dissolved.

Prithvi-Tattva, Jal-Tattva and Agni-Tattva inside Vayu-Tattva

This meditative vision came on the 13th of March. I saw that the elevated circular lump-like Vayu-Tattva is revolving in a circular form at its place. I am feeling delighted to witness this view. In a few moments, the wind stopped rotating and stabilised at its location. As soon as the wind became steady, at the same instant, Agni-Tattva appeared to come from far off and entered Vayu-Tattva at a rapid pace. Agni-Tattva got situated inside Vayu-Tattva in the centre. The size of the Agni-Tattva was much smaller than that of the Vayu-Tattva. As soon as Agni-Tattva got situated, Jal-Tattva appeared to come from far off at a swift pace and then got positioned inside the Agni-Tattva in the centre. The size of Jal-Tattva was smaller than that of Agni-Tattva. As soon as Jal-Tattva got positioned, Prithvi-Tattva appeared to come with high intensity and got situated in the centre of Jal-Tattva. The size of the Prithvi-Tattva was smaller than that of the Jal-Tattva. Now, I was witnessing the Vayu-Tattva, Agni-Tattva, Jal-Tattva, and Prithvi-Tattva simultaneously. The latter three fundamental elements were situated successively within the Vayu-Tattva. The density of the Vayu-Tattva was the lowest of all, and pervasiveness was the highest. The density of Agni-Tattva was higher than that of Vayu-Tattva and but pervasiveness was much lower as

compared to that of Vayu-Tattva. The density of Jal-Tattva was higher than that of Agni-Tattva, whereas its pervasiveness was substantially lower as compared to that of Agni-Tattva. The density of Prithvi-Tattva was higher than that of Jal-Tattva, but the pervasiveness was exceedingly lower as compared to that of Jal-Tattva. I was looking at the four fundamental elements simultaneously located inside one another, respectively.

Meaning: In the meditative vision, pervasiveness, and density of all four fundamental elements were shown. They appeared to be situated inside one another sequentially, according to their pervasiveness and density. Within the Vayu-Tattva, there is Agni-Tattva in subtle form, and there is Jal-Tattva within the Agni-Tattva in subtle form. Within the Jal-Tattva, there is a subtle Prithvi-Tattva. Similarly, at the time of the creation, Agni-Tattva from the Vayu-Tattva, Jal-Tattva from the Agni-Tattva, Prithvi-Tattva from the Jal-Tattva are manifested respectively. Activities of the creation are carried out by all these four fundamental elements within the Akash-Tattva.

Direct Perception of Ordinary Form of Akash-Tattva

This meditative vision came after the aforementioned meditative vision. I am standing baseless at a place. I turned my sight all around; then I realised that this place is of very low density. There was a tiny lump of Vayu-Tattva at a distance of one foot before me. Seeing this lump, I recognised that it is of Vayu-Tattva. The size of this lump was equal to the soles of my feet. I placed my right foot on top of the air lump by stretching it forward and then put the other foot also by lifting it on the Vayu-Tattva. Now I was standing above the Vayu-Tattva. Its size was just equal to the soles of my feet. I tried to move forward, but as soon as I placed my right foot ahead by raising it, I felt that there was no base of any kind at all beneath the sole. Then I lifted my left foot and put it forward; at that very

moment, I leaned forward. I wondered what a place it is; I am not able to stand even. Then I put my right foot forward; at the same instant, I leaned towards the right side. A thought occurred within me, “what a place it is,” I am just not able to walk. In this very way, I was moving forward while bending sometimes forward, sometimes towards the right side, and sometimes to the left side. Then I understood that this is an empty area that is why I could walk like this. In a few moments, I stood in the usual way and began smiling by keeping the sight upwards.

In this meditative vision, there has been *sākṣhātkāra* of ordinary form of the Akash-Tattva. Sky means emptiness or gap. Due to this emptiness, I was not able to walk in the sky. Among the fundamental elements, Akash-Tattva is subtlest (of lowest density) and pervasive. Vayu-Tattva remains situated inside the Akash-Tattva. That is why the size (borders) of Vayu-Tattva is quite small in the meditative vision. The boundaries of Vayu-Tattva were equal to the soles of my feet, i.e., its boundaries are too small as compared to Akash-Tattva, and the density is much larger than that of Akash-Tattva. That is why Vayu-Tattva appears to be like solid. In this meditative vision, Vayu-Tattva appears in the *jara* form, because I have stood above the Vayu-Tattva. This *tattva* is of tiny size (boundaries). In the earlier meditative vision, when there had been *sākṣhātkāra* of Vayu-Tattva, I was standing within it. Then eventually, it had permeated within me by becoming of small size. The reason for this is that higher the purity in the chitta, the more would also be the subtlety; the more the subtlety, the more would also be the pervasiveness. In the meditative vision, boundaries of Akash-Tattva are visible prominently; i.e., this *tattva* also seemed to be restricted. I was standing by suppressing Vayu-Tattva under my feet. Inside the Akash-Tattva, I am walking by bending sometimes forward, sometimes rightwards, and sometimes towards the left side, because the nature of the movement of Akash-Tattva is a mixture of movement of all the four fundamental elements. All the

four fundamental elements (*Vayu-Tattva, Agni Tattva, Jala Tattva, and Pṛthvi Tattva*) exist inside the Akash-Tattva.

Dear readers! I am writing about the *sākṣhātkāra* of these fundamental elements. It is not a subject of writing down. It is not possible to write clearly on this subject. I am just trying to write so that readers and practitioners may get information and guidance on this topic. It is a subject of experience only. Only that person who has obtained cognition by having *sākṣhātkāra* through practice can understand about these fundamental elements properly.

Direct Perception of Asmita

This meditative vision came on March 16. I am looking at a ground filled with luminosity. It seems that the ground is made of light. This light was appearing to be a mix of different colours. No sooner did I witness; waves began to rise on the ground slowly and steadily. I wondered what kind of this ground is which is waving like a cloth. I felt as if there is a light black line on this ground. I was watching this view, then after a few moments, the luminosity started increasing, and the wavering of the ground also stopped. The light was increasing each moment. In a few moments, the light became bright like that of the Sun; the ground too was looking absolutely clean.

Meaning– Asmita is the name of chitta reflected or illuminated by the Atman. It is the originator of ahamkara and avidya. In this meditative vision, the chitta is appearing more illuminated by becoming clean. In Asmita, the ground seemed to be wavy because of Rajoguna. But when I started looking at the waving terrain with a steady vision, then its undulating stopped, i.e., the effect of Rajoguna calmed down on purification, as activity is its nature of Rajoguna. The light black line which was being sensed is Tamoguna. The luminosity gradually began growing; finally it became like that of the Sun. Sattvaguna is illuminator; due to an increase in its quantity, the amount of Rajoguna and Tamoguna begins to

decrease. That is why the waving of the ground ceased, and the light black line became invisible. Now the nominal presence of Rajoguna in the chitta is just for action, and Tamoguna is remaining just to stop this action. Sattvaguna is present predominantly.

Direct Perception of the Three Torments

This vision came in yogic sleep on the 19th of March. I am inside a room-like place. Three leopards emerged in front of me at that site. The nature of all these three leopards appears to be furious. It seems as if they would devour me. All of them are taking rounds all around me and roaring awfully with their mouths open. I lie down on the ground very comfortably and close my eyes too. Right then, a leopard roars fiercely by putting both his front feet on my chest. After that, the other leopard also yells angrily with both feet above my chest. After the two leopards had roared, they remove the feet from the top of my body; then, I get up and sit down. Afterwards, only one leopard appears to be sitting inside the room-like place; both of those leopards were no longer there. By stepping out from that room-like place, I witness that both those leopards appear to be lying dead. Afterwards, I come back into the room again; right then, the third leopard appears standing near the door. At that very moment, the shape of leopard changes, and it gets transformed into a male who said to me, “Take this; imbibe this.” He had a pot-shaped container in his hand. I happen to take that container which has condensed liquid material of water-like colour.

Meaning: Three leopards symbolise all the three torments, which are named as follows: somatic (spiritual), physical and divine. You may read in detail about all these three torments in the lesson relating to the sufferings. All living beings keep trying to get rid of one or the other misery (suffering) from these three kinds of torments (pains); even then, they do not get relieved from these. Like a mirage,

the objects after which people keep running by considering happiness, on their attainment those prove to be misery only. Two leopards die in the meditative vision; before that, they roar by putting their feet on me, i.e., two types of torments having shown their effects would become impassive forever after some time (a few years later). The third leopard gives something in the container by becoming a man— this torment is a spiritual one. Its effect remains up to the final limit of avidya; it will also unshackle me finally. To be freed from all the three torments means that *mōkṣha* will be attained in this very life. *Sākṣhātkāra* of all the three torments occurred in yogic sleep through vrittis. All these three torments do not exist in the form of any kind of *tattvas*. This vision came in yogic sleep; its impact on me would be felt after a prolonged period.

Direct perception of Special Form of Vayu-Tattva

This meditative vision came on the 22nd of March. I was going at a swift pace in the sky. My speed was as fast as that of mind. Right then, I saw that Vayu-Tattva (in an ordinary form) is present before me in a steady form in the sky. Later, the ordinary form of Vayu-Tattva became invisible. Instead, only the particles (atoms) appeared in the sky. I entered the middle of those *Vāyu* particles at a rapid speed. I was moving forward by passing through the particles of Vayu-Tattva at high speed. Due to the fast pace, particles of the Vayu-Tattva were colliding with my body. But I was not feeling the touch of air particles. However, the sound of these particles, which were colliding with my body, was being heard loudly. It seemed as if I was moving forward at a rapid pace in the middle of sand particles, just then my speed ceased. I had crossed over the area of air particles. Now I was standing at a place that was clean and had very low density.

Meaning: *Sākṣhātkāra* of the ordinary form of Vayu-Tattva took place on 13th and 16th March. In those meditative visions, Vayu-Tattva had seemed to be moving. In this meditative vision, there has been *sākṣhātkāra* of the special form of Vayu-Tattva. The atoms which make the Vayu-Tattva, the same atoms

(particles), were appearing to me in the meditative vision. I had been going forward while moving inside those atoms. The atoms looked similar to the sand particles, but there was a difference between their structures. I was not experiencing the feeling of touch (collision) of these atoms, though they were hitting me, i.e., the feeling of *sparsh tanmātrā* was not being experienced. The sound of the collision of atoms was being heard; i.e., cognition of the *śhabda tanmātrā* was being experienced. I stood up in the Akash-Tattva while crossing from inside the special form of Vayu-Tattva. The structure of the atoms of Vayu-Tattva was neither square nor even round; instead, it was like a hexagonal.

Direct Perception of Special Form of Akash-Tattva

This meditative vision came on the 25th of March. It is not appropriate to describe this experience in words, because it is becoming somewhat difficult to express in words. I saw that I was lying somewhere. The place where I am lying is empty. I have been talking to myself, '**this is an empty place**'. When my sight went upwards, I noticed that the sky is raised upwards, and it has boundaries also. In the middle of the upward raised sky, there is some small object (matter) in static form. The form of this static matter is like a drop. The sky which appears raised upwards that is being felt clearly in a *jaṛa* form. I am wondering why this empty site is raised upwards. After some time, I came out of the empty place.

In this meditative vision, I have had the *sākṣhātkāra* of the special form of Akash-Tattva. The meaning of the sky is emptiness. This emptiness cannot be described much by words as to how it looks like. It is a matter of cognition only. It can be understood only by a yogi who has *sākṣhātkāra* of the special form of Akash-Tattva. In the vision, there is some object of the size of a drop placed in the middle of Akash-Tattva; that is an atom of the Akash-Tattva with which this *tattva* is formed. In the meditative vision, I have been lying inside the Akash-Tattva, and its boundaries were also visible. But the number of atoms that form the Akash-Tattva was only one, whose countenance was similar to a drop. Therefore, the

Akash-Tattva is the subtlest of all the five fundamental elements, because the number and density of its atoms are very low. Due to density being low, its pervasiveness is the highest. Being the most subtle of all, it pervades everything.

Cognizance of Fundamental Elements

In the state of samadhi, when a seeker gets *sākṣhātkāra* of the special form of substances of Nature, then the colour of atoms in those substances appear distinct since the atoms of all the materials have a different colour. In the atoms of these fundamental elements, the colour, speed, and structure appeared dissimilar from those of the atoms of other fundamental elements; I am writing regarding this very dissimilarity.

First of all, I am writing about the colour of the fundamental elements. To describe the colour of fundamental elements, I am comparing with physical colours. Colours of the fundamental elements are unique as compared to physical colours. The colour of *Pr̥thvi Tattva* is light yellow, whereas that of *Jala Tattva* and *Agni Tattva* is like light white and red, respectively. The colour of *Vayu-Tattva* is similar to that of smoky clouds; whereas the *Akash-Tattva* is colourless or its colour is similar to a mix of the colours of all the fundamental elements.

You should have read in the meditative experience that when I was having the *sākṣhātkāra* of the *Akash-Tattva*, I was moving in that very *tattva*. While moving, sometimes I used to bend forward, sometimes rightwards and sometimes towards the left side, i.e., I was moving diagonally. The reason for this is that each *tattva* has a distinct movement. *Pr̥thvi Tattva* has forward movement, i.e., it is towards the front side; the movement of *Jal-Tattva* is downwards; therefore, water flows downwards. Movement of *Agni Tattva* is upwards, so fire always burns upwards. Movement of *Vayu-Tattva* is oblique; that is why the wind always blows

diagonally. The wind was moving diagonally in the meditative vision. Movement of the Akash-Tattva is a mix of that of all the *tattvas*.

Similarly, all the fundamental elements have distinct natures also. The nature of the *Pṛthvi* is heavy, that of the Jal-Tattva is cold, of *Agni Tattva* is hot, that of Vayu-Tattva is flickering, whereas nature of the Akash-Tattva is a mix of that of all the *tattvas*.

During *sākṣhātkāra* of the fundamental elements, there was a difference in the structure of atoms of these fundamental elements. I did not pay much attention to the formation of these atoms; nonetheless, I am writing whatever I could remember. Structure of the atoms of *Pṛthvi Tattva* was like square; that of atoms of the *Jala Tattva* was semi-crescent shaped, as if the spherical coral having got cut into two equal pieces. Structure of atoms of the *Agni Tattva* appeared to be spherical, whereas that of atoms of the Vayu-Tattva was neither spherical nor even square. It seemed as if it was a structure something in between these two (square and spherical), which may be considered to be similar to a hexagon. The structure of the atom of Akash-Tattva was like a drop of water. In the meditative vision, I saw only one atom of the Akash-Tattva. At the time of *sākṣhātkāra* of these fundamental elements, one happens to feel their taste too. A seeker while having *sākṣhātkāra* of a particular *tattva* through samadhi, the same *tattva*, has a dominant effect on him, owing to which its taste is felt clearly by the seeker's tongue in subtle form. When I was having *sākṣhātkāra* of these fundamental elements, I did not observe their different tastes carefully; nevertheless, I do remember the taste. These tastes were sweet, astringent, sour and bitter. I am recollecting that the feeling of astringent and bitter tastes remained for a prolonged time.

Union of Apara-Prakriti and Para-Prakriti

This meditative vision came on the 30th of March. I am going forward on an extremely illuminated path. This route is located at a very high altitude. It appears as if this path has been built on the top of a mountain. On the left side of the route, far below, there is a flat, clean illuminated ground. I was going ahead on my path towards the East; then I had to stop. I could not go forward because there was no path ahead at all; only an extremely sharp luminosity was present. In that luminosity, both the ground and the sky were not visible. It seemed as if there is nothing but light alone. I was standing on the last boundary of the path. A woman from behind me jumped downwards from the left side. I had seen that woman falling. As soon as she fell on the ground, she began getting sunk in the ground. It seemed as if the ground is not solid; rather, it is like a swamp. But, the ground was looking concrete-like. In a few moments, that woman got swallowed in the ground. As soon as she vanished, a person jumped down from behind me. He also fell at the same place where the woman had fallen earlier. The person started swimming on that ground, as if in water. In a few moments, he also got swallowed in that ground. Now, when I looked to the front, it was filled with luminosity only. When I looked towards the right side, I was startled to see the right side view. In a vast area (small pond-like area) downwards, extremely clean water had been filled. On the upper surface inside that clean water, the same woman who had jumped downwards a few moments back from the left side and then got swallowed in the ground had been sleeping in deep slumber in *śhavāsana* posture. She was sleeping very comfortably in the *śhavāsana* posture. There was not even a single garment on her body; i.e., she was completely nude. Her opened long hairs were scattered up to below the backside of the body. I was staring at her naked body. She was gorgeously looking. Her face (mouth) was absolutely calm. For some moments, I kept watching the woman without any feeling. Her head and feet were towards the West and East sides, respectively. Right then, my sight

turned to the depths of the clean water. Even in the depths of water, another woman was lying in the *śhavāsana* posture. This woman was gradually coming to the upper surface of the water. As she was approaching the top surface of the water, her body was getting jerks-like. Head and feet of this woman were towards the East and West sides, respectively. She, too, was completely nude and did not have even a single garment on her body. I was witnessing this woman keenly and reading her facial expressions. It seemed as if she would wake up just now. As she had been approaching the upper surface, her body was also getting forceful and quicker jerks. She came up to the upper surface of the water in a few moments; however, her entire body remained submerged in water. The moment this woman came up, the soles of her feet clung to those of earlier woman since her head and feet were towards the West and the East, respectively. As aforementioned already, the head and feet of the woman (who had come from depths of water) were towards East and West directions, respectively. This view was pretty amazing. Soles of the feet of both women were sticking to each other. In the view, they were making an angle of 180 degrees; i.e., they were lying in a straight line. The form and body of both the women were perfectly identical. Both of them were completely nude, and the opened hairs of their heads were up to below the backside. The first woman was asleep in deep slumber, whereas the second one was getting awakened from a deep sleep. Both the women were incredibly gorgeous. No other woman can ever match their beauty. I was looking downwards from above by standing at the tail end of my path.

Meaning: This meditative vision is significant. In this, the union of Para-Prakriti with the Apara-Prakriti has been shown. In other words, it is also called an embrace of Apara-Prakriti and Para-Prakriti. As long as the descent of Para-Prakriti does not happen within the seeker, it is impossible to get rid of Apara-Prakriti completely. Therefore, it is essential to have the development of Para-Prakriti within a practitioner. For this development, first of all, it is essential to

have a union of Para-Prakriti with Apara-Prakriti. Until and unless this union occurs of the seeker, how can it be possible to have the development of Para-Prakriti within him? For the worldly, i.e., ignorant people, Para-Prakriti is like asleep in deep slumber. In this meditative vision, Para-Prakriti is seen getting awakened from the deep slumber and strikes a union with Apara-Prakriti by coming up from the depth. At that time, Apara-Prakriti goes into a deep sleep.

The descent of Para-Prakriti occurs within a seeker only when he has done *sākṣhātkāra* of the special form of substances by Ritambhara-Pragya. Then he begins to lose attachment of Apara-Prakriti as well as the substances made from it because he attains Knowledge about the reality of Apara-Prakriti. That is why it is appearing to be sleeping in deep slumber in the meditative vision. The path on which I am going is at a high altitude. Due to the *sākṣhātkāra* of Asmita, the path built on the highest altitude is appearing. I am standing on the last boundary of the path. It is the last boundary of the ground of chitta. I am practising on the highest boundary of *Sabījā* Samadhi; that is why I am standing on the last boundary of the route. From the backside, a woman jumped downwards on the left side and disappeared within the ground. That is Apara-Prakriti, which has become as if vanished for me. The important thing is that the goddess of Nature was behind me, and I was standing ahead of her. After the woman, the person who jumped downwards is natural bondage. Luminosity which appears present on the front side is of Para-Prakriti. It is being shown through the vrittis.

Extremely clean water, which is filled on the right side downwards, signifies the sattvic vrittis of my chitta. Apara-Prakriti (female) had merged into the ground towards the left. A few moments later, she seemed to be in deep slumber submerged on the upper surface of clean water towards the right side. It implies that Apara-Prakriti has become as if it is asleep for me. Her head was towards the West direction. This Apara-Prakriti is downward flowing, i.e., she is facing downwards. Because of being oriented towards worldliness, she remains present

for the indulgence of jiva; that is why this Apara-Prakriti continues to keep the jiva under delusion. The woman is completely nude; i.e., I am devoid of perversions. That is why she (Apara-Prakriti) was looking nude. Unless the seeker's vices are eradicated from his chitta completely, Apara-Prakriti will continue to exist for him. A seeker needs to be devoid of perversions, only then his chitta becomes extremely pure. When the chitta gets extremely pure, Apara-Prakriti will become as if it has got destroyed, and then delusion of individuality of the jiva would vanish, and the jiva would get situated in Atman.

In the meditative vision, another woman is slowly moving upwards from the depths of water. She is also lying in the corpse posture. Her head is towards the East, and her feet are towards the West. This woman is Para-Prakriti, which till now was like sleeping in deep slumber for me. However, now Apara-Prakriti has become impassive on its own by completing the task of offering indulgence to the *jīva*. Therefore, the time has come for the development of Para-Prakriti for the *jīva*. That is why Para-Prakriti appears to be coming upwards; jolts are also occurring in her body. With this, it would come to the awakening state for the jiva, only then there would be the development of Para-Prakriti for him. Para-Prakriti is purposeless for the jiva; no *pariṇāma* of any kind occurs in it. It remains in *sāmyāvasthā* and is upward-oriented. In the meditative vision, her head is towards the East, while that of the Apara-Prakriti (woman) is towards the West. The flow of both the Natures is inimical to each other. Apara-Prakriti is downward-oriented as well as creation-oriented and keeps the jiva in delusion. It is associated with avidya. On the contrary, Para-Prakriti is upward-oriented and Kaivalya-oriented and always keeps the jiva endowed with Knowledge. She is an epitome of Knowledge.

As she was coming upwards from deep waters, her body was experiencing jerks more vigorously and quickly. In a few moments, the woman came to the upper surface of the water, but her body remained submerged in water. As soon as she

came up, soles of this woman's feet automatically got stuck to those of the earlier woman's feet. Now both women were lying in the same *śhavāsana* posture (at an angle of 180 degrees) facing upwards. Both of them were completely nude; their hairs of the head were untied underneath the backside, and both had an identical appearance. The only difference was that one of the women's head was towards the East and that of the other one (Apara-Prakriti) was towards the West who was sleeping in deep slumber. However, the facial expression of the woman (Para-Prakriti) in the East direction was such as if she would just wake up. The appearance of Apara-Prakriti has taken place from a part of Para-Prakriti only. That is why both are similar in appearance, but they differ in nature. Head of Para-Prakriti is towards light (East direction), and that of Apara-Prakriti is towards West (from where I have come).

It is the duty of every person to stop the downward-oriented flow of *Māyā*, associated with avidya, in the form of Apara-Prakriti by practising yoga, and to purify Apara-Prakriti (the chitta), only then its union with Para-Prakriti could be possible. It is mandatory to have its union with Para-Prakriti. So long as there is no union, the path of Kaivalya would not be paved for the *jīva* Atman, because the flow of Apara-Prakriti is for the indulgence of the *jīva*. These indulgences are the opponents of Kaivalya. Therefore, it is essential to stop the flow of Apara-Prakriti; after that, a seeker should try to make his chitta upward-oriented. When his relationship with Para-Prakriti gets established, the flow of his chitta would then become Kaivalya-oriented.

By any means, Apara-Prakriti cannot be the mother of us all, because a mother is said to be the one who nourishes her child (son), directs him to the right path and introduces him to his father. But this Apara-Prakriti always keeps in delusion and continues to trap in the cycle of birth, age, and death. She is consequential and mortal. It would be a great mistake for us all to consider this Apara-Prakriti as our mother. When the association of a jiva with Para-Prakriti takes place, it never

has a downfall, because its flow remains Kaivalya-oriented, i.e., upward. There is no transformation of any kind in Para-Prakriti. It is having state of equilibrium, so this Para-Prakriti is the true mother of every one of us. Apara-Prakriti is merely a fragment of Para-Prakriti. When a seeker gets to know about the true form of Apara-Prakriti, then attachment towards it as well as from the substances made from it vanishes. On the cessation of attachment, avidya also gets abolished; Apara-Prakriti then becomes as if destroyed for that jiva. All perversions for the world disappear in the seeker's chitta. Due to cessation of the wickedness, Apara-Prakriti appears as nude. Para-Prakriti is purposeless for the jiva; no perversion of any kind can ever exist in it, and therefore this Para-Prakriti also appears as naked. All powerful deities of this world are only a fragment of the Para-Prakriti. One cannot have the *sākṣhātkāra* of the root *Nature* (Para-Prakriti), because it is inferable. This vision has been shown by vrittis.

Shivling Symbolizing Universe

This meditative vision came on the 2nd of April. I am looking at Shivling in front of me. In a few moments, the shape of the *Śhivliṅga*³⁰ began to get transformed into a small pitcher. The lower end of the Shivling seemed to resemble the shape of the pitcher's mouth. There were black particles scattered around this pitcher's mouth. These particles had covered the mouth of the pitcher. From one side, these black particles were becoming invisible, and the pitcher's mouth was opening up. A few moments later, those black particles disappeared, and the mouth of the pitcher got opened.

Meaning: Shivling got transformed into an upside-down pitcher. This pitcher, whose mouth is downwards, is a form of Apara-Prakriti. The flow of this Apara-Prakriti is downward-oriented. The mouth of the pitcher is also downwards. The form of Shivling has been shown in the meditative vision. Shiva signifies a

³⁰ **Śhivliṅga:** The symbol of Lord Shiva.

‘benedictory deity’ and ‘ling’ means ‘a sign or manifested’. He is such a benefactor deity (God) in whose manifested form, the whole of the Universe (Apara-Prakriti), has been contained or who is permeated in the whole Universe in subtle form. The form of chitta also appears as an upside-down pitcher. When a seeker’s Brahma-randhra is about to be opened, then he sees an upside-down pitcher in the upper part of the head, i.e., the flow of the seeker’s chitta remains towards the world. In other words, the subtle body also appears as an upside-down pitcher. In this subtle body, the seeker's karmashayas remain situated. When the form of the chitta gets destroyed, then the pitcher is smashed. The act of its smashing is carried out by Saguna Brahman (Ishvara) Himself, after which jivanmukta state of the seeker begins. In this meditative vision, it has been shown that Shivling is another form of Apara-Prakriti. Apara-Prakriti is of the shape of a lump similar to the Shivling. Within this very Apara-Prakriti, the chitta of jiva remains present having an appearance similar to that of Apara-Prakriti. There are black particles placed around the pitcher's mouth that are covering its mouth. These black particles symbolise Tamoguna. Now when Tamoguna has declined, i.e., the outer area around the pitcher’s mouth has become clean implying its mouth has now opened due to the destruction of impurity in the form of Tamoguna situated on the chitta. Worldly ignorance has been destroyed, and the luminosity of *gyāna* has spread on the chitta. Now the mouth of this pitcher should be upwards, i.e., the chitta should be upward-oriented. To be upward-oriented means, to be Kaivalya oriented.

True realization of the ordinary and special forms of milk happened in meditative state on the morning of 10th April. When there was *sākṣhātkāra* of the special form, bacteria had appeared in the milk. I stopped drinking milk for a few days after this meditative experience because *sākṣhātkāra* of its true form had happened.

After the above mentioned meditative vision, another vision came wherein I am sitting in a comfortable posture at the top of a rounded hill and laughingly saying that I have now become a master. As a seer, I am witnessing the full view from a distance and wondered why he is saying that I have become a master. Right then, *gyāna* told me that he has attained knowledge about the Apara-Prakriti, that is why he is saying so. In this meditative vision, I have two forms, one as a seer, and the other form has been sitting on the top of the mountain in a comfortable posture.

On the 11th of April, the *sākṣhātkāra* of Ritambhara-Pragya occurred. I would wish to tell the readers that during the *sākṣhātkāra* of Ritambhara-Pragya, if a tree or house appears between a practitioner and Pragya or clouds etc. appear, it may be inferred that some worldly obstacle has arisen in his practice or his life. Thus, do remain vigilant.

In this state, the purification right from *indriyās* up to ahamkara of a seeker takes place; i.e., the scum of Tamoguna and Rajoguna situated within these gets washed away. After that, these get illuminated because due to having become clean. Then the *indriyās* etc. work as per wishes of the seeker only because they become endowed with *gyāna*. The seeker happens to get the experiences of all of these. I also had such meditative experiences, but I am not writing these to ensure that the article does not become too long.

I Ate Apara-Prakriti

This meditative vision came on the 26th of May. I am sitting at a place. A plate-like vessel appeared in front of me. In that vessel, a newborn baby (child) was lying in a dead state, that baby was a girl. There were no clothes on her body. It seemed as if she had been boiled mildly with steam. In the vessel, a spoon also was placed. After picking up the spoon when I touched the girl's body with it, right then, her body got burst automatically and scattered inside the vessel. There

was no flesh, bone etc. in her body. From the material dispersed in the vessel, it seemed as if this beautiful girl's body was made of a flour-like material, though her body was similar to the ordinary worldly girls when viewed from outside. From the matter scattered in the vessel, it was looking apparent that this girl's body was made of some special type of materials. With the spoon, I started eating her body (the scattered substance); however, as soon as I used to take that substance up to the mouth with the spoon, it would disappear just a little before approaching the mouth. However, I used to feel that I am eating this substance. In a few moments, I ate that new-born baby (girl). After that, a spherical lump appeared in that vessel. Its shape was like a big spherical sweet. Then I pricked the same spoon in that lump which also got scattered by itself in the tray-like vessel. The scattered matter was very much similar to that of the girl's body. I ate this lump also in just a moment. As soon as I took the spoon to the mouth, the substance kept in it used to disappear. The taste of the girl's body and that of this lump was exactly the same. There was no taste of any kind in both of them; instead, that substance was tasteless.

Meaning: I had to resort to samadhi to understand the inference of this meditative vision. New-born baby (child) and lump were the forms of Apara-Prakriti. Apara-Prakriti is of two forms, **one** in the form of woman and **other** in the form of a lump. I ate both the forms of Apara-Prakriti. There were no limbs of any sort inside the girl's body. It was just a mixture of all the five fundamental elements. The same mixture of the five fundamental elements was also there in the form of lump, so it was tasteless. There is taste in the gross substances. Both forms had a mixture of extremely subtle materials; that is why the content used to disappear as soon as the spoon approached the mouth. Only it was felt as if I am eating something. I asked *gyāna*, “What is the implication of eating a new-born baby and a lump in the meditative vision?” *Gyāna* said, “That girl is Apara-Prakriti. After eating it, the same appeared as lump, and you ate that too. This lump is

Universe in the form of lump; in it, fourteen lokas are situated. Eating signifies that you have absorbed Apara-Prakriti within you. You have gone beyond this Apara-Prakriti and conquered the same. You do not have this state as of now; the same would be achieved after a few days. In the earlier meditative vision, Apara-Prakriti appeared to be in deep slumber. However, in this meditative vision, it is like a dead child; i.e., now, this Apara-Prakriti has become as if destroyed for me. Now the question arises whether the whole Universe can get located within a seeker. The answer is— ‘Yes.’ When *sākṣhātkāra* of all substances up to Apara-Prakriti happens by means of Ritambhara-Pragya, then true knowledge regarding the reality of Apara-Prakriti is attained. At that time, in the light of *gyāna*, the known object becomes small, and the light of *gyāna* of *jīv*Atman exceeds the boundaries of Apara-Prakriti, i.e., within the light of *gyāna*, the field of Apara-Prakriti becomes relatively small. Then the practitioner sees the entire Apara-Prakriti within himself. As was seen in the meditative vision, I had absorbed the whole Apara-Prakriti within me; i.e., I swallowed it up. The seekers make their chitta so pervasive through practice that they absorb entire Apara-Prakriti within themselves, i.e., they make their chitta more pervasive compared to Apara-Prakriti. It happens through vrittis.

Vivek-Khyati

This meditative vision came on the 27th of August. I was looking downwards. A pitcher seemed to be coming upwards from far below. I was carefully looking at the pitcher coming upwards (towards me). I was feeling delighted to see the pitcher’s face upwards when it was coming upwards. When it came a bit closer to me, the whole inner part of the pitcher began to appear to me. The pot was absolutely empty and completely clean from inside. It was thoroughly wet with water from inside as well as outside. It seemed as if it had come out after having been drowned in a pool. I was just looking inside the pitcher when I suddenly said, “Who am I?” At the same time, I felt that my mouth, hands, feet, eyes etc.

are not there. I even do not have any kind of body. It was being felt that the whole sky is my body. The entire sky raised upwards is my body. I am not what is visible below (the pitcher). I could see from any place in the vastly spread sky, could speak from any location, but I was not able to see myself (my own body in the form of the sky). It seemed as if I am the whole sky stretched upwards. My vision again got fixed on the pitcher; it was still moving slowly towards me.

Meaning: In this meditative vision, the *gyāna* about difference of Atman and chitta has been conveyed. Pitcher is a form of the chitta. The mouth of the pitcher is upward, and it is moving upwards. It signifies that chitta has become upward, i.e., the flow of chitta has become Kaivalya-oriented. In the previous meditative vision (April 2, 2001), the pitcher's mouth was downwards, i.e., at that time, the flow of chitta was downwards, i.e., creation-oriented. Now the mouth of this pitcher is turned upwards, i.e., the flow of chitta has become Kaivalya-oriented. In this meditative experience, I consider the sky as my form only. The truth is that it is not the sky, rather it is the pure *chētana* Atman, because at that time, I feel that I can see from any place, speak from anywhere. This ability is only in the *chētana* Atman; there is not in *jaṛa* Akash-Tattva. It means that in the meditative experience, I was established in the Atman and was witnessing chitta separate from myself in the form of a pitcher. I am not the chitta (the visible pitcher). In the meditative experience, the knowledge of the difference between Atman and chitta was shown to me. Until now, I, who used to consider myself as the body, *indriyās*, tanmatras, ahamkara and chitta, it was actually my delusion. It was due to avidya and *Māyā*. Now, after knowing the difference of Atman and chitta and experiencing it too, it was recognized that I am *chētana tattva* (Atman), not *jaṛa tattva*. Due to ignorance, worldly people consider themselves to be body etc.; this happens through Asmita. Before Vivek-khyati, Atman appears to have the shape of chitta owing to ignorance, but after the Vivek-khyati, chitta starts

appearing as having the shape of Atman. (The details about Vivek-khyati may be read from the chapter on Vivek-khyati).

Introversion of Chitta in Ishvara's Chitta

This meditative vision relates to the 18th of September. A pitcher, with its mouth facing upward, is placed over a mass of light. There is light near the pitcher's mouth too, due to which its mouth is shining. It seems as if this pot has not been made of gross material, instead made from some good substance. Then the area around the pitcher started appearing. I am formless. I am experiencing myself as being pervasive in the sky upwards. It seems that the whole sky is my form only. When my sight turned towards the pitcher, it appeared that it is placed inside a vast cave at the orifice. The sight inside the cave was not visible; there was light inside the cave.

Meaning: I have written in the previous meditative vision that pitcher is the form of chitta. This cave is known as the heart cave. About this cave, a detailed description has been made in scriptures and Upanishads. Conscious God resides in this cave, i.e. it is related to Ishvara and Para-Prakriti. A seeker whose chitta becomes introverted inside this cave definitely gets a vision of Saguna Brahman according to his practice. The seeker is said to be jivanmukta from this state onwards; however, the actual jivanmukta state is not attained yet, this is just the beginning. He is yet to travel a long way. The purity of chitta has considerably increased in this experience compared to that on August 27. It has been said that Ishvara resides in the *antahkaraṇa*. In the meditative vision, a pitcher has been kept upward in heart cave; i.e., the chitta, having become upward-oriented by renouncing ignorance being endowed with Knowledge, has become oriented towards Ishvara.

Perception of Death

It was the first week of October month. I had been lying on my bed due to illness. It was 10 p.m. I was still awake; right then, my eyes got closed automatically. I noticed that a dark-complexioned woman came out of my body and stood at a distance from me. I was shocked that who this lady is. That lady said, “Yogi! I am Death.” As soon as I listened the word ‘death’ from her mouth, I smiled and told by folding my hands, “Mother! If the time to renounce my physical body has come, I am ready. Take me under your influence.” With a bit of annoyance and rough attitude, the lady said, “Yogi! I am not your mother, rather your servant; I will not touch you without your wish.” I said, “Mother! Why are you offended on me addressing you as mother? For me, all the women are mothers only, and then you are the mother of living beings of all the fourteen lokas. When you adopt a fierce form, all the fourteen lokas get swallowed in your bosom.” This time, however, the lady did not say anything; instead, she started showing off big frowning eyes with a smile. There was affection also in this attitude of that woman; the implication of showing off the eyes was a mild annoyance too. Right then, her form started changing on its own. In a few moments, she turned into a scary, angry, and perverted form. I asked, “Mother! Why did you change your form?” That lady said, “Through this form, I have to carry out some actions; you are indeed already aware of my action.” I said, “Mother! What is the need for you to change your form?” She said, “Yogi, in whichever way a living being has to meet his death, I adopt that very type of form for him.” I said, “Mother! May I ask you one thing; in which region this horrible form of yours would cause a catastrophe. No sooner did I say this, the Earth began rotating in front of me. In a few moments, its rotation stopped. Now a terrain associated with hills began appearing right in front of me. Looking at that terrain, I said that this territory belongs to the country Afghanistan. I instantly understood that many people in this country would lose their lives (would die). I said, “Mother!” But at the same

time, that lady spoke to me curtly, “Yogi! Do not ask further questions now; I know you are a *gyānī*. The answer to your question is that when sin begins growing beyond its limits, then a time comes for the virtue to appear in some form or the other. Okay, I am leaving now.” Instantly on saying this, that woman having terrifying figure (form) disappeared.

Meaning— I was very sick at the time of this meditative vision, so I was lying down. In the vision, Death was visible in the form of a woman. However, it does not mean that Death is having a form of woman. Therefore, Death told that in whichever way a living being has to die, she adopts a form for him accordingly. According to the law of Nature, the death of a living being is predetermined even before he/she takes birth. Therefore, samskaras of death remain situated on the chitta of that living being, and when the appropriate time comes, those samskaras tend to emerge predominantly, and then he meets his death. The death of a person would occur precisely in the same way as the kind of samskaras remains present on his chitta. In the meditative experience, when I addressed as Mother, the goddess of death got irritated and said that I am not your mother, rather subservient to you. Dear readers! That woman had spoken the truth only because death comes to only that living being whose *jīva*Atman is bound in the bondage of the cycle of birth, age, and death. A *jīva*Atman, who has attained Self-realisation, has nothing to do with death. This state comes after Vivek-khyati, because the practitioner then attains the knowledge of the dissimilarity of chitta and Atman and renounces attachment towards his gross body. Such a seeker keeps death under his command; i.e., he goes beyond death. That is why, in the meditative experience, the goddess of death was using the word ‘servant’ to me. Death occurs for ignorant people only. They are also called ‘*prāṇī*’ since they remain alive with the help of *prāṇa*. *Gyānīs* do not die; they remain situated in their true Self (Atman). Their body remains only due to the momentum of samskaras. When the momentum ends, the body calms down, i.e. their relationship with the body

gets delinked. I am well aware of the time as to when I have to renounce my physical body; I will remain in this gross body for a few more years.

Gross Body has Become Useless

This meditative vision is of 10th October. I was contemplating God. At the same time, my eyes got closed. I noticed that there is an old thatch made of weed. This thatch has become entirely rotten. The wind is also blowing very fast; due to strong winds, rotten grass of the shed is flying out in the air owing to which it has become destroyed absolutely from many places. Time and again swift breeze is gushing in the thatch, and its weed flies off along with the gushes. I am witnessing this very activity. At the same time, I noticed that an exceptionally bright light is appearing from those very spots of the thatch where its weed has flown out excessively. From that brilliant light, one can make out clearly that the thatch has got filled with a very stunning luminosity from inside. I was surprised to see this view and said, “What a shed it is, there is a very bright light inside it.” A sound came from the stunning luminosity located inside that thatch, “Yogi, your physical body has become completely useless like this thatch; you cannot hold it for too many days.”

Meaning– Thatch represents the body. Similarly, if a spiritual seeker sees a hut in a meditative vision, then it may refer to anything from the body to the chitta. In the meditative vision, thatch is my body. The inner luminosity symbolises that it is being illuminated (by Knowledge) from Sattvaguna devoid of Rajoguna and Tamoguna. When ignorance perishes, the light of Knowledge spreads everywhere. From physical view, the body of a yogi appears to be made of flesh and bones. Physical eyes cannot behold the luminosity of Knowledge. It is essential to have Divine-vision to know about a yogi.

You have to Do Some Tasks of Nature

This meditative vision came in the second week of October. I am lying in the sky. The length of my body is too much. I am encompassing the entire sky. At the same time, several men came from above at a rapid pace and stood on my right side. All those men were looking at me. I too sequentially looked at all of them. They were about 8-10 in number and looking around 20 years old. Right then, subtle form of my knowledge told me, “All these men are not in their actual form.” I got startled on hearing these words. I wondered who these great men are. Why have they transformed their form? What was the need for them to get the countenance changed? While lying down only, I asked those great men, “Who are you all great men, what is the purpose of giving me vision by approaching me?” All of them smiled on hearing my words, then spoke together, “Yogi, we are your well-wishers; we have come to see you and to tell you that still, you are to live on the Earth for years more, because you have to perform some tasks of *Nature*. After renouncing the gross body, you will attain Ishvara-Loka (Para-Prakriti).” In response, I smiled and thanked all of them. Then I asked, “My well-wishers! Would you all let me have a vision of your true form?” Firstly, all of them got startled on my saying like this, because they would not have expected that I would even say such kind of words. If it had not been told to me, I would have never known that all these great men were hiding their true form. I asked them, “May I know the true form of all of you through resolve?” A person standing in the middle said, “You need not resolve to have the vision of our real form; well, we are going, we just came to deliver this message to you.” Instantly, all the young men disappeared.

I was very sick at the time of this experience. I was thinking that it would be good if this body is abandoned. Then this experience had come. I have not written in this experience how many more years I would be living on the Earth as I do not want to reveal about it beforehand to anyone.

Year 2002

Nowadays, my samadhi takes place for quite a long time, because I practise meditation, chanting of *mantras* and *prāṇāyāma* the whole day. I chant *mantras* in the morning and evening for half an hour each and do *prāṇāyāma* five times in a day. I take bread and jaggery as food in very less quantity. I certainly take food twice a day, so that my physical body remains fit to be able to function, as due to more meditation and less food, merely the bones had remained in the physical body. My eyes did not used to open fully on seeing bright light during the day because due to excessive meditation and increased heat within the body, the eyelids had developed some sort of wounds. Therefore, I used to engage in practice as much as I could.

Sound of Engine

After remaining in samadhi for an exceedingly long period, I used to feel as if the sound of a running engine is coming from somewhere. I started wondering wherefrom such sound is coming. I began trying to make out but could not understand wherefrom this sound was coming. At the same time, I started feeling that I have been sitting in samadhi. Just then, my eyes got opened.

While sitting on the pedestal, I began thinking that why did I hear engine sound in the samadhi state? I thought, maybe I have been under an illusion. But it was not so, I had not been under any delusion because I have also been listening to that sound for a few moments in samadhi. Due to the sound of this very engine, my samadhi had also dissolved. Engine's sound was such as if a pumping set of 10 HP is running. These types of engines are used by the farmers here in our villages to irrigate fields, to run tube wells, small flour mills etc. In some areas, farmers use the same engine to make a make-shift car to carry cargo. Being a

diesel engine, it generates a *dhak-dhak* like loud sound. In meditation, I heard the same *dhak-dhak* like sound.

Bamboo

In meditative state, a nice flat field was appearing to me on the front. It seemed as if this field had been ploughed just now. My sight got fixed by itself at one spot in that ploughed field. I was feeling as if I am trying to see something on that farm. After a few moments, soil from that spot started getting aside automatically. At the place from where the soil had moved away to one side, a small pit about one foot deep was formed. Something started appearing to me in that pit. It seemed as if something had got buried in this soil. After examining, I learnt that a green bamboo had been buried in the soil. Just then, my samadhi got dissolved.

At that time, I could not make out the implication of this meditative vision of the samadhi state why a green bamboo was buried in the soil in that ploughed field. I could not even ask anyone in this regard because who would guide me in that state! Only a tattvagyan (jivanmukta person) could guide me who has already crossed this state. Presently, I am not aware of any such yogi who has attained this state through practice.

Sound of Engine

I again started hearing the sound of an engine in meditation. I was feeling as if the engine is running at a short distance nearby because it was appearing from the sound that the sound is not coming from far away. For a few moments, I kept listening to the sound, and then I went into deep samadhi, which took place for about three to three-and-a-half hours. Then my eyes got opened.

I recollected that a few days ago too, I had heard the sound of the engine in meditative state. At that time, it seemed as if the engine is running somewhere far away, but this time it was clearly evident that the engine's sound was coming from

quite close to me. In the state of meditation, it was appearing as if perhaps the engine is running at a short distance away.

A few days later, I began to hear the sound of an engine as before on a day in the state of *dhyana*. I started listening to the engine's sound. After hearing for a few moments, I fell into deep meditation. Then I did not remember hearing such sound. After some time, I had an vision that I am sitting on a flat ground looking like a field because a ploughed field was visible in front of me; just then, the sound of an engine began to be heard by me. I started looking towards the sound from where it was coming. I understood that the sound is coming from this particular side. I started walking in the same direction from which it was coming. The engine's sound kept on increasing, at the same time an ordinary well appeared towards the front side. It did not have an edge made by bricks; instead, the well was plain (flat) similar to the ground. Sound had been coming from the inner side of this well; therefore, I tried to peep into it. It was noticed that the engine was running inside the well, whereas it should have been placed outside the well on the ground. On peeping into the well, I could not see anything. The well was deep and it was dark at the bottom, so nothing was visible clearly. There was no water in it. Just then, my meditation got dissolved, and I opened my eyes.

Now sitting on the pedestal, I started thinking that the engine's sound is coming from inside the well. There is no water in the well, but the sound of the engine is coming; it is indeed surprising. I am aware that when a well is visible to a practitioner during meditation, it should then be understood that this well is a symbol of chitta. But there is no water in it; thus, this meditative vision is of entirely different kind. I could not understand its meaning yet. I decided that I will do more rigorous practice now and further increase the time of pranayama; this will enhance the purity of my chitta furthermore. Then this view would also appear clearly, and its meaning may also become known.

Vision of Ritambhara-Pragya

I had further increased the time of meditation and also began doing pranayama five times a day. Due to this, Ritambhara-Pragya started appearing to me in the state of meditation just after a few days. Perhaps, it might have happened due to more purity in the chitta. In the state of meditation, I used to see that after arising, Ritambhara-Pragya is slowly ascending upwards in the sky, just as the Sun gradually keeps on rising upwards in the sky in the morning.

Meaning: Ritambhara-Pragya is the Knowledge that fills with truth. This Pragya (Knowledge) is the inherent basis of all knowledge and is an opponent of ignorance; it gradually destroys ignorance from its root.

Sound of Engine

A few days later, the sound of an engine began to be heard again in meditative state. Just then, it appeared in the meditative vision that I am peeping (looking) into a well; the engine's sound was coming from the same well. Within the well, the ground below was appearing clearly to me. There was no water in the well, and it was dry absolutely. The engine appeared buried in the soil inside the well. A slight upper part of the engine was visible clearly to me. It seemed as if this engine is too old and has never got cleaned. Even after being buried in the soil, its parts were functional quite comfortably, i.e., those were working. Right then, the vision ended.

Bamboo

It appeared in meditation that I am looking at a ploughed field in the front. There is no weed (grass etc.) in the field. The soil of the field is brittle and clean. Just then, I saw a bamboo buried about 6 inches below the soil in the middle of the field. The length of the bamboo should have been about six to six-and-a-half feet. A dry bamboo buried inside the soil was appearing to me even from far away,

while in the awakened state, one cannot see an object buried inside the soil. The vision terminated.

Meaning: In this meditative experience, the dry bamboo visible as buried inside the soil was seen through divine-vision.

Sound of Engine

Now I had been practising rigorously day and night. I was not commingling with anyone in society; so, the time of samadhi had also been increased significantly. I used to remain in samadhi for 5-6 hours comfortably. Due to the practice of Nirbija Samadhi, there used to be no awareness of time. When Nirbija Samadhi started fading, I used to come to the state of Sabija Samadhi.

In the meditative state, I saw that I am peeping inside a well by standing on the ground. An engine is running automatically inside it. The engine is old and untidy with mud sticking to it. Now the mud is getting separated by slowly releasing itself; i.e. the engine is becoming clean by itself. It began to appear as if now it is no longer too old. The view was looking very pleasing; the engine is running automatically on the ground below within the well. Then the *anubhava* was over. I understood that amount of purity in the chitta has gone up due to my increased practice. Therefore, this view has started becoming visible clearly.

A few days later, *anubhava* of the engine came again. In the vision, I saw that the engine is stable in the middle of the well without any support; it is running on its own. It was a surprising view in the middle of well, i.e., half of the well is downwards and its other half is upwards. The engine is steady on its own in the sky without any support. A small 10–12-inch diameter pulley is fitted next to the flying wheel in the engine, and a belt has been mounted on that pulley. This belt is running another wheel at the bottom. The lower wheel is that of a tube-well's fan, from which water is extracted from inside the ground. The engine is running on its own.

A similar kind of *anubhava* came again after one or two months. This time, the view was not of a well. I saw that an engine is running and a belt is mounted on the engine's pulley (wheel). That belt is mounted over another pulley which is tied to a long shaft on the other side at a short distance. This shaft is rotating at a fast speed through the belt; thus, the long shaft is getting rotated by the belt through the engine. Many pulleys have been fastened in that shaft. Belts are also mounted on all these pulleys which are rotating other pulleys, through which various types of activities are getting carried out. On looking at it, it appears as if a massive factory is running. Right then, the *anubhava* ended.

Meaning: I had been hearing the sound of an engine in *anubhavas* from several months, then the engine itself began to appear, and finally a running factory had appeared. Now I am writing its meaning. Well, is a symbol of my chitta, i.e., the activity of the engine etc. is taking place in my chitta only. The truth is that the entire Universe is like a factory. All the components of this factory are running by Vayu-Tattva because Aparā-Prakriti has created itself through Vayu-Tattva within Akash-Tattva. The engineer who runs this factory is Hiranyagarbha (golden-coloured person or Lord Brahmaa). Just as engines run on petrol or diesel in present time, similarly Universe in the form of a factory is being run by the Vayu-Tattva.

Bamboo

This *anubhava* came in December. I am looking at a ploughed field before me; right then, it appeared to me that the field is getting tilled on its own. There is no one to cultivate; even the plough is not moving; the soil is getting ploughed automatically. Right then, my vision turned towards the middle of the field, because at that very spot, the land was being tilled on its own. I was looking at the soil getting cultivated; at the same time, almost six to six-and-a-half feet long dry bamboo came above the soil. I walked from my place to the dried bamboo lying in the middle of the field; I noticed the bamboo carefully. It was completely

dry. Firstly, I smiled by observing it, and then lifted it by catching hold with my right hand. As soon as I lifted the bamboo by grabbing it, at the same time, my samadhi was dissolved, and eyes opened with a jolt.

Meaning: Just as bamboo is dry and juiceless from inside and outside, likewise the world has a similar nature. The truth is that the world also is juiceless from inside and outside; such a kind of cognition of the world is attained by tattvagyanis. But the ignorant people keep looking for happiness in this dry-as-dust world and their life gets exhausted in this only. On the contrary, a tattvagyanis person forsakes this world considering it as dry-as-dust. Just as bamboo is hollow from inside, the world is void (vacuous); i.e. there is no happiness of any kind over here. There are loops inside and outside in the bamboo; similarly, in the world, there is nothing but sufferings only everywhere like loops.

Year 2003

Adishakti Mantra Provided by Lord Shiva

This *anubhava* came on the 15th of January. During meditation, I heard, “Renounce all kinds of desires. No one has done any harm to you; in fact, all this were fruits of your own karma. Do not blame anyone because all these actions have been got done by the goddess of Nature herself.” I asked, “Who are you?” The response came, “I am your chosen deity. Relinquish the points which have been told to you with firm resolution, and then this Apara-Prakriti will not be able to harm you at all in any way. Apara-Prakriti will kneel before you as soon as these shortcomings are removed from within you. The goddess of Nature takes you under her command only because of these shortcomings. Whenever these limitations begin to dominate you, start chanting ‘**Om Adishakti Om**’ mantra immediately. With this, the effect of the primordial power (Para-Prakriti) would begin to increase; you have to attain the same only.” Then the voice stopped coming.

I chanted the Adishakti Mantra a lot. After some time, the effect of this mantra began getting felt; i.e., the descent of Para-Prakriti started taking place quickly. With Her descent, Apara-Prakriti began getting purified soon.

Apara-Prakriti Tantamount to Having Vanished

Some of these kinds of *anubhavas* came several times during December 2002 and January 2003. At first, I did not pay attention to such types of *anubhavas*. Still, when the same kind of *anubhava* came on 18th January, the personification of Knowledge told me, “Yogi, these *anubhavas* are vital for you, examine them.” Then I came to understand that these *anubhavas* are undoubtedly significant for me. I am writing here one such *anubhava*. I have been lying down at a place; I

felt as if something was placed above my feet and waist. I turned my sight towards the feet and indeed felt surprised to see the view because a girl's feet had got placed above my feet and waist. My head was towards the East direction, and that of the girl was towards the West. Both of us were lying on our backs in a straight line (180-degree angle). Feet of the girl had been keeping my feet and waist suppressed underneath. Soles of the girl's feet were visible clearly due to being towards my side. I was holding the toes of the girl's feet with my hands. Now the whole body of that girl became visible to me. Her length was much more than that of mine. Her eyes were also closed. It seemed as if she would go into a deep slumber. The open hairs of her head had been oppressed under her back, and there was not a single garment on her body, she was nude. All her body parts were visible clearly. Her body was angelical, and the colour of the body was like a glowing gold. Mild luminosity (lustre) was emanating from her entire body. I started wondering why this unique, gorgeous girl is holding me down with her feet like this.

A similar kind of *anubhava* came on the 18th of January. This *anubhava* was a little different. This time, soles of my feet and those of the girl were joined together. My head was towards the East, and the girl's head was towards the North, even then our soles had been mutually adhered. Both the bodies were making an angle of 90 degrees. Toes and heel parts of the girl's feet were slightly bent. When I shook my feet, her feet also began to shake. The girl was very much the same as before; in this *anubhava* too, she was completely nude.

Meaning: Girl appearing in both the *anubhavas* is Aparā-Prakṛiti. I have been keeping my head towards the East, i.e., I am Kaivalya oriented; my chitta is Kaivalya oriented. Aparā-Prakṛiti, i.e., the girl's head is towards the West. Aparā-Prakṛiti, which remains creation-oriented due to being downward-facing, is about to go into a deep slumber, meaning thereby that Aparā-Prakṛiti has become as if it has gone into a deep sleep for me, i.e., it has become as if it has got destroyed.

Right now, she has kept me suppressed under her influence. In the *anubhava*, she has kept her feet above my waist. I had been holding the toes of her feet; i.e., I have been holding Apara-Prakriti. She is nude— it implies I being free of mental perversions. Her body is similar to gold; that is, she has attained purity. Her feet are suppressing my feet and waist— it signifies that only a little bit effect of Apara-Prakriti has been leftover. In the rest of the body (from the chitta to the body), the descent of Para-Prakriti has begun. In the second *anubhava*, soles of the girl's feet are sticking to those of my feet. It implies that the influence of Apara-Prakriti has no longer remained on me; only a nominal contact exists because the physical body is still intact. The girl's head is towards the North, i.e., Apara-Prakriti is towards getting dissolved. It is evident from this *anubhava* that the descent of Para-Prakriti is occurring within me; Apara-Prakriti is becoming pure. The more she becomes pure, the more would be the descent of Para-Prakriti.

Apara-Prakriti as Companion

This *anubhava* came on 12th November. Golden bright light is scattered. I am going towards the East direction; from far off as seer, I am also witnessing this view that Anand Kumar is going towards the East. He does not know that a woman is following him. I (as a seer) said, “She is certainly a companion of Anand Kumar.” As soon as I said this, that lady looked at me. Then immediately, I said, “This is indeed Apara-Prakriti”, and she also gave a smile.

Meaning: In this *anubhava*, I am in two forms. In the **First form**, I am going towards the East direction; then, I was looking at myself as a seer from far upwards. At that time, my own form was not appearing to me; I was witnessing only through the sight. Anand Kumar is going towards the East direction; a woman is following him. But Anand Kumar is not aware of it. Back of the woman was towards me; right then, a sound came out from me, “She is indeed Anand Kumar’s companion.” Through practice, I have made Apara-Prakriti similar to have got perished, i.e., I have gone beyond the same; that is why she is following

me. My conscious form (as a seer) is saying, “She is the companion of Anand Kumar.” The woman smilingly consented as soon as I spoke these words. Then I say, “She is certainly Aparā-Prakṛiti.” I am having my cognition in both the forms in the *anubhava*. In the first form, I am Anand Kumar who is going towards the East direction, i.e., towards Kaivalya by means of the practice. On the other hand, I am a seer in the second form. If you read the lesson on *Kuṇḍalinī*, in that, you would find that jiva takes birth with his companion. Readers should not be surprised that Aparā-Prakṛiti may become the companion of a practitioner of yoga.

Through practice, jiva can develop himself so much that he may become a jiveshvara, i.e., he may become similar to Ishvara. You would also be reading further on this subject. When a practitioner happens to get this kind of *anubhava* that Aparā-Prakṛiti is with him as a companion, she would then always continue to cooperate with him. However, due to emergent saṃskaras, the practitioner would get humiliation, condemnation, and tribulations from the gross world. By this, his chitta by becoming more purified would generate saṃskaras of *Para-Vairāgya*, owing to which the outgoing saṃskaras would keep getting suppressed or destroyed. Before practice, being bound by the bondage of Nature, *jivatva* accrues to jiva, i.e., he endures pleasure and sorrow as per the deeds of previous birth. After Vivek-khyati, jiva becomes the master of Nature, and he gets endowed with Knowledge.

Nature Appearing as Goat

In the *anubhava* of December 7, I saw that I am going somewhere, and a goat is following me. A few moments later, the goat said something to me. I got startled and wondered that this goat certainly speaks like human beings. I continued going forward, and it kept following me while talking. It said to me, “You need not worry; I tell you the way.” Then it took me to one side, right then goat changed its form and became a 16-17 years old girl. Over there, at the same place, two

men also came. She spoke to those two men, “He is my husband.” I was shocked to hear these words because I had come to know that she is Apara-Prakriti, and by being a 16-17 years old girl, she is calling me her husband. Holding my hand, she then took me to a room-like place by climbing up high stairs. Over there, on the front side, a beautiful woman was sitting on a lofty throne. That girl made me stand in front of her, and after that, she became herself invisible. The lady sitting on the throne in the front was smiling while looking at me. I wondered why she is smiling on seeing me. When I turned my vision on my body, I noticed that there was not even a single garment on the body, I was completely nude. I kept standing emotionless on seeing myself naked; that woman was still smiling.

Meaning: Goat symbolises Apara-Prakriti and husband signifies master; the lady sitting on the throne is Para-Prakriti. The task of Apara-Prakriti had ended up for the jiva that is why she disappeared. She brought me up to Para-Prakriti. To be nude means to be devoid of vices. Para-Prakriti is smiling on witnessing me devoid of vices. The *sākṣhātkāra* of Para-Prakriti (of its true form) cannot be done; it had been shown only through the vrittis. The meaning of goat is Apara-Prakriti. Sometimes a seeker sees the goat in three colours which are black, white, and red. Black colour represents Tamoguna, white colour is a symbol of Sattvaguna, and the red colour symbolises Rajoguna. Its description is available also in the scriptures.

You have Become a Tenant Now

This *anubhava* is of December 24. I was standing in a special kind of region filled with bright light; just then, a beautiful lady came to me. She had a basket in her hand and said, “Take this (referring to the basket); keep it over there.” I took the basket from the lady's hand and kept that aside. There was something in that basket; while putting it on the ground, a thought came within me that this basket does not belong to me. When I stood up after placing the basket, the lady said, “Now you have become my tenant, earlier you were her tenant.” I began to look

at her face and started thinking in mind why is this lady telling me such. That woman went aside after saying.

Meaning: The woman is Para-Prakriti. Had I taken the basket for myself, definitely I would have to indulge in something or the other. But I thought it is not mine. Earlier, I was a tenant of Aparā-Prakriti, now I have become that of Para-Prakriti. I have gone beyond Aparā-Prakriti through practice; now, after abandoning the gross body, I will remain in the region of Para-Prakriti for an extended period. That is why the lady was saying that now you have become my tenant. Until now, I had remained in the region of Aparā-Prakriti. Living in this Nature is like being its tenant. A tenant cannot stay in a rented house forever as it belongs to its owner. Now my chitta is introverted in Para-Prakriti, and I will remain in its domain after abandoning the gross body. No matter how agile Para-Prakriti is, but still it is *jara* only. When I will merge forever in my Self (in Nirguna Brahman), then I would have to renounce Para-Prakriti also. The worshipers of Nirguna have to definitely abandon Para-Prakriti (original Nature or Ishvara's Loka) sometime or the other.

This *anubhava* came on the 27th of December. I was sitting in the samadhi posture on my asana in the morning. After some time, my samadhi got dissolved, right then I began to have cognition of my physical body. My attention turned to genitals. Just then, I was shocked because my penis was sticking to the belly by straightening up. The front side of the penis had got glued to the navel. I changed my posture. Now I sat down on *Vajrasana*, but the penis did not calm down. It again went upwards and clung to the navel. I felt as if it had gained enormous power. Even in this state, there was no libido in me; instead, it seemed as if there is no consciousness at all at this place, the penis is just inert. This action continued for some time; then, I went into the depth of samadhi.

Meaning: This type of activity had occurred 20 years ago during the period of spiritual practice. Such activity carries a special kind of implication. If a practitioner of yoga is new and he is practising only for a few years, such seeker should understand that in future he would become great, achieve fame, and may also attain Guru's position. Besides, its second meaning is that if a seeker gets this experience in a higher state, he would surely achieve perfection. The function of the penis is urination and also to carry forward the creation-oriented act of nature. When this action happens to a practitioner in this state, then it implies retiring from the creation-oriented and holocaust-oriented states of the Nature completely.

Year 2004

Become Simple

This *anubhava* came on the 1st of January. Immediately on sitting down in meditation, a voice was heard, “Son! Be absolute simple-minded; when you become completely simple, you will become great at the same time.” I asked who you are. Voice came, “I am your Supreme Father” I uttered, “Prostrations, Lord.” The voice came again, “Become great soon.” Then the voice stopped coming. I said, “I bow to all the divine powers, yogis and ascetics of the Universe.” At the same time, lot many voices began reverberating together, “Yogi, you are great; yogi, you are great.” After a few moments, I heard a very melodious voice, “O Son! How are you?” I said, “I am fine.” Is it my mother speaking? The voice came, “Yes, your mother is speaking. Son, firstly you become perfectly simple-minded. If someone speaks indecently with you, you would not say anything in reply. You just listen but say nothing. When you start doing this, you will become great, because simplicity only makes a person superior. You do not have to go to anyone for begging. Your ahamkara has become completely introverted. Now you live by being fearless or happy; you need not worry about anything.” Then the voice stopped coming.

Meaning: These voices were of Param-Shiva and Para-Prakriti through inspiration. It is not possible to talk directly or even through vrittis in the samadhi state. Only the voice is heard through inspiration.

Motion of Millstone

This *anubhava* came on the 5th of January. There is a low-density bright sky wherein a millstone is running. The grain container, instead of being on the millstone, is located on its one side upwards. The grain goes into the millstone by

dropping at a breakneck pace from the lower part of this very container. The grain is similar to wheat.

Meaning: The meaning of this *anubhava* is esoteric. Saint Kabir Das has given an excellent description of this millstone. Both the stones of millstone represent *Māyā* and Brahman. The grain symbolises karmashayas; the *jīva* has to endure the karmashayas.

Vayu-Tattva Towards Merger into Akash-Tattva

This *anubhava* came on the 8th of January. I was cuddling a four-to-five-years old pretty child by lifting in both hands. I am considering this child as my son. I am tickling him by giving a pressure of my mouth on this baby's belly. The child is nude absolutely. I am not able to see his mouth. His mouth is not visible, because my mouth was near to his belly. Off and on, I was tickling on the child's stomach by the pressure of my mouth; right then, the child coughed mildly. As soon as he coughed, a chain-like lace similar to a yellow coloured about one-foot-long cloth, came out from his mouth. I was surprised as soon as I saw the child's mouth because he was deity Lord Ganesha. I was feeding him as a baby. At that time, I was considering him as my son and feeling as if I am feeding my son only. Lord Ganesha was moving his mouth (just as an animal ruminates). Alongside the movement of his mouth, the lace of chain-like cloth was coming out from his mouth. About two meters long lace might have come out, right then I said to a woman standing on the left side, "See what is coming out from the child's mouth; remove this." That lady started pulling the lace out of his mouth at a rapid pace. Because of rapidly pulling the lace, the child's mouth began to wither. Then I spoke to the lady, "Pull slowly; he is feeling hurt." As the lace was coming out of the child's mouth, he had dents on his stomach besides withers on his face. I told that woman that the child would die certainly. Then I placed him on the ground and turned towards her. I was considering her as my wife.

Meaning: The *anubhava* is bizarre to read. Lord Ganesh has been born from Vayu-Tattva. In the earlier *anubhavas*, he had merged within me by getting transformed into Vayu-Tattva. Lord Ganesh is a symbol of Vayu-Tattva. I am feeding him like a child, which means that I still have a little bit of attachment in the Vayu-Tattva. That is a little bit affection is still there somewhere in the Apara-Prakriti in subtle form. A lace coming out of Lord Ganesha's mouth signifies that I will have to endure something more in the Nature (from an outward point of view). It would have been good if that boy had died in the *anubhava*. With this, I would have gone beyond Vayu-Tattva and might become situated in the Akash-Tattva completely. This *anubhava* implies that it will take time to attain the maturity of jivanmukta state. In the *anubhava*, Lord Ganesha was looking very cute as a child. His body colour was like a glowing gold. Many seekers get confused after seeing similar *anubhavas* that they are an incarnation of some deity; it is sheer ignorance to consider like this. This is because the origination of most gods has been from Agni-Tattva. Brahmaa, *Vishnu* and *Shankar* have their origin from Akash-Tattva. When a seeker has *sākṣhātkāra* these fundamental elements, then the (sattvic) vrittis adopt the form of deities relating to that particular *tattva*, as has been shown in this *anubhava*. I am saying in the *anubhava* that the child would die, i.e., the Vayu-Tattva would merge into the Akash-Tattva. It is indispensable for it to merge; only then the maturity to get situated in the Atman would be achieved. Apara-Prakriti creates the entire creation through Vayu-Tattva from the Akash-Tattva. If I happen to remain even a little bit attached in Vayu-Tattva, then contact with the Apara-Prakriti would continue. Presently, I have gone beyond Apara-Prakriti, but once in a while, I remain in it (in the world) for some time. That is why, in the *anubhava*, I am holding Lord Ganesha, i.e., the Vayu-Tattva. Through practice, I would gradually make the Vayu-Tattva to become introverted into the Akash-Tattva ultimately. I may suggest the seekers that, by seeing such kind of *anubhavas*, they should never be in delusion as an embodiment of any particular deity. They should also never be

taken in anyone else's saying that such-and-such saint is an incarnation of that deity.

Direct Perception of Three Forms of Pragya

This *anubhava* came on the 15th of December 2003, but could not write at that time. In a clear sky, I saw Pragma in the West direction, larger than the size of a rising Sun during the winter season. At the same time, I saw another Pragma in the Eastern side. I was witnessing two Pragyas in the West and the East simultaneously. I spoke out, "I am watching two Pragyas simultaneously, an extraordinary vision indeed." Right then, another Pragma after appearing in the North direction started going a little bit upwards into the sky. After climbing slightly upwards in the sky, it started moving towards the South. Pragma reached in the South direction at a rapid pace, and then came back in the North. In this way, it took whirls two-three times. It would go from the North to South direction and then come back from the South to the North. I laughed, looking at his kind of activity. However, Pragyas of West and East directions were stable at their place.

Meaning: Three Pragyas appeared simultaneously in the *anubhava*. About all these three Pragyas, Revered saint Vyāsa says, "A yogi achieves supreme state in yoga while gaining Pragma in three ways, viz. through hearing prescribed Vedas, deduction (contemplation), and obeisance in meditation."

In Buddhism also, this type of reference is found about three kinds of Pragyas. The fruit of samadhi is the emergence of Pragma. 'Avidya' is present at the root of the cycle of world. Unless there is an emergence of Pragma, *avidya* cannot perish. The main goal of a seeker lies in the achievement of this very Pragma. There are three types of Pragma: 1. *Śhruti*Maya Pragma, 2. *Chintāmayī* Pragma and 3. *Bhāvanāmayī* Pragma. *Śhruti*Maya Pragma— certitude attained through testimony of authoritative sources, *Chintāmayī* Pragma— certitude attained through deliberation, and *Bhāvanāmayī* Pragma— certitude obtained by means of

Samadhi. A chivalrous person endowed with *Śhruti* Maya Pragya and *Chintāmayī* Pragya becomes worthy of *Bhāvanāmayī* Pragya. A person endowed with Pragya not only gets many types of siddhis, but also the knowledge of previous births of living beings, information about someone else's chitta, divine ears and eyes, as well as the knowledge which ends all sorrows. His chitta gets liberated forever from the desires of enjoyment, desire to take birth as well as from the impurity due to ignorance. Such a seeker attains *mōkṣha* and obtains the high rank of the *arhata*.

The seeker continues to have the *sākṣhātkāra* of Ritambhara-Pragya for many years. The reason for this is that in yoga, crescendo occurs in the higher grounds while making the lower grounds of chitta as sattvic. Divinity grows only according to the increase of Sattvaguna in those higher grounds. By taking *sātviktā* and divinity of those higher grounds, the lower grounds in decrescendo are made sattvic and divine. In this way, all the lower and higher grounds, all the organs and their actions, i.e., the whole life becomes sattvic and divine inside and outside.

Structure of Apra-Prakriti

Now I am writing an *anubhava* related to a hole. This *anubhava* came to me in the morning on the 11th of March. I am standing in a brightly illuminated area. The speciality of this illuminated area was that both ground and sky were appearing to be of similar form due to bright luminosity. At a short distance from me, a gross lump in the towering figure was situated. When I looked closely at the physical lump, it began being felt in four parts through a transparent sheath, though from outside, it was a single lump only. I was looking at this lump, right then, my eyes got opened. I lied down quietly on the pedestal itself.

Meaning— The gross lump is a countenance of Apra-Prakriti. All the four parts are *Vāyu-Tattva*, *Agni-Tattva*, *Jal-Tattva*, and *Jara Tattva*. Apra-Prakriti

performs activities of the world in the Akash-Tattva by means of these very four fundamental elements. In the form of the lump, it is Apara-Prakriti itself. The illuminated area in which I am standing that is Akash-Tattva.

In a few moments after the above *anubhava*, my eyes got closed automatically. I forgot myself. When this *anubhava* came, I am looking downwards through a large hole; luminosity has filled below. In the area where I am situated (above the hole), luminosity is much brighter there than at below. My vision is centred on the hole only; at the same time, I say, "This hole has certainly opened." Right then, the *anubhava* ended. I regained consciousness and opened my eyes. I was still lying on my pedestal without any movement. As soon as I got up and tried to sit down, I fell unconscious again. After some time, when I regained consciousness, I tried to sit down by getting up; once again, dizziness was felt, and I fainted. I fainted three times like this. I was not able to understand why such an activity is taking place. About one and a half hours later, I got up and sat down. Then I walked away for some work. While walking, it seemed as if I am not in my body. It was walking on my own like a corpse.

Meaning: I have reached above the hole, so I am looking downwards through the hole. The upper area is of Para-Prakriti; the lower one below the hole is of Apara-Prakriti. The whole Apara-Prakriti in the *anubhava* appears in the luminosity form. When Apara-Prakriti becomes similar to as if been destroyed, the whole of it gets illuminated (with the light of Knowledge) for that yogi. The reason for the light of Para-Prakriti region to be extremely luminous is that Sattvaguna is ever-pure in Para-Prakriti, whereas in Apara-Prakriti, Sattvaguna has left its purity. In this *anubhava*, I have become situated in Para-Prakriti myself. In the region of Para-Prakriti, Apara-Prakriti becomes present in the seed form at the time of ultimate catastrophe. This *anubhava* had come in yogic sleep.

Divine Vision

During noon on 11th March, when I sat down to meditate, I felt dizziness and fell on my pedestal. I felt as if my head is revolving in a spherical fashion. I lost consciousness; at the same time, I had an *anubhava* that I am witnessing one eye. It is open and has a quite large size. Another eye appeared inside this eye. In a few moments, yet another eye started to appear inside this eye too. For a few moments, I kept witnessing all these three eyes, then the *anubhava* ended, and I regained consciousness. I tried to sit by getting up, but right then fell on the pedestal out of dizziness and became a little bit unconscious, and then another *anubhava* came.

I am lying in an area of extremely bright luminosity revolving in a spherical fashion. I am looking at that brilliant luminosity. When I regained consciousness, then again, I tried to sit down by getting up but fell back and fainted.

Meaning: All the three eyes were respectively of physical, subtle, and causal bodies. Eyes of the subtle and causal bodies are called divine-vision. In other words— all three eyes were subtle, causal, and grand causal. The causal body itself becomes grand causal by getting more purified, or it is said that some people do not recognise the grand causal body, because the causal body itself is termed as grand causal later on. In the second *anubhava*, I am revolving in a spherical fashion in the Para-Prakriti region.

There is no hole of any kind between Apra-Prakriti and Para-Prakriti; it is felt so only in the vision. I had read somewhere in a scripture that there is a hole at the bottom of the *Ksheer Sagar* through which one can go to the lower *lōka*. In fact, in a confined area within the Para-Prakriti itself, Apra-Prakriti carries out activities of the world. There is a difference of density between both the Natures.

Situated in Akash-Tattva

On 8th July in the morning, I saw in meditation that an extremely expansive sky is appearing in front of me. In the middle of that sky, Vayu-Tattva has situated in the shape of a static transparent ball. I am looking at both these fundamental elements as a seer. I said, “This is certainly Vayu-Tattva situated within the Akash-Tattva.” Right then, the size of Vayu-Tattva started gradually growing, and the wind began blowing in the sky. I was looking at the way how the Vayu-Tattva was moving; right then, the *anubhava* ended. A few moments later, the *anubhava* came again. Vayu-Tattva by stabilising became situated in the Akash-Tattva in a tiny size.

In the second week of July, the *anubhava* came in which I am looking at the clean Akash-Tattva. In that extensive Akash-Tattva, Vayu-Tattva of lemon size is seen as inert and unclean (as compared to Akash-Tattva).

Meaning: Both the Akash-Tattva and Vayu-Tattva were appearing in the *jara* form. Vayu-Tattva was in bad condition.

Transformation of Gross Body into Divine Light

On the evening of 10th August, I sat down to meditate. I had just closed my eyes when it appeared that my gross body below the neck had become invisible. I spoke aloud, “What has happened, where has my body gone?” But I could not open my eyes, right then my head also became invisible. I noticed that my gross body had disappeared absolutely. I was standing (in the subtle body) far-off from my invisible body; but the physical body did not appear to me. Afterwards, I could not remember myself, i.e., I got situated in samadhi. After some time, I began to have the awareness of my entity, i.e., samadhi started getting dissolved. I observed that I do not even have a gross body. There was divine bright luminosity at the place where my body was sitting for meditation. I felt like a jolt within me as to where my physical body had gone. At the same time, the divine

bright luminosity began to transform into the physical body. After that, I entered the gross body; now, I was sitting with my eyes opened; nonetheless, my physical body was still like a stone. After some time, I regained consciousness; then, I felt that my gross body is as light as air.

Dear readers! Such an *anubhava* came for the first time in my life; it was an extremely bizarre live cognition. I had just closed my eyes to meditate, right then I realised that I was not meditating, i.e., I was in an awakened state. Then I found myself standing far-off from the gross body; i.e., I got separated by means of the subtle body. Now I began trying to look at the physical body through the subtle body. When samadhi was about to get dissolved, I happened to realise my existence (i.e. in the subtle body). At that time, I saw (standing at a short distance by being situated in this subtle body) that divine light of small size is located at the place of my gross body. It appeared such like because all kinds of grounds of chitta are becoming purified through ascent and descent sequence. According to this only, there should be equitable purification from the gross body up to chitta and from chitta to gross body. This purification does not appear through the physical eyes, as the light of Knowledge is always visible only through Divine-vision. For a yogi, when the whole of Apara-Prakriti becomes as if perished, then it gets illuminated with the luminosity of Knowledge. At that time, the gross world is just not visible to him; he witnesses only the light. When he is in the state of external activities and behaves in the world, his state does not get affected in any way, because his chitta remains introverted in the chitta of Ishvara. Thus, how can the worldly people see the illuminated body of a yogi? In their chitta (of worldly people), there are impurities of Rajoguna and Tamoguna and the sheath of avidya, and the same itself acts as a barrier. In the gross world, only the physical body of a tattvagyan would remain; but when this physical body is illuminated by the radiance of Knowledge, only then the jivanmukta state

matures. Yogi alone can see and learn about other people. Worldly people cannot do this.

Beginning of Evolution of Thousand-Petalled Lotus (Sahasrara Chakra)

This *anubhava* came in the month of August. I witnessed that sky is clean, pure, and of very low density. In the middle of the same sky upwards, there is an incredibly colossal bud of a flower. The countenance of the bud is gigantic. It seems that when this bud develops, the flower would be massive in appearance. The upper part of the bud has begun opening-like; also, there was a tiny stalk under the bud.

Meaning: This bud is of the thousand-petalled lotus; it has not yet developed. Its upper part has started opening. Now, very soon, it would begin developing. Thousand-petalled lotus is the Sahasrara Chakra. This chakra has started opening now. It will continue to develop according to practice. The evolution of the thousand-petalled lotus implies the development of Para-Prakriti. For a seeker, as this lotus keeps evolving, Para-Prakriti would continue to develop accordingly.

Unfolding of Thousand-Petalled Lotus

This *anubhava* came on the 17th of October. About one-foot long lotus cord and three-four leaves attached on its upper part appeared to me. Above it, there was a flower blooming. My vision turned towards the blossomed petals of that lotus. There were countless oodles blossomed petals in that flower. Standing over them, I began moving forward. At that time, it seemed as if the blossomed petals have been spreading over an extensive area, i.e., the boundaries of that blooming flower were infinite. I looked all around by standing on the flower. I could see only the blossomed (developed) petals of the flower everywhere. I kept moving

at a fast pace above the flower. Then I had to halt at a place because some of the petals were closed from the front side. Once again, I looked all around but could not see anything except the flower petals. My *anubhava* ended.

This *anubhava* relates to thousand-petalled lotus (Sahasrara Chakra). According to scriptures, this lotus flower has a thousand petals. I did not count the petals, but I can certainly say that there would surely be a thousand petals. That is why the word 'thousand' is used for this lotus. Petals of this flower were light yellow, light blue, and light red (pink) in colour. This flower had not yet fully developed, because some petals were closed in the middle of it. According to scriptures, on this thousand-petalled lotus, Param-Shiva remains enthroned along with His *Parā-Śhakti*. This very Param-Shiva is Ishvara, creator and supreme father of all the jivas. This thousand-petalled lotus remains pervasive absolutely in the Para-Prakriti. When the seeker gets *sākṣhātkāra* of special form of the substances by the emergence of serene Ritambhara-Pragya through practice in his chitta, then after practising for some time (after Vivek-khyati), it becomes possible for the complete evolution of thousand-petalled lotus which was lying in dormant state. It happens only when the samskaras of externalisation in the seeker's chitta begin to get destroyed through *Para-Vairāgya* and practice. It is a jivanmukta state. As this thousand-petalled lotus starts to evolve, accordingly development of Para-Prakriti begins occurring for the seeker because there is a direct relationship of this thousand-petalled lotus with the pervasiveness of Para-Prakriti. When there is absolute evolution of the lotus, i.e., when all the petals are opened up, at that time, the complete development of Para-Prakriti takes place for the practitioner.

Let me tell an essential thing for those seekers whose Brahmarandhra has opened and whose *Kuṇḍalinī* has also stabilised after completing its whole journey. Such seekers should not assume that their Sahasrara Chakra has got opened. At present, many seekers holding of the post of Guru are living in big ashrams making

hundreds of disciples. Such seekers surely attain Nirvikalpa samadhi, but their Sahasrara Chakra remains entirely undeveloped, i.e., in a dormant state.

This chakra opens (evolves) during jivanmukta state. The opening of Sahasrara Chakra (thousand-petalled lotus) signifies that the delusion of individuality of the jiva has been left behind and he has attained the title of Shivatva. In the Videhamukta state, even the *Ārūpa* (external form) of chitta no longer remains. When Brahmarandhra opens, the extremely bright luminosity which appears is not the luminosity of the actual form of Brahman. It is said that it is the luminosity of Brahman, but actually it is a powerful sattvic vritti of the ahamkara in the form of luminosity. This very vritti on behalf of Brahman directs His Own countenance. In this state, the seeker enters the ground of ahamkara, and it takes several years or many births to attain tattvagyana for him. Tattvagyana gets attained by those seekers who have had already attained Prakritilaya state (right from birth). Thus when Brahmarandhra opens, the seeker should not understand that his Sahasrara Chakra has got opened. This chakra is related to Ishvara Loka (Para-Prakriti). Presently, yogis with opened Sahasrara Chakra may be hardly a few in this world.

Sahasrara Chakra is a lotus of one thousand petals. There are 50 petals from Muladhara Chakra to Agya Chakra. There are a total of 20 orifices in the Sahasrara Chakra; if we count 50 petals in one orifice, it gives rise to one thousand petals. I have seen these orifices in the state of samadhi, which appear in the form of a well. In these orifices, extremely misery-causing karmashayas are filled. The seeker gradually destroys these afflictive karmashayas by enduring them. When the troublesome karmashayas of an orifice are destroyed by enduring them, light of Knowledge is then filled everywhere within that orifice. The seeker sees this action during meditation. In this manner, the orifices continue to get filled up with the light of Knowledge while enduring the karmashayas. It takes several years for the seeker to fill these orifices. When all these get filled, the thousand-petalled

lotus becomes evolved completely. Such a jiva becomes jiveshvara by renouncing *jivatva*, i.e., he attains the title of *Shivatva*, and the same is said to be perfection. I have written about this Sahasrara Chakra earlier also.

For the complete evolution of Sahasrara Chakra, it is essential that the tamasic ahamkara should be abandoned completely. But this ahamkara can be shunned only when there is *sākṣhātkāra* of all the objects ranging from the gross to *Prakṛti* simultaneously through Ritambhara-Pragya. After that, on the emergence of Vivek-khyati, *Tamoguṇī* ahamkara begins to decline through the Knowledge relating to Self and non-Self. Afterwards, when he gradually gets rid of *Tamoguṇī* ahamkara (which is the cause of bodily egotism) through practice, then there is an emergence of sattvic ahamkara. With the expansion of this very sattvic ahamkara, the evolution of thousand-petalled lotus takes place. Hence, the practitioner should abstain from the sense of I and mine related to the entire Apra-Prakriti and the materials made from it, so as to fully expand (develop) *parama*-ahamkara (*Sattvaguṇī*) after its emergence. Only then full-fledged evolution of the thousand-petalled lotus could be possible.

I would like to write a few words for those practitioners in whose chitta, Ritambhara-Pragya has arisen. Merely on the emergence (*sākṣhātkāra*) of Pragya couple of times and having got the direct perception of the special form of substances of *Prakṛti*, the liberation of jiva from the bondage of delusion of being an individual should not be considered; rather one should continue practising samadhi. Emergence and hiding (setting-in) of Pragya in the chitta occurs several times, and it appears setting-in in different directions after arising from various directions. By this activity, lower and higher grounds of the chitta (from gross to the chitta) continue to get purified equitably through the ascent-descent sequence. This action continues until purification occurs uniformly by means of ascent-descent sequence, i.e., until the highest state and the gross state become equitably pure. This process goes on for years. In this state, as the purity of chitta increases,

development of Para-Prakriti for the jiva would also be possible correspondingly. The complete evolution of Sahasrara Chakra takes place after the equitable purification of the jiva and the chitta.

For the complete evolution of thousand-petalled lotus, one would have to relinquish the attachment of the whole world in gross as well as subtle form. Parents, wife, off springs, siblings, friends, relatives etc. are bondages for a practitioner. Thus, one has to rise above the obsession of all of them; otherwise, descent and development of Para-Prakriti would not be possible within the practitioner. The bond of the feeling of I and mine from all of them would have to be snapped. While snapping the bond, it may also put a barrier in your path, but you have to move forward by leaving behind this barrier. Only after this, *jivatva* of a jiva perishes, and the complete evolution of the *Sahastra-Dala* lotus would then take place.

Thousand-Petalled Lotus Became Fully Developed

This *anubhava* came on 29th November. I was witnessing that the thousand-petalled lotus has evolved over a vast area. At the same time, it appeared clearly that four petals in the middle of thousand-petalled lotus are closed. No sooner did my sight fall on these petals; all of them opened one by one. As soon as these got opened, a person appeared sitting in the middle part. The countenance of this person was not visible clearly. I was trying to see this man.

Meaning: The person sitting inside the petals in the middle of the lotus is my form itself. This *anubhava* revealed that now this *Sahastra-Dala* lotus has been evolved for me. In the *anubhava* itself, I had understood the implication of this *anubhava* that I have accomplished the development of Para-Prakriti. I closed my eyes, and then prayed to Ishvara, “O God! I bow to you; please let me know if the *anubhava* that I have seen is true. Nevertheless, I wish to hear from you. Are you hearing my voice?” A voice came, “Yes, I am listening to your voice and have

also witnessed the *anubhava* that came to you; state of this *anubhava* would mature after a few days. Each one certainly keeps getting a bit of suffering in the world. Lord Ram and Lord Krishna had also endured a lot of suffering when they came to the Bhuloka. What would you like to know? Lo! Know about Krishna by yourself.” At the same time, I began to witness about Krishna that Vasudeva is crossing the Yamuna River at night by keeping Krishna in a basket. Right then, a voice came, “Oh! What are you doing? You’ve started watching the vision! Try to know only through intuitive knowledge beyond the senses how much sufferings Krishna had endured. Even though Ram became the son of a king, yet he had to suffer. He did not get sorrows during childhood, but later on, he suffered a lot in the forest. Eventually, he also had to renounce his wife, Sita.” The voice then stopped coming, and the voice of Ram and Sita began being heard. Ram was saying– “O Sita! Do not misunderstand me; now the time has come to renounce you. Perhaps you may not have understood my point, so ask your Self.” Sita spoke, “Yes, master! I know that this is the plan of Nature. We are not getting separated anyways; I have to go away from you in front of the world. Hand over this task to Laxman to leave me in the forest; I will carry out the rest of the task myself.” At the same time, I began wondering that indeed it is not written in this way in the scriptures. Right then, the voice of Lord Krishna started coming. He was saying to Radha– “We have been together since time immemorial, don’t you remember? But now, the time has come for separation; you will have to bear this affliction. Now, my time has come to do some spectacle. At the time of nostalgia, I shall remain close to you only (said in esoteric words).” Only the sobbing voice of Radha was coming. Then I opened my eyes and started thinking that such like has also never been read in the scriptures. Maybe that sages Valmiki and Vyas did not write these words; otherwise, such words would not have been heard by me. Why would have Ishvara preached me through these words? Why had I been told only about the renunciation of Ram and Krishna’s respective companions? I just could not make out all this.

Thousand-petalled lotus is the yardage of Knowledge; the same is Para-Prakriti or the Loka of Ishvara. In the *anubhava*, the complete evolution of this lotus has been shown. The person who appeared sitting in the middle of thousand-petalled lotus, he is me only in the form of jiveshvara. It means that the jiva has left behind its feeling of being a jiva and is about to attain the title of Shivatva by getting established in his true Self in the form of Jiveshvara. The same place is that of Param-Shiva and *Parāśhakti*. Jiva is part of Ishvara; so he is similar to Ishvara. Out of ignorance, when jiva begins to enjoy Apra-Prakriti considering it his object of enjoyment, he then attains *jivatva*. But on attaining the state of Vivek-khyati through practice, he begins to renounce Apra-Prakriti. On the cessation of attachment from Apra-Prakriti, *jivatva* of the jiva is left behind, and then he attains the countenance of Jiveshvara. In this state, jiva attains all the powers similar to those of Ishvara. It should not be understood that he has become Ishvara. It should always be kept in mind that jiva is merely a part of Ishvara, so all the powers attained are only a fraction as compared to those of Ishvara. Ishvara's powers are eternal; jiva has obtained powers as a consequence of his efforts. The authority of the creation, sustenance and holocaust of the world rests only with Ishvara; jiva never gets this. Jiveshvara attains conscious divine everlasting body (grand causal body). This conscious transcendental indestructible body is similar to that of Ishvara. I would achieve this state sequentially in the future gradually according to my practice.

Attainment of Appearance and Powers Similar to Those of Ishvara

This *anubhava* came on 5th December. I am lying down; my body is of extremely large and limitless. Only my own body is appearing to me everywhere. I can see my body only up to the navel; its lower part is not visible to me. Near the navel itself, Apra-Prakriti appeared in the shape of a broad well. Inside the well, (some

gross type) light has been filled. At the same time, I spoke out, “Enjoy this.” As soon as I said these words, a tiny lustrous human figure similar to me emerged from the right side of my chest; it then began to go towards the navel by moving over my body. Immediately on seeing that human figure, I said, “This is indeed myself,” even though only the back part of that human figure was visible. He was going towards the navel by walking over my belly (chest). By reaching near the navel, he fell with the force of his belly over the Apara-Prakriti located inside the vast well-like region, i.e., he fell into the well. After falling on the Apara-Prakriti, he suppressed entire Apara-Prakriti under his body. His face was towards Apara-Prakriti (downwards). Back part of that human figure was visible to me; suddenly the view changed. Exactly like that of Apara-Prakriti view, there was another different vision. In this view, a black snake was lying straight like a diameter line above the whole Apara-Prakriti. The mouth of this black snake was downwards, i.e., towards the Apara-Prakriti. On the serpent's body, there were two or three across type broad white lines. I laughed on looking at this view because the way the person had suppressed the entire Apara-Prakriti under him after emerging from me, this black snake had been suppressing the whole Apara-Prakriti under it in the same way. After both these visions were over, I still had been lying in an extremely gigantic and infinite form, i.e., in the whole region. At the same time, I happened to remember about my physical body. I noticed that I was sitting with eyes closed (in the gross body). I was having cognition that it is myself both in the tiny gross body as well as infinitely large forms. It was an extremely bizarre experience. In an infinitely large form, I was situated over the whole region inside which Apara-Prakriti was present within a small area only. In the same Apara-Prakriti, I am situated in a tiny form (in the gross body), i.e., a perfectly similar tiny body is situated within the extremely gigantic form. Sometimes I would feel myself in a short form, then I would feel myself in a gigantic form, and sometimes I would feel myself in both the forms simultaneously. This feeling was extremely blissful. I was having these cognitions in the awakened state; only my physical

eyes were closed. Right then, my gigantic form spoke to the little counterpart, “Remember one thing, now there is absolutely nothing of yours in this world.” The *anubhava* ended.

Meaning: In this *anubhava*, I attained a countenance similar to that of Ishvara. I had witnessed Apra-Prakriti existing inside my own body within a small space only. A jiva originated from me and it was also shown how jiva comes to take birth in the Apra-Prakriti by emanating from Ishvara’s body. After his origination, jiva does not see the face of Ishvara; rather, he starts walking towards Apra-Prakriti as per the command of Ishvara. Then he is seen to be going (falling) into the Apra-Prakriti. Jiva happens to suppress the entire Apra-Prakriti beneath himself; right then, a vice emerges within him, ‘this is mine,’ and this itself is the cause of his downfall. Afterwards, ahamkara (in the form of a snake) emerges, i.e., he becomes extroverted, and finally attains gross body in the gross world. For the first time, I came to know through *anubhava* how a jiva emerges from Ishvara. Before this, I had never read in the scriptures. Perhaps Lord Vyas would not have thought it appropriate to write about his.

It became clear from this *anubhava* that Apra-Prakriti exists within Ishvara only, i.e., the whole Universe is situated within Ishvara. The creation and holocaust keep occurring in Him only; it does not make any difference to Ishvara at all. He remains present in every particle because Apra-Prakriti is present in the body of Ishvara only. Being a part of Ishvara, jiva is similar to Him only. But because of considering Apra-Prakriti as his own, i.e., due to attachment, he gets bound by the bondage out of infatuation. Then he forgets his true form and always keeps on suffering. Ishvara had asked jiva to enjoy *Prakṛti* but did not say that you should consider this *Prakṛti* as your own or get attached to it out of ignorance. Jiva did not follow the words of Ishvara; therefore, over here, he continues to experience sorrows. The rule of this *Prakṛti* is change. A changeable object can never belong to anyone; this is the reason for the sufferings of the jiva.

In the *anubhava*, Apara-Prakriti is appearing downwards similar to a well. When something of density less than that of oneself is visible in an *anubhava*, then it is seen upwards. When an area with a higher density appears, then it is perceived downwards. That is why, Apara-Prakriti appears downwards (similar to a well); though that is not a well like area, rather it is being felt so. The density of Apara-Prakriti is much more as compared to that of Para-Prakriti. The truth is that Apara-Prakriti is present within the area of Para-Prakriti itself. When jiva came into Apara-Prakriti, his mouth was downwards. Apara-Prakriti is downward-facing, i.e., it remains creation-oriented. Jiva has kept his vision downwards because of considering Apara-Prakriti as his own. Likewise, *ahamkāra* (serpent) is extroverted downwards; that is why downward-oriented stream flows in the creation.

Boundaries of Apara-Prakriti

This anubhava is of 18th December. In the anubhava, I am sitting in sahadāsana posture. Activities of the whole Apara-Prakriti are happening inside me only (in the abdominal part); I am witnessing such as this. After that, by getting located far-off, I began looking that my subtle body had started rising upward; after rising slightly upward, it began moving forward. Still sitting in sahadāsana posture, this body was moving forward. I could see the boundaries of the entire region. When the subtle body reached the edge by moving forward, then it was observed as a spherical region. As soon as it reached the border, the body disappeared automatically. No sooner did it become invisible, the area disappeared too. Now I was alone pervasive everywhere as a seer.

Meaning: I was observing the behaviour of the entire Apara-Prakriti within my body; then I was looking at the subtle body as a seer. With the destruction of the subtle body, Apara-Prakriti also became equivalent to having been destroyed. Therefore, the region of Apara-Prakriti appeared to become invisible.

Karmashayas Situated in the Form of Egg Got Destroyed

This *anubhava* is of 25th December. An egg appeared placed in a container slightly downwards in front of me. I picked up this egg from the vessel and took it in my hands, then separated the egg's crust with both the hands with a single stroke only. The outer crust of the egg got separated by dividing into two halves from the middle on its own. The inner part of the egg fell in the container in the form of a lump. I had been holding the eggshell (the upper crust) in my hands, right then *anubhava* ended.

This egg is the same that I have mentioned in my book '**Yog Kaise Karein**'. That *anubhava* came on 22nd May 1999. Then this egg had gone into the sky by coming out of my heart, and a voice was heard from inside the egg, "It is inevitable to take next birth for you." Now, this very egg had appeared in the *anubhava*. Now, the development of Para-Prakriti has begun within me. Jiva seemed to get situated in the jiveshvara form. In such a state, the subtle karmashayas which have assumed the shape of an egg, where can they hide themselves, as now I am present everywhere! Eventually, these karmashayas had to appear. Now, I have separated outer cover of the egg; with this, the karmashayas situated inside in this form would soon get destroyed.

Sure to be Liberated from Karmashayas

This *anubhava* came on 30th December in meditation. In front of me, a lump as a wet thickened inner portion of an egg (without cover) emerged. I banged on top of the uncovered egg with the palm of my right hand. As soon as the palm hit forcefully, the wet thickened material of egg spread all around. The scattered material fell on the lower part of my body also; right then, samadhi got dissolved.

Meaning: Wet thickened material of the egg had scattered all around implies that after enduring these karmashayas, now I would be liberated from them, i.e., I would be devoid of the karmashayas forever.

Many people asked me a variety of questions about this that you have written in the *anubhava*, ‘It is inevitable to take next birth,’ but you have already attained tattvagyana. Tattvagyani man gets liberated from the cycle of birth and death. In this *anubhava*, I have destroyed that egg; nevertheless, if Para-Prakriti asks me to take birth, I will surely come to Bhuloka for taking birth. But that would be my particular kind of birth since I am endowed with tattvagyan now.

Year 2005

Infinite Universes in the Body of Lord Hari

After meditating on 16th January, this *anubhava* came by closing the eyes. I am sitting; a great person in an incredibly gigantic appearance is lying in front of me. There are no clothes on His body. All over His body, numerous countless universes are present. All the Universes are of the same form. It seems as if infinite universes of the shape of sago are situated on the body of that great man. There was no universe located on his head, neck, and underneath the neck (chest area); however, on the rest of the entire body, universes were situated. After keenly looking at the whole body of that gigantic great man, I said, “This is Lord Hari indeed.” Infinite universes are existent on His body.

Meaning— Universe is *Apara-Prakriti*. There are many Universes situated in Lord Hari's body (in his *chitta* or *Para-Prakriti*). In this *anubhava*, He did not wear any crown, garland, and clothes etc.; His body had been made of luminosity. There is a description in the scriptures that Universe is prevalent in each *rōma* of Lord Hari; that is, there are countless Universes. On witnessing this view, it appears that there are infinite Universes similar to that of ours. At that time, I could not make out as to which one of these infinite Universes we are located.

Blessing of Lord Hari

On 16th January at 7 p.m., I sat down to meditate with my eyes closed. Right then, a voice was heard, “Son, you have got the vision of my form. You had witnessed universes situated in my body, which are all created by my power *Yoga-māyā*. A *jiva* who has had the vision of this form is never influenced by my *Yoga-māyā* in future. Now you have become liberated from taking birth. You may contemplate any of my forms, whether this or countenance or the Self. As

you like to meditate on Self, so contemplate the same and undertake samadhi.” At the same time, I became situated in samadhi. Lord Hari's voice came, “Rise upwards”. After a momentarily pause, the voice came again, “Rise further upwards”. Then I forgot myself and became absorbed in samadhi.

Meaning: In this *anubhava*, Lord Hari Himself said that a jiva, who happens to have my vision (of that form), he then does not take birth; He had also showered blessing for going forward on this path.

Maya Showed her True Nature

This *anubhava* came on the 18th of January. I saw that I have been sitting in a posture. A lady wearing very bright white clothes came in front of me. She looked at me keenly and then said, “Your state has certainly reached far ahead.” I did not reply anything, just kept looking at her only. That lady said again, “Tell this to me.” But right then, interrupting her talk, I said, “You are my mother, my Guru, what can I tell you, you are supreme.” She did not respond at all; instead, she lay down on the ground at a short distance in front of my mat. Her body was in *shavāsana* posture. Then her body started changing slightly; her facial beauty no longer remained the same as before; even the lustre of her face and body also got diminished. Her body clothes and outer skin disappeared. As soon as skin became invisible, flesh, and blood carrying nerves of the body began to appear clearly. Blood flow inside those nerves seemed coming and going. In a moment, flesh and blood carrying nerves also disappeared. Now the whole body's bones and internal organs from throat to waist, i.e., the food pipe, stomach, heart, lungs, liver, intestines etc. were visible. All these organs were also performing activities systematically. The upper part of the throat was just a bone structure. Right then, that lady said, “Look, how my inner form is.” With focussed sight, I was looking at those organs as well as their functioning system. After a few moments, all the (internal) organs disappeared; now, only the structure of bones was leftover. That

woman in the form of bony structure said, See, how I am looking now.” Without responding, I kept looking at her inexpressively for a few moments, then went aside leaving the mat. Right then, my meditation got dissolved.

This woman in the *anubhava* is a form of the *Māyā*. Firstly, *Māyā* revealed the beauty of her countenance; then, she exposed internal organs as well as their functioning system. She continues to bind clusters of jivas by means of ignorance due to this very appearance and enticement of the world. The jiva keeps getting bound by the strong bonds very conveniently. I had called her mother and Guru also. I do not know what that lady wanted to ask me, because I had interrupted her point. When she became quiet by lying down in a *shavāsana* posture, then her face changed slightly. She began to look older, and the facial lustre and elegance had vanished. At the end of the *anubhava*, I got up from the mat and went away; i.e., I became dispassionate absolutely from this countenance of the *Māyā*.

You are Perfect

This *anubhava* came on the 25th of January. My eyes got closed automatically. Then I heard a voice, “You are as perfect as this diameter line.” With these very words, an area in a circular form appeared to me on the front side. In the middle of this (circular) area, a diameter line appeared in an intense, lustrous form. I kept looking at this (diameter) line for a few moments and then jumped out of rejoicing.

Meaning: Diameter means— ‘perfect’, i.e., something which is perfect in itself. The circular area was made up of Akash-Tattva, i.e., that area was appearing to me to be of low density and clean. The diametrical line that was seen symbolises perfection. Just as that line is perfect within a circle, likewise, I was told that you are perfect too.

Purification of the Ground of Chitta

This *anubhava* came on 27th April, which is an amazing one. I am sitting inside an open house in a particular posture. On that ground, luminosity similar to sunlight has spread, and the reflection of the walls is also visible. My sight turned towards the sky. The sky was spotless, blue and of low density, and there were nocturnal stars in it. I was surprised to find that there are stars in the sky, while there is daylight spread on the ground. That is, both night and day were present together. A red and white coloured goat has been tied up on the ground; suddenly an intense lightning flashed in the sky in the Western direction. As soon as lightning flashed, I started wondering that though the sky is clear, not even cloudy, yet there is flashing of lightning.

Meaning— There is light on the ground; whereas nocturnal stars are appearing in the sky. I have written even before that when Ritambhara-Pragya emanates in the chitta, lower and higher grounds of chitta get purified by sequences of ascent and descent, and descent and ascent, i.e. purification continues to occur sequentially right from gross to the chitta and from chitta to gross *bhūtas* (gross body). The luminosity of Pragya has been spread on the ground of chitta. The sky visible in the *anubhava* is the sky of the chitta; the brightness of Pragya is less in it because lightning had flashed in the western direction; it so happens during *kuṇḍalini* awakening. Then a seeker begins to practise at the level of the subtle *bhūtas*; i.e. there is a mutual transformation in the state of the ground that is seen in the view and nocturnal stars appearing in the sky. There is a difference between the grounds of gross and subtle *bhūtas* situated in chitta, *tanmātrās*, ahamkara etc. The implication of this *anubhava* signifies the purification of chitta by the ascent-descent sequence followed by the descent-ascent sequence so that there should be uniform purification right from gross up to the chitta. This process would continue for years, according to practice. Goat is a symbol of *Prakṛti*, red colour is Rajoguna, and white colour is Sattvaguna.

Gross World Equivalent to having Disappeared

This *anubhava* is of 20th June. As soon as I closed the eyes for meditation, right then, it was seen that trees etc. situated in the vicinity of my hut are becoming invisible successively. In the place which became invisible, only the luminosity was appearing. This luminosity was very clean and pure. My hut, as well as area nearby up to far off, was filled with brightness. The hut was no longer there. Many huge trees which existed, those were also not there. There was not even my gross body; there was nothing but luminosity only. As of now, I had just closed my eyes and was not meditating; i.e. I was not in the state of samadhi. After seeing this scene, I started wondering as to where my hut, I, as well as the surrounding trees etc. had disappeared. The whole of the ashram was invisible; there was extremely clean and pure luminosity only.

Meaning: In the *anubhava*, the entity of unreal became invisible. At that place, a pure, bright luminosity was witnessed to be existent. It is clear from this *anubhava* that there is no existence at all of unreal (Apara-Prakriti), only Brahman exists everywhere. In the Gita, Lord Shree Krishna says to Arjuna, “O Arjuna! A non-real object does not exist, and there is no lack of the real. Both these have been seen like this by tattvagyanis men (Gita- 2/16).”

Thousand-Petalled Lotus

This *anubhava* came on the 14th of August. I was looking at a lotus flower with infinite petals. I saw a lower part of the flower wherein petals have black sort of material sticking on the edges. For a few moments, I kept watching here only and then uttered that this black colour should have vanished.

Meaning: This is the *Sahasra-Dala* lotus. Black material which is sticking in the lower part is Tamoguna situated on the chitta. Tamoguna has to be eradicated by enduring as well as through practice.

The State of Supreme Peace

This *anubhava* came on the 16th of August. Bright luminosity has spread all around. I am lying down facing towards the sky with great ease. Then I got up and sat down; I saw that I was lying over a very thick pole-like place. Its height might have been several meters. Below, there is flat land all around, which is shining with luminosity.

Meaning: The shape of this circular pillar is similar to a mace raised upwards. Just as the upper part of the mace is round-shaped, and the lower part is round, slender, and elongated; likewise, I was lying on a broad spherical place. The lower part was pillar-like, spherical and thin. While resting, I was looking towards the sky. The flat illuminated land below is that of chitta. Lying above the one which is mace-like raised upwards implies that by being upward away from Apara-Prakriti, I have attained supreme-peace and tranquillity. According to Vedanta, this is the place of Ishvara, and by having situated in this uplifted place, He rules over all the jivas.

Final Limit of all Religions is the Same

This *anubhava* is of 19th August. Swami Chidananda was sitting in front of me. I went to him and said, “Revered Swami! Are you sitting here? I went to your ashram thrice to have your vision, but your devotees refused.” I began to bow down to prostrate Swami. When I was lying on the ground, he patted my head with both hands and blessed me. At that time, I was looking at my whole body by divine-vision. I noticed that there is not even a single garment on my body; I was completely nude. I got up and sat down. Swami Chidananda said, “I do not refuse to meet anyone.” Then he gave me a voluminous book and said, “Take this book, read it, and keep it with yourself.” I opened up the book and found that there was Gita written in it. I understood that it is Gita. Swami Chidananda got up. After

that, he too took off his clothes and became nude. He then sat down at his place. We had been sitting naked in front of each other. After a few moments, I went from there. Now I was walking forward inside a (palatial) house. It was built up very beautifully. I stopped by looking at its front view. On the front side, Jain practitioners were doing a special kind of meditation. I figured out that these seekers are Jains. On looking at the other side, I discovered that Sikh seekers were sitting and performing spiritual practices. As I moved forward, Muslim men and women on one side were offering Namaz. I wondered what place it is where people of all faiths are present. When I went further ahead, the Europeans were praying there. On moving still forward, there were men in small groups practising different types of spiritual practice. Now I could make out that the seekers of all faiths are practising in their own ways. That vast building had a roof above it, but by going towards one side over there itself, the sky appeared upwards; there was no staircase. There were thin strings towards the sky. It was difficult to go upwards, but I caught hold of those strings forcefully, and by breaking up these, I started coming out of the strings. After that, I closed my eyes and started contemplating Ishvara; right then, there was a terrible explosion. I was shocked to hear the sound of the blast. My eyes got opened; I saw that the vast building was no longer there. With the sound of the explosion, the stately palace had disappeared. I just could not figure out where the men of all faiths went. Now I was just alone, and all around, there was totally calm clear sky.

Meaning: This Swami Chidananda lives in Sivananda Ashram of Rishikesh. To be nude signifies to be devoid of vices. Both were sitting in front of each other devoid of vices. The magnificent place is the domain of Aparā-Prakriti. The ultimate limit of all the religions is within the last boundary of Aparā-Prakriti. On Earth, people disparage one another's faith out of ignorance. All religions are equal, and their followers reach the same place eventually. Therefore, all people should respect the religion of others. Beyond the limit of Aparā-Prakriti, no

religion has any separate entity, because all the jivas are equal for Ishvara. Thinly strings that appear in the *anubhava* were like a mesh. This mesh is a form of the bond and the last frontier of Apara-Prakriti. All religions fall within the domain of this Apara-Prakriti. To attain God, one would have to go beyond the bond in the form of religion. All jivas are equal in the Ishvara's Loka. As soon as I destroyed the bond, the countenance of the entire Apara-Prakriti got annihilated.

Year 2006

Kiln

This *anubhava* came on the 6th of January. A bright luminosity has spread all around. On the front side, there is a high-toned kiln. A fine coating of wet mud has applied on the outer side of the kiln. Smoke is emanating fast from the upper part of the kiln, i.e., a fire has been lit inside the kiln to ripen the vessels.

Meaning: Kiln is the one in which the potter ripens a pitcher. Like the pitcher, I will have to get ripened in this world, i.e., whatever my present jivanmukta state is, that state of jivanmukta will have to be matured through practice in this world symbolized by kiln.

Boat

This *anubhava* came on the 3rd of February. By sitting far off, I am watching that a boat is crossing a river. The boat is slowly cruising forward, and a person is sitting on it. When it reached the other edge of the river, the person got off the boat and stood on the other side.

Meaning: River symbolises the world, and the boat is a symbol of the Knowledge. I am the person sitting on the same. I have crossed through the world sitting on the boat symbolising Knowledge. About this boat, the description is available in scriptures as well as in Gita.

Arrow

This *anubhava* is of 14th February. I am standing at a place, and luminosity has spread all around. Right then, the sound of an explosion was heard above the ground in the sky on my left side. All the nearby men and other jivas got killed by the blast. When I looked at the explosion, a bizarre view appeared. I saw a person standing on the arrows much above the ground. The arrowheads were on

the ground, and the other ends were sticking to the soles of his feet. When he used to walk by lifting his feet, the tip part of the arrows was touching the ground. As soon as the tip part would touch the ground, there used to be an explosion on the ground. Nearby living beings used to get killed with the blast. By standing above two arrows, he was going forward (towards the East) with the support of arrows.

Meaning: That person is me, the arrow indicates Knowledge and quiver indicates yoga. That person is riding on Knowledge. Explosion and death of living beings imply that the vrittis of chitta are getting destroyed through Knowledge; this will help in furthering the practice of Nirbija Samadhi. Many a time, it appears in the *anubhavas* that a person has held an arrow and a bow. He is targeting towards the sky above by the arrow. It means that the practitioner is attempting (practising) to achieve the goal of attainment of Brahman through Knowledge, i.e., he is piercing the goal of Brahman's achievement. Sometimes, the tip of the arrow appears upwards, that also carries the same meaning. In the *anubhava*, when somebody appears to be holding an arrow with its tip pointing downwards, i.e., towards the ground, a practitioner then must understand that his practice would be stopped or maybe hindered or he would be seduced towards the world and get indulged in its behaviour.

Hole on Chitta's Ground

Dear readers! Many such *anubhavas* came in 2005, but here I am writing just one of them. Seekers! Many of these kinds of *anubhavas* keep coming for a few months. I was sitting on my mat the samadhi state. A loud explosion was heard due to which my samadhi got disturbed, and I sat down with my eyes opened. But I could not understand wherefrom the sound of the explosion had come.

One day I was sitting in the samadhi. I heard the sound of an explosion. I began to regain outward consciousness due to the sound, right then it appeared in the *anubhava* that I was looking at the ground while sitting on it. There was a two-

and-a-half feet wide hole on the ground. I began to peep into that hole. On looking inside, I was shocked because the hole was thorough. On the other side below the hole, very clear sky was visible. It was appearing as if the ground on which I am sitting is a layer made of solid material. Just as there is sky upwards, an exactly similar sky is downwards also. In a few moments, once again, a loud explosion occurred; I felt shocked again. The blast was exactly alike as had been heard earlier. Along with the blast, another hole was created on one side of the ground there itself. I went near the hole and started peeping into that two to two-and-a-half feet wide hole. Across that hole below, there was a clear sky that began appearing now clearly. The ground was a thick layer made of solid material; this thick layer is present in the sky. The thickness of the ground might have been 8–10 feet. Now, holes are getting created by the blasts. Through the creation of holes in this way, the ground would get destroyed; then, only the sky would remain leftover. Within this ground, a network of thick wooden sticks was appearing (through the hole). Whenever a hole was made in it, soil-like material used to become invisible; the mesh of wooden sticks remained. These woods were providing strength to the ground; just as a mesh of iron rods strengthen the solid roof of a house.

Such *anubhavas* were coming continuously for the last few months. Now the ground was having a lot of holes. It seemed as if this ground would be destroyed after a few days through the creation of holes, then everywhere from top to bottom only the sky would remain.

Meaning: Ground symbolises the ground of chitta; creation of holes means the destruction of chitta's ground. Sticks situated inside the holes imply the extremely afflictive karmashayas. In these *anubhavas*, the ground of chitta is breaking down bit by bit. The appearance of the sky downwards— the ground of chitta is present within *chittākāśha* only. On breaking down of ground, *chittākāśha* begins to appear. On this ground, karmashayas remain existent. The truth is that this ground

has been built by the karmashayas itself. On the extinction of this ground, the state of jivanmukta would get matured.

Essential Information: After the attainment of Vivek-khyati, so long as its stream flows ceaselessly into the chitta, a seeker remains situated in Atman. When the flow of Vivek-khyati ceases, i.e., when the outgoing vrittis of externalisation of mind manifest in the chitta, he happens to come under Apra-Prakriti (in that state). In that very state, one gets experiences related to Apra-Prakriti. When the stream of Vivek-khyati again starts flowing continually in his chitta, one begins to experience Self. With this kind of practice, the samskaras of *Para-Vairāgya* become strong. Samskaras of externalisation keep getting suppressed by becoming feeble continuously. These samskaras (vrittis) of externalisation range from state of outward activities to the highest state of samadhi. Therefore, even after Self-realisation, Apra-Prakriti is experienced. Thus through practice, one should continue striving to maintain a ceaseless flow of Vivek-khyati. When Nirbija Samadhi matures, then the samskaras of externalisation of mind get suppressed completely.

I over Shivling

This *anubhava* is of 7th October. I saw that I am sitting over a Shivling in comfortable posture. Through Divine-vision, the form of the Shivling was appearing underneath me. Height of the black coloured Shivling would be about one-and-a-half feet. Its top-end was touching my anus; i.e., I had been having a cognition-like that my anus is placed above Shivling while sitting above it. I was laughing at that time.

Meaning: Shivling is a symbol of Apra-Prakriti. There are four forms of *Prakṛti*: 1. *Alīṅga*, 2. *Liṅga*, 3. Special, and 4. Non-Special. *Alīṅga* (unmanifest) form is Para-Prakriti, because gunas remain in *sāmyāvasthā* in it. Apra-Prakriti remains in *Liṅga*, Special and Non-Special forms. It remains in the manifested form since

gunas being in uneven state, keep attaining to *pariṇāma*. Lord of the whole *Prakṛti* (both Para-Prakriti as well as Apara-Prakriti) is Param-Shiva itself. He is Ishvara, the Saguna Brahman. Nirguna Brahman Itself adopts the form of a Saguna Brahman. And it is Brahman only who happens to emerge as *Prakṛti* (in the form of *Parā-Śhakti*). Due to being unmanifest, Para-Prakriti is called *Alinga*. From this very *Alinga*, Apara-Prakriti gets emanated in the form of *Liṅga* (in a manifested form), i.e., Param-Shiva Himself is present in *Alinga* and *Liṅga* forms.

In the *anubhava*, I am sitting above the Apara-Prakriti (Shivling), i.e. I have gone beyond Apara-Prakriti. Here, Shivling does not refer to Param-Shiva. In the earlier *anubhavas*, the form of Shivling has already been shown. After knowing about the reality of Nature, one can get the true knowledge about Shivling.

Year 2007

Vision of Saguna Brahman (Param-Shiva)

This *anubhava* came on the 11th of January. I saw a pitcher in front of me slightly downwards, its mouth being upside-down. My sight fell on the middle part of the pitcher; there was a hole in it. There was a deep circular horizontal line in its middle. This line had formed since the pitcher has become decrepit. Because of being old, the middle part of the pitcher had become very weak. I felt as if it would break any time and split into two pieces from the middle. Right then, I said, “Why face of this pitcher is downwards?” Now my sight fell on the pitcher’s mouth; I was shocked to witness that it was placed on the palm of somebody. I started looking at the palm; at the same time, Lord Shiva appeared to me. He was standing with his hand stretched forward, holding the upside-down pitcher (with face downwards) on his palm. The hair of His head were untied, scattered around and hanging up to the calves of feet. The eyes of Lord Shiva and mine met with each other, i.e., we looked at each other. There were no serpents on his body, and he was wearing only a tiger skin on the waist. At the same moment, Lord Shiva hit the pitcher downwards (threw on some object). It got broken and shattered into numerous pieces. There was no ground of chitta in the full view. On the lower side up to infinite depth as well as above, there was a clean, serene sky. The length of Lord Shiva's body might have been about a hundred meters. His entire feet at the bottom were not visible. His feet were inside sky, and the face was incredibly charming. He was wearing a tiger skin-like only on his waist. This *anubhava* was only for a few moments.

Meaning: In this *anubhava*, there has been realisation of the Saguna Brahman; the same is also called the vision of *Purusha*. Its description is available in the scriptures. He was Param-Shiva, who resides in the heart cave within the chitta of all living beings. His appearance was similar to that of Lord Shankar, because

all the *Rudras*³¹ (Shankars) emanate from the third eye of the same Param-Shiva. A snake remains in the neck of Lord Shankar, but He was without snake and *trishūla* etc. The serpent is a symbol of ahamkara, but this Param-Shiva is far beyond the *Tamogunī* ahamkara. He is a Saguna form of the Nirguna Brahman. *Tamogunī* ahamkara does not have any effect on the Lord Shankar; He keeps wrapping up the ahamkara (serpent) from outside. A practitioner who has the realisation of Saguna Brahman would surely get the Loka of Ishvara after renouncing physical body, i.e., attainment of *mōkṣha* is assured for him; the same is the state of *jīvnamukta*. In the *anubhava*, there is no ground, downwards also there is a clear sky, and the ground of chitta has got destroyed, i.e., the form of chitta has perished owing to which the realisation of the Param-Shiva has taken place. The pitcher was a symbol of the chitta which has been destroyed by Param-Shiva. Chitta in the pitcher's form had become old and frail. Pitcher no longer remains useful when there is a hole in it; instead, it becomes similar to a destroyed one. That is why it was wrecked. In other words, it is a symbol of the subtle body because *karmaśhyās* of the living beings remain present in the subtle body only. The subtle body is related to the ground of chitta. After the ground of chitta gets dilapidated, a seeker has a mere feeling only of the world. Param-Shiva is prevalent everywhere due to being Saguna Brahman; that is why His form is appearing to be extremely pervasive.

Kali-yuga Apologised to Me

This *anubhava* came on the 14th of January. In meditation, I saw a person with an ugly face. For some time, I kept looking at his ugliness, then thought in mind as to what kind of ugly face that person has got. I asked that ugly faced man, “Who are you?” He replied, “I am *Kali-yuga*³². Yogi, please forgive me.” I asked

³¹ **Rudras:** Forms of Lord Shankara. There are 11 different gods of destruction, who come one after another and destroy the entire Universe at the designated time.

³² **Kali-yuga:** The present age marked by prevalence of unrighteousness and decline in spirituality. It is believed to have started about 5000 years ago.

Kali-yuga for what was he apologising? He said that I had done injustice to you. I continued to harass you using my influence, got you falsely implicated, and got you falsely blamed and insulted by resorting to unrighteousness. He continued speaking many such words. I started laughing by listening to his words. When *Kali-yuga* became silent, I told him, “You had not done anything wrong; instead, all the actions done by you have been proved in my interest only. I do not consider you to be my opponent nor your actions grieved me; instead, the truth is that you have only supported me. O *Kali-yuga*! Do not feel sad about your efforts; I am pleased with you. Right now, you continue carrying out your activities in this way only so that my purpose may get accomplished.” *Kali-yuga* was listening to my words with a sad gesture standing quietly; I had been laughing continuously. After all, why I should not have laughed as he had made my goal more manageable. Then he became invisible.

Meaning: *Kali-yuga* was apologising to me because the society had planted some false accusations on me by getting motivated from him only. However, I did not get distracted by such allegations. Yes, as a show-off, sometimes I used to get angry so that the accusers may be pleased and continue doing their actions. But I had never been grieved by such allegations; instead, I used to laugh by going in solitude. Such people are purifying chitta by eliminating my karmashayas. On the contrary, they are continually tarnishing their own chitta only; i.e., in another way, they are like my well-wishers only due to purifying my chitta. That is why I told *Kali-yuga*, “Keep getting such actions done for a few more days.” *Kali-yuga* tends to make such people unrighteous through its influence. *Tamogunī* vrittis always keeps flowing in the chitta of such wicked people. I consider *Kali-yuga* as my friend. Seeker stands to benefit only by such barriers because impurity in the chitta gets burnt and destroyed by bearing humiliation and hearing blasphemy without any reason; due to this, chitta begins to become clean and

pure. To purify my chitta, I do take the support of society in this very way; and for the accusers, I pray to God in the mind that let these people always remain happy like me.

At the Highest State

This *anubhava* came on the 17th of June, wherein I am sitting in a posture. I opened my eyes and saw (in the *anubhava*) that I am sitting in a spotless sky in the posture. I began to witness a view beneath my posture; it appeared that I am sitting on a posture on the top of a very high mountain. The top part of the hill was like an arrowhead. I was surprised that I am sitting over the arrowhead top of such a high mountain.

Meaning: In this *anubhava*, I am present in the highest state of chitta by sitting in posture.

Year 2008

Bitten by Serpent

This *anubhava* is of 27th February. There was luminosity spreading all around. I am sitting in the courtyard of a mansion-like house. A very long and light black snake appeared to come close to me from outside of the home. It came up to me and started raising its hood upward; then, I said, "Please shorten your form. I am scared of such a gigantic appearance." As soon as I said, the snake shortened its body, but still, it was looking gigantic. That snake raised its hood upwards. Sitting very comfortably, I said, "I know, you will bite me." The length of the snake's hood would have been one meter. I did not get scared to see its hood but wondered how big it is. The snake's length would have been 18–20 feet. It opened its mouth and took a portion of my right hand between the thumb and index finger inside its mouth. I could not move my hand, because it had been suppressing my hand with its mouth. At that time, I was feeling the pressure of its teeth, but there was no feeling of its venomous fangs. After a few moments, the serpent released my hand; then it disappeared at that place. Marks of its small teeth were visible on my hands.

Meaning: The same kind of *anubhavas* came thrice between 1985 and 1986. If a snake bites a seeker in meditation, then he is sure to get *mōkṣha* in this birth. Presently, I am in a *jivanmukta* state. I am feeling as if liberated now itself.

Bamboo

This *anubhava* is of 21st March. In the meditating state, I saw that a chopped bamboo is appearing before me at a short distance. It was in standing shape and had been dried up. From the severed part, it was looking clearly that the bamboo

is hollow from inside. When I peeped inside, it appeared that even the knots inside were hollow.

Meaning: Like bamboo, the gross world is only dreary from outside as well as inside. Just as a dry bamboo is juiceless from inside and out, similarly for a liberated man, this world is tasteless. To a jivanmukta *gyānī* man, the life of this world appears to be void, bland and devoid of lust from outside and inside like bamboo.

The Cycle of World

This *anubhava* is of 19th April. The upper part of my head (from outside) began to appear to me. I was looking at the upper part, right then it started revolving like a wheel over a nail located in the mid-portion of the head. This wheel was similar to that of a potter's one. Now it seemed as if the potter's wheel is spinning over my head. It was also visible to me that my head has been filled with soil. After a few moments, the pace of the wheel gradually decreased. It then stopped at its place and came in front of me by moving on its axis. Now I was looking at that wheel in front of my vision. Within no time, it broke apart and got disintegrated, and the broken fragments gradually disappeared. Now I had been sitting in a very exhilaration posture.

Meaning: Like the potter's wheel, this cycle of *sansāra* continues to move for ignorant people, but upon attaining tattvagyaṇa, this cycle gets destroyed and thereafter the cycle of rebirth comes to an end. When the navel of desires is thoroughly obstructed, then the cycle of determination stops. But by irritating the navel of the form of desires through attachment, aversion etc., the cycle of *sansāra* continues moving due to momentum even while trying to stop it.

Arrow

A person had been shooting arrows at a rapid pace towards the Eastern side. I did not bother as to whom that person had been hitting the arrows. My vision was towards the person who had the arrow-bow in his hands. He was rapidly releasing arrows from the command. Arrow used to appear boarded on the bow on its own. That person was moving forward while walking.

Meaning: That person is me; the shooting of the arrows signifies piercing the goal through Knowledge. That person is only looking at his target and piercing the same. He continues moving forward while piercing the target. The implication of the target is ‘the attainment of Brahman’.

Param-Shiva and Para-Shakti Seated Together on Thousand-Petalled Lotus

This *anubhava* came on April 25. I am standing within a very expansive cave-like place. There is a huge lotus flower blossomed at a short distance from me. I laughed by looking at this flower and spoke, “This is a *Sahasra-Dala* lotus indeed.” I had hardly uttered these words that Lord Param-Shiva appeared on the *Sahasra-Dala* lotus in a sitting posture. I had barely seen Lord Shiva for a moment when an incredibly beautiful lady appeared sitting on His left side. Now, Lord Param-Shiva and His *Parā-Śhakti* (Para-Prakriti) appeared seated together on the *Sahasra-Dala* lotus. This lotus was present in the entire area within the cave. I was standing in the clear serene sky at the door of the cave.

Meaning: Param-Shiva and His companion *Parā-Śhakti* were present together on the *Sahasra-Dala* lotus. The *Sahasra-Dala* lotus is related to Para-Prakriti. The place where I stood was the orifice of the cave. *Sahasra-Dala* lotus was pervasive everywhere inside the cave. This cave is a heart cave; it is related to Para-Prakriti. This heart cave has been described extensively in the scriptures. To

see Param-Shiva and *Parā-Śhakti* enthroned together on the *Sahastra-Dala* lotus implies that the yogi would soon achieve perfection through practice. This very Param-Shiva is *Mahēśhvara*, i.e., Saguna Brahman.

I as Lord Shankar

This *anubhava* is of 16th August. In the state of meditation, I had attained the form of Lord Shankar. I was considering myself as Lord Shankar. My own body was visible to me. I walked a little bit forward, then gave an object from my hand towards the front side and said, “Take this.” No sooner did I utter these words, a one-meter square transparent object (area) was given by hand towards the front side. As soon as the object got separated from the hand, it went towards the front side on its own. No one was visible in front of me, i.e., nobody was there. After giving that object, I said, “Now I am going.” Then I started moving in a direction. I might have walked a bit only that I stopped afterwards. When I looked downwards, there was nothing but only darkness below. On seeing darkness, I uttered, “At this time, night is going on in the Universe; Brahmaa has become calm and absorbed in samadhi.” Lord Brahmaa was sitting in a samadhi posture over there itself. His body colour was similar to that of glowing gold. I was standing assuming the form of Lord Shankar. My physical body got a jerk, and my samadhi got dissolved. I said, “I have become Lord Shankar indeed.”

Meaning: Lord Shiva is my *Īśhta*. I had become similar in appearance to that of my *Īśhta*; i.e., I had attained Brahman-*bhāva*. This *anubhava* was shown to me by the vrittis. Due to such *anubhavas*, some seekers get into delusion that they are so-and-so deity or an incarnation of such-and-such god. On the attainment of feeling of oneness with Brahman, a vritti assumes the form accordingly. While deriving the implication of such type of *anubhava*, the practitioner’s ability also has to be kept in mind in which state of practice he is. The meaning of this *anubhava* is— ‘I have attained perception of oneness with Brahman. On looking downwards, the night is visible everywhere; i.e. for the seeker, Apara-Prakriti has

become as if vanished. Lord Brahmaa gets absorbed in samadhi when there is a holocaust in Apra-Prakriti and gets up from samadhi at the time of the creation. After that, he starts performing activities of the creation. The one-meter square transparent area is a symbol of my chitta. This *anubhava* is pointing towards perfection. Handing over the area means ‘renouncing the chitta’. When the jiva becomes detached from the chitta, it gets situated in its pure Self. This state would come sometime later.

Make a Resolve to Awaken all Dormant Powers

This directive was given to me in meditation on 28th October. A voice was heard within my forehead, “Make a resolve that all my dormant powers be awakened; Lord has said so.” I was surprised at the words that the Lord has instructed me to do so. I resolved and said, “O Supreme Father! Is this message coming to me through your inspiration?” Then came the voice, “Yes, make such resolution that all your powers be awakened.” I resolved, “Let all the dormant powers of mine get awakened, the Lord has said so.” A few moments later, I saw clearly that a woman came; stood in front of me and said, “Your dormant powers would awaken sequentially and gradually; it will take some time for this to materialise.”

Meaning: Dear Readers! You may imagine that on having attained this state, why has it been asked to arouse these kinds of powers? Are these powers not awakened right now? The answer is that some of the powers (siddhis) are attained at the final state of yoga. Every practitioner does not obtain such siddhis; these are achieved only by those who attain perfection. I have used siddhis very rarely in my life; I have used a little bit of these but exclusively for spiritual purposes only. My interest in these siddhis has been very minimal.

Goddess of Forbearance

This *anubhava* is of 4th November; a woman's face appeared during meditation. That face was looking in the *jara* form. I asked, “Who are you?” A reply came,

“I am the goddess of forbearance.” I said in my mind, “Goddess of forbearance!” She said again, “Nobody keeps veneration in me, but you have had been keeping obeisance in me; that is why my blessings are always on you; you will become great by possessing me.” Then that woman’s face disappeared.

Meaning: A lot of tribulations were given to me, distresses came, insomuch as that everything got perished, but I kept on tolerating all these very comfortably. I never thought of ill-will for any living being from the *antahkaraṇa*. Even though I may show-off anything in the worldly posturing, but in my mind, I had been praying to God for the welfare of such men. Even now, I am possessing forbearance. Sometimes, outwardly I show off something else due to which the world gets deceived. Ultimately, I have to go to Ishvara by attaining perfection.

Should You be Provided the State of Shivatva

On the morning of 11th November, I had been sitting calmly in a chair when a voice was heard, “Should you be provided *Shivatva* position?” I was shocked to listen to these words; I sat down in meditation posture by closing my eyes. Again, the voice was heard, “Should you be given *Shivatva* position?” I said, “Salutations Lord.” The voice was heard yet again, “These words are heard by you through inspiration.” I said, “It depends on your sweet will, as you deem appropriate. When you consider me worthy of this, then you may give this position. I certainly wish that I should be having this position by the time I renounce the gross body, i.e. I want to abandon the body only after attaining *Shivatva*. So yes, I beg of you that my chitta should get cleaned so that I should be able to see equitably all living beings simultaneously and let me have equanimous vision in all of them.” At that very moment, numerous voices echoed, “Yogi, we salute you. Yogi, we salute you.” These words were said a lot many times. After that, a voice came, “After some time, *Shivatva* position would be provided to you,” right then, my eyes got opened.

Meaning: Attaining *Shivatva* or oneness with Ishvara implies attaining perfection. And this happens when a seeker firstly gets situated in Self by renouncing the *jaṛa* Nature and then later accepts the same *jaṛa* Nature by considering it as his own form. After that, he starts feeling himself in all the living beings as if all the bodies which are appearing are his form only. This is known as the evolution of *Shivatva* or perfection. The seeker who practises both *vyatirēka* yoga and *anvaya* yoga, he is like Shiva while living in this world. I have already described earlier about *Shivatva*.

Year 2009

Performing Actions by Inspiration of Goddess of Nature

This *anubhava* came in the morning on 2nd March during meditation. I am standing at some place; over there, light is spread everywhere. A woman's face appeared very close in front of my mouth. I was looking at that lady's face. She had been keeping her eyes downwards. Rays of light were falling on her face. I said to the lady, "O Goddess! Who are you?" But she did not respond. I said again, "O Goddess! I bow to you, who you are, please introduce yourself to me." Then that lady said, "I create the Universe and also annihilate the same. Those who point fingers at you or speak abusively, they will surely get punished. You have carried out all the activities only through my inspiration; I have come to tell you this only." I said, "O Mother! I bow to you." Right then that face disappeared.

Meaning: This woman is the goddess of Nature. She had come to tell me that I have performed all the activities with her inspiration only. People of the society who have humiliated and condemned me without any reason will surely get punished in future, right then she became invisible. I wanted to tell the goddess of Nature that she should forgive all those who have misbehaved me; instead, shower auspicious blessings on them on my behalf since their behaviour greatly benefitted me in the path of spirituality. Thus, I am grateful to all of them.

Direct Perception of Chitta

This *anubhava* came on 28th March. I am standing on the ground, and looking at a horizon towards the front side (where land and sky meet); right then, my vision turned clockwise on its own. Now I was looking at the horizon all around while standing still at my place. I had been keeping my head fixed, yet clock-wise entire area (backside also) was appearing to me. In a few moments, the clock-wise

horizon began to appear again for the second time. When the same started looking clock-wise for the third time also, then the horizon from behind started becoming narrower, i.e., the rear horizon started coming towards me by getting shrunk. It had shrunk so much that the same came just close to me itself. I began to appear standing at the boundary, then the whole area started shrinking again. Now the entire area had been shrinking (getting constricted) in a circular form. The area where I was standing came in front of me, i.e. I was standing separated from it now. The region was becoming increasingly smaller at a fast pace. Finally, its size remained equal to that of a football; it seemed to be looking like a little lump. Now I had no form; I was looking at that circular lump located far away. In the same lump, I had been present earlier; now, I was looking at that small lump as a seer by being away from it.

Meaning: The area in which I was standing was my chitta. For the first time I had seen my chitta entirely; right then, its form became smaller. Later, I became present in my Self. Chitta was appearing in the form of a small area for the first time. This will be known as direct perception of the chitta. After the direct perception of chitta, the jiva gets situated in Atman.

I Got Seated over Sahasrara Chakra and Ahamkara

This *anubhava* came on the 23rd of May. I, as a seer, was looking at a person sitting far away on the front side; right then, my miniature sitting in a posture began moving out from within me. It was moving on its own towards the front side, sitting in the posture. It sat automatically above the head of the person sitting far away on the front side. That person was also in the posture. For a few moments, my miniature remained seated on the man's head (on the Sahasrara Chakra) in a meditative position. Then after a few moments, while sitting in meditative posture only, that form turned aside by flying in posture itself. Now there was a black snake standing with its hood raised on the front side. The face of this snake was towards the East direction, and back part of the hood was

towards me. My miniature began to meditate, sitting on the serpent's hood. I was witnessing this view from far away as a seer. After a few moments, my miniature, which was meditating while sitting on the snake's hood, became invisible.

Meaning: In this *anubhava*, I was also witnessing the whole view, and my miniature, too, was meditating on the head of that man, i.e., on the Sahasrara Chakra. And later, it contemplated by sitting on the snake's hood also. My miniature was in human shape. The implication of meditating on Sahasrara Chakra is to attain the jiveshvara form. The snake symbolises ahamkara. Meditating on ahamkara means to conquer ahamkara. To take command of ahamkara means to be detached from ahamkara, i.e., to be situated in jiveshvara form. It is evident from this *anubhava* that I would surely attain *Shivatva*. Lord Lord Hari has been keeping the snake suppressed under Him and has made the same as His bed. As a matter of fact, He has kept ahamkara crushed under Him. The deity Shankar has a snake wrapped around his neck, i.e., He has kept ahamkara wrapped up, or He has been keeping ahamkara under His command.

Became Situated over Thousand-Petalled Lotus

This *anubhava* is of 15th June. A small portion of the lotus flower was appearing in front of me. This little part had a lot of petals. I realised that this is part of the thousand-petalled lotus; right then, the remaining portion of the lotus also appeared. Now I was looking at this thousand-petalled lotus in its full form. The flower was incredibly beautiful, transparent, and extremely light pink. I was smiling while looking at this. I went ahead from my place on my own as if by flying and then stood in the middle of thousand-petalled lotus. While standing in the centre of thousand-petalled lotus, I was looking around. Lotus petals were visible everywhere; right then, the view changed, and I had another *anubhava*. I had been holding a thick lotus shaft in my hand, which was hollow from inside; its length might have been one-and-a-half feet.

Meaning: Thousand-petalled lotus is the yardage of Knowledge as well as the domain of Para-Prakriti. The implication of standing above the lotus is to have the full development of Para-Prakriti. Holding lotus shaft in the hand which is hollow from inside signifies that characteristic of the world is similar to the shaft. The way shaft is hollow from inside, likewise, the world also is essence-less from inside, i.e., as it is outwardly, it is the same from inside too. In this state, a practitioner becomes aware of the true nature of the world, and he also attains knowledge regarding the perversions of Nature.

A practitioner attains *Shivatva* (perfection) only when *Śhakti* is also enthroned along with Him over the thousand-petalled lotus. *Śhakti* is enthroned along with Him only when the practitioner considers the whole Nature to be a part of himself only, i.e., a form of Brahman. Then he happens to complete *anvaya* yoga also. As of now, I am yet to practice *anvaya* yoga. By the way, I have begun practising the same; however, it would take time to attain maturity in this.

Thousand-Petalled Lotus

I had been lying in my hut on July 13 when this *anubhava* came. My eyes got closed automatically. Immediately after the closing of eyes, it appeared that there is a large lotus bud on the left side of my head. As soon as my vision fell on that bud, the same immediately began to develop at a rapid pace. Its petals were opening rapidly. The flower grew entirely in just 5-10 seconds. Now that flower was looking incredibly huge and had countless leaves. I said, “This indeed is a thousand-petalled lotus.” Right then, the flower entered my head. As soon as it entered the head, the latter became invisible. There was now a thousand-petalled lotus located above my neck in the place of the head. I said, “What has happened, where has my head gone?” I opened my eyes and started wondering how the thousand-petalled lotus was visible to me just by closing the eyes and the head had become invisible. I was wide-awake with my eyes open; right then, my eyes became closed again. I began to witness the same view again as the earlier one.

The bud quickly developed; then flower entered my head, and the head became invisible. Now thousand-petalled lotus was situated above my neck, just like head. I opened my eyes again and started thinking, “Why does thousand-petalled lotus appear like this?” After a few moments, my eyes once again became closed and the same view as the previous one appeared once again. The same vision appeared all the three times. I had been lying down; I got up and sat down. I began meditating sitting in proper posture and then asked the personification of my knowledge as to what is the meaning of such kind of *anubhava*. Then it became known that the thousand-petalled lotus is the yardage of Knowledge. It is related to Para-Prakriti. This lotus is permeated completely in Para-Prakriti. It is evident from this *anubhava* that the descent of Para-Prakriti has taken place in my body, i.e., complete purification that should happen right from the physical body up to the chitta was taking place. It is a process of having complete cleaning of one’s Apara-Prakriti (chitta). When complete purification from a gross level till Nature itself has taken place for a practitioner, he then gets situated in perfection forever; i.e., he gets located in his Self. The colour of thousand-petalled lotus was transparent and light pink. Within the seeker, the descent of Para-Prakriti occurs only gradually. The descent of Para-Prakriti would keep on taking place by as much as the purity of the impure Nature (Apara-Prakriti) keeps happening.

No Idea Where the Existence of World Vanished

This *anubhava* came just on closing my eyes on 31st July. Luminosity was spread all around the sky. A steel vessel (pan-like), filled with clean ash, is located in the sky on its own. Ash is flying from it as if someone is blowing it. The container is diagonally vibrating on its own as if somebody is shaking it. The mound of ash continues falling downwards from the pan; the velocity of the air is also swift due to which ash is flying at a rapid pace. And it could not be made out as to where the same is getting vanished.

Meaning: The ash means charred remains of *karmāshayas*. It was not known where this ash was flying and getting dissolved (in the light symbolizing Knowledge). The existence of the world is only through the vrittis. When the latter gets destroyed, the existence of the world also disappears. This ash is vrittis of the chitta. It should be so understood that when *karmāshayas* get burnt by yogic fire, then their residual in the form of ash remains behind. In the *anubhava*, the ash also flew and disappeared. For a jivanmukta *gyānī* person, the appearance of the world also gets vanished on the mitigation of illusion. In his view, Brahman alone appears to be present. Just as it is not known as to where ash heap (ash) of burnt grass-fodder is blown away by the velocity of wind, likewise, on attaining Self-realisation, one does not know where the existence of this world gets vanished.

Practise Equanimity

This *anubhava* came on the 13th of September. A sky full of luminosity was appearing to me. The sky's density was very low; right then from within it, a voice came, "Now carry out the practice of equanimity, you have become worthy of this." I was listening to these words and also looking at the bright, clear sky. Once again, the voice came from the sky, "Now carry out the practice of equanimity." I spoke, "I would carry out the practice of equanimity."

Meaning: To see all living beings equally, i.e., to have the vision of Brahman in all creatures or to consider them as one's own self is called equanimity. It is possible through *anvaya* yoga in which the *jarā* Nature also appears as Brahman. It is possible to practise equanimity only after the realisation of Saguna Brahman.

Yogi! You are a Sage

This *anubhava* is of 21st December. There is a spotless clean low-density sky. I am looking at the sky, right then a voice came from it, "Yogi! You are a sage; a

sage never contemplates the behaviour of the world. You have indeed forgiven the whole world; now, just try to remain situated in your Self.” I kept listening patiently, didn't speak anything.

Meaning: In the *anubhava*, I am called sage; the sage does not think about the world. Probably, I had become agitated by someone's behaviour or had started thinking about worldly objects; that is why these words were said to me in a meditative state. I never came to know when the ability of a sage came in me. To get situated in one's Self is the state of *Sthita-Pragya*. Right now, my state is that of a jivanmukta.

Year 2010

Beyond Chittakash

This *anubhava* relates to January 4. I am standing in the sky, which is all pure and self-illuminated-like. I am standing probably in the middle of the sky; my vision is upwards. By becoming completely calm, I was looking upwards with steady gaze; right then, the sky above got burst from the middle. It developed a huge crack; through that crack, I witnessed a special kind of conscious Maya light. I had seen such vigour for the first time. Having got burst from the middle, both sides of the sky were receding towards their own ends, i.e., they were shrinking or becoming invisible. I was looking at that Chetan-Tattva. The existence of the sky was vanishing.

Meaning: Dear readers! I may not be able to pen-down this *anubhava* in words; nevertheless, I am trying. I am looking upwards, standing calmly in the Akash-Tattva. When the sky upward got burst from the middle, then about one-kilometre-long crack had developed. The whole sky was visible this much longer only. As such, the sky was clear and serene, but when it got burst, it appeared as if it is like a cloth and completely *jara*. I was looking at the crystal clear and pure light located across the gap (across the sky). The amount of the light was becoming more and more visible due to the gap being widened. The volume of the sky was decreasing. It is evident from the *anubhava* that the sheath in the form of sky is a curtain-like barrier between me and the luminosity. Until now, this very sky (subtle sky) looked as if it is like conscious, i.e., self-illuminated. In this *anubhava*, Akash-Tattva was looking merely like a cloth. I cannot write anything about the luminosity, because it is a matter of cognition only. I had seen this type of luminosity for the first time. Even at the time of Vivek-khyati, I had not seen such a form. In this *anubhava*, the state beyond *Chittākāśha* is visible.

My Nirbija Samadhi has been taking place since long time in which I get situated in my Self, but I have had the vision of ‘beyond *Chittākāśha*’ now. The one who has had cognition, only he can know about this subject. So please excuse me, as I am finding it difficult to write. However, I would surely write only this much that I can wrap up or do wrap up the whole sky like a cloth. This *anubhava* was shown by the vritti, which is an extremity of the pervasiveness of the latter.

Offer Your Life to Me

This *anubhava* is of 4th January. It was noon. I was lying in my hut, right then my eyes got closed. I saw that a person is approaching from the front side. He came inside the hut through the door. He was wearing white clothes, had a long white beard, hairs of the head were also white. The person disappeared instantly as soon as he entered the hut. Right then, a voice came, “I have come to seek something from you, would you give to me?” I did not reply and started wondering as to who this person is and what he wants to seek? Again, the voice came, “I have come to seek something from you, would you give?” I said, “I would surely offer what you want?” Voice came, “I ask for your life; I require your life.” I was shocked to hear these words and thought that my death could not occur immediately, then why he is asking for my life. The voice was heard yet again, “I want your life; would you give?” I said, “I offer my life to you.” Voice came, “Okay, now your life belongs to me, whatever comes to you in this life, will be that of mine now. Whether you get honour or humiliation, all that would be mine and attained by me.” I asked, “Who are you?” Voice came, “I am your *Īśhta*.” I was surprised to hear these words and wondered that the Lord is asking for my life. I asked, “Why did you not show your true form in the state of samadhi?” The voice came, “I do these kinds of acts only in disguise, but I remain present in myself in my true form. So always keep in mind that this life of yours is mine now.”

Meaning: This *anubhava* is of an awakened state. During this *anubhava*, my eyes were closed. The person who came inside the hut was bearing a subtle body. He can be called a form of Ishvara. Ishvara does not come and go anywhere; he is undoubtedly existent everywhere. I had talked to Ishvara through inspiration. This *anubhava* means that I should not be influenced by the behaviour of the world no matter how it behaves. When a practitioner always contemplates Ishvara or Nirguna Brahman or remains situated in Him, then any kind of behaviour done by the world does not accrue to him, because he does not imbibe worldly substances. He is absolutely beyond Apara-Prakriti, and his chitta is always introverted in the chitta of Ishvara. “Now offer everything to God,” this is the spirit of *anubhava*, but I have already surrendered everything to God long ago.

All Living Beings are Part of You

This *anubhava* is of 30th January. In the meditative state, I heard, “All living beings are your part and parcel only.” My eyes got opened as soon as I listened to these words. I started wondering how I would be able to feel that all living beings are my part and parcel. There are different kinds of people in the world, some of whom are incredibly unrighteous, so how can I assume them as my part and parcel? Right then, the personified Knowledge explained, “The organs of your body are also of different types, their functions are also different, even then you consider them to be of your own.”

Meaning: One gets this kind of cognition by *anvaya* yoga; I am already practising the same. Through Knowledge, everything is known to me indeed, but my *mana* should also co-operate me in believing this in the physical world.

Slight Noise

This *anubhava* is of 1st March. It was heard during meditation, “O *gyānī* man! Are you not hearing any noise?” I was surprised and said, “Noise! What kind of noise? I could not understand the meaning of this word.” A voice came, “A slight

sound regarding the future, what is going to occur in your foreseeable future. Your future is very bright wherein you would get sodden with the luminosity of Knowledge. So, wait for the same leaving behind all those who behaved unrighteously with you; no one is yours over here. By getting situated in luminosity completely, wind up your life over here. After some time, get yourself situated in your *lōka* renouncing Bhuloka.” Something more also was told to me, but I am not able to recollect.

Bestowed with the Title of Yogi

This *anubhava* came on 17th March. I noticed in meditation that a person is going towards the East direction in the sky; his back was towards me. He was holding a green tree in his right hand, just like an elderly (old) person walks with a stick. A person appeared in the front at a very high altitude. As soon as he appeared, I started perceiving myself inside the person who was holding the stick. Now the man, who had emerged in the sky above was standing in front of me. He was sporting a long white beard, hairs of the head were lengthy, and he had been wearing white coloured loose clothes. He said to me, “Who says that you are not a yogi, you are yogi, and you are luminous like an ignited lamp.” I kept looking at his face but didn't say anything to him.

Meaning: The person going towards the East direction is me itself. This vision had appeared in the sky of low density. Firstly, I was witnessing this view from far off as a seer, and then I started perceiving myself inside the same person because he was my form itself. I am holding a green tree like a stick; this tree was similar to a stick only. It was having only a few leaves and was identical to a chopped trunk. This *anubhava* implies that I am holding on to the world. And this world is this very book of mine, which is being written by me because this book (treatise) is related to the world only. That is why it appeared like this in the vision. The moment I complete writing this treatise, this stick-like tree would perish. That person has given me the title of yogi; that is why he is saying who

says that you are not a yogi, i.e., you are indeed a yogi. When a jiva and *Shiva* become one, then the title of the yogi is attained. When a seeker happens to achieve jivanmukta state, then he is certainly a yogi because that person is also saying that you are luminous like an ignited lamp, i.e., a beacon.

Descent of Para-Prakriti

This *anubhava* came during meditation on 3rd July. I saw that I am sitting in a meditative state, yet I could see the sky above my head by divine-vision. In a few moments, I noticed that from far off upwards, a celestial woman sitting in a posture is coming downwards. Below, my body had been sitting in the meditative state. That angelic woman came down straight and entered into me from above my head (i.e., in the Sahasrara Chakra), then several forms of this Goddess were continually entering me from the upper part of my head. Just as a stream of water drops downwards, likewise countless forms of this Goddess were rapidly entering into my Sahasrara Chakra. Her every form was in a sitting posture, and She had a magnificent crown on Her head. I was witnessing this activity. Looking at the celestial form of this Goddess, I said, “She is Gāyatri Dēvī indeed.” Her infinite forms were continuously entering my head. Right then, my complete body became visible to me. My body in the *anubhava* looked like a clean transparent sheath similar to a crystal gemstone, nothing else. The body was absolutely hollow from inside. A water-like fluid was gradually getting filled into my body. Just as it can be seen from outside how much water a glass tumbler containing water contains, similarly the level of water-like fluid seemed rising upwards inside my body. Firstly, this water-like fluid got filled up to the throat of my body; then gradually it came to the top side of my head. Afterwards, it appeared to me that from the upper part of the head, a stream of Gāyatri Dēvī’s forms are entering into my body.

Meaning: In the *anubhava*, the descent of Gāyatri Dēvī has been shown to me. In general, the descent of Para-Prakriti occurs inside a yogi. In the *anubhava*, I

address that goddess as Gāyatri Dēvī. Para-Prakriti Herself has descended in this form. The flow of Para-Prakriti was entering into my body. As a result of non-stop inflow, infinite forms of Gāyatri Dēvī were continually entering into the region of my Sahasrara Chakra. My form was just a sheath in the *anubhava*. This sheath was so clean that I am comparing it to a quartz gem. The descent of Para-Prakriti within my body was appearing similar to an extremely clean transparent fluid. I have drawn a comparison of this fluid with clean water. This *anubhava* signifies that complete descent of Para-Prakriti has already taken place within me; its cognition would be felt to me gradually.

Imbided the Whole Universe

This *anubhava* came in the first week of July. In the state of samadhi, I was saying that let stream of contemplation of Brahman flows in all living beings, let all people be filled with the thoughts of Brahman, let there be the welfare of all beings. All living beings of the world are my form; I am present in all beings. Then I became silent. After a few moments, it appeared to me that a person was sitting in *Sahajāsana* posture in the front. A spherical lump was placed in this man's lap. He was holding the lump with both his hands. This lump is revolving (clockwise) at a rapid pace.

Meaning: The person is me itself who has imbided the spherical lump. The latter symbolises the form of Apara-Prakriti, meaning thereby that I have had been imbibing Apara-Prakriti.

The Whole Universe is Revolving around Me

This *anubhava* came during meditation in the first week of July. When I looked downwards, I saw that a ring-shaped wide area was revolving around me at a rapid pace. I am situated in the centre unmoved. When I remembered myself, then I looked towards myself to find that I am not having the human form, rather like a cylindrical elongated lump situated in the middle of the sky elevated upwards.

I am appearing like a vertical bamboo and looking all around and downwards from the top part of the lump. Downwards, the area all around me is revolving in an annular shape.

Meaning: In the *anubhava*, I am having the form of Brahman standing in the middle of the sky like a bamboo stick. Apara-Prakriti is revolving around me. Due to having a form similar to Brahman, I can see from anywhere. Such kinds of *anubhavas* came several times.

Virtues of Brahmaṛshi have Started Accruing in You

This *anubhava* relates to the first week of July. At 10 a.m., I was doing some work. Suddenly, I spoke loudly, “Virtues of Brahmaṛshi³³ have started accruing to you.” I was shocked to hear these words from my mouth. A few moments later, again, the same words came out from my mouth, “Virtues of Brahmaṛshi have begun accruing to you.” After that, I sat down in meditation posture closing the eyes, then these words began to be heard by me from the sky, “Virtues of Brahmaṛshi have started accruing to you.” Then I asked, “Why were such words coming out from my mouth or why these are being heard now?” The reply came— “Yes, it is true, these virtues have started accruing to you, because now you forgive everyone, hear condemnation from all and desire for the welfare of all living beings. You consider all people as a part of your own.” Then I did not say anything.

Being Devoid of all Desires

On the evening of 9th July, I was meditating in my ashram sitting on the platform of Lord Shankar. At the same time, I saw in the *anubhava*— there is a well at the place of *Shivliṅga* built on a platform. The inner view of the well is not visible to

³³ **Brahmaṛshi:** The great sage who is established in *Brahman*.

me up to the bottom, as I am sitting slightly away from the well; however, I am looking towards it. The inside view was visible up to a depth of one to one-and-a-half meters. Suddenly, I heard a voice, “At least peep into the well.” But I didn't see inside. The voice came again, “Look inside the well.” I did not glance this time too, and thought to myself– “What is there to see? Inside it, indeed ash is filled.” Right then, it appeared that the well is getting filled from downwards to upwards, and pure, clean ash is filled in it. In a few moments, ash was filled right up to the top.

This vision of the well came when I spoke immediately on sitting in meditation– “What is there in these lumps of mud, i.e., lumps of flesh; these are indeed flesh lumps only walking here and there. Jiva has been under delusion unnecessarily.”

Meaning: The well is Apara-Prakriti as well as chitta. The ash symbolises that all kinds of desires have calmed down. This ash is a residue of all the burnt karmashayas.

Countenance of Apara-Prakriti

This *anubhava* came in meditation on 16th July. A small area appeared to be rotating clockwise in the front. In the middle of that area, a black snake was standing with its hood raised. As the entire area was rotating, the serpent was also revolving at its place. The serpent was visible clearly in *jara* form. It appeared to be made of black mud. The entire area was spinning clockwise like a gramophone record. For some time, I kept witnessing this *anubhava*.

Afterwards, a similar *anubhava* came on 3rd August. A little below on the front side, face and neck of a lucent woman was appearing. The woman's face was sleeping on the right sideways. The vision was looking within a circular area of one and one-and-a-half feet diameter. Bright light was spread all around outside the circular area. The woman's face was made of light. While rotating in the circular area, her face was also whirling. It seemed as if this face was sleeping in

deep slumber. I was gazing at this view; right then, a snake with raised hood began to appear in place of woman's face, i.e., her face got transformed into a snake with a raised hood. It was also made of light similar to her face. The snake was one foot high and was raising its hood. Its body was not visible; only the hood and a small portion of the body attached to the hood was visible. That circular area was revolving like before. The area had just taken two rounds clockwise; right then, the snake disappeared. At that place, the face of the earlier lady appeared again who was sleeping in deep slumber. The circular area was still rotating clockwise at a rapid pace.

Meaning: In this *anubhava*, the entire sight was of very low density; that is why it was made of light. The female's face symbolises Aparā-Prakṛiti while the snake symbolises Ahamkāra. Rotating clockwise or to keep moving is the nature of Aparā-Prakṛiti. In this *anubhava*, there is only a minuscule form of Aparā-Prakṛiti, and that too is extremely pure and is in the dormant state, i.e., almost equivalent to having been destroyed. It is only the Ahamkāra manifested from Aparā-Prakṛiti that becomes the cause of the creation. The whole creation has emanated through Ahamkāra; that is why serpent was appearing in place of woman's face in the *anubhava*. This is the state of my chitta.

I Near the Highest State

This *anubhava* came in meditation on 3rd August. I am standing atop a ladder; the entire ladder has been made of very bright light. There are two more rungs upwards from the rung of the ladder on which I am standing. When I looked downwards, it appeared that there is a huge palatial house below. On the rooftop of this very grand house, the ladder is standing straight in the sky at an angle of ninety degrees. Now by looking towards both the upward rungs, I said, "The leftover two rungs are yet to be climbed; let me climb up one more rung." Right then, I climbed up the ladder by one more rung. While stepping on the rung, I had to exert a little bit; after that standing comfortably on the rung, I began to look

around. There was sharp luminosity spread all around. It seemed as if I am standing at a high altitude in the sky. Now topmost rung of the ladder was only left to be climbed; however, I did not pay attention to that. Rungs of the ladder were very wide; one could roam around by a couple of steps by standing on them.

Meaning: Climbing the ladder denotes progress. This ladder is a symbol of the states of Knowledge. There are seven stages of Knowledge. In the meditative vision, I was standing at the fifth stage of Knowledge, and after that stood at the sixth state. The last rung, i.e., the seventh state of Knowledge still remains. However, I do not pay attention to this final state because it is that of a *Turīyāttavasthā*. I have just come to the sixth state of Knowledge. I will be able to mature this state in several years through practice, and then the seventh state could be achieved. It is certain that I shall be practising at the seventh state of Knowledge before renouncing this gross body. Jivanmukta state is achieved on attaining the fourth state of the Knowledge. A seeker at fourth, fifth, and sixth states is said to be having jivanmukta state. A practitioner who has completely restrained the vrittis of his chitta is said to be at the seventh stage of Knowledge. He is known as *Sthita-Pragya* or a person situated in the Self. Right now, I cannot do this kind of practice because I have to do some tasks of Nature.

Akash-Tattva

This vision came on the 28th of August. I was standing in the sky and looking upwards. A black serpent was present in the sky above. It had been made of black coloured clay and appeared completely *jara*. Half of its body was coiled and the remaining half towards its mouth was hanging downwards, i.e., the serpent's mouth was hanging downwards. I was looking at the serpent and wondering that in such a clear sky, how come this messy black snake is there. Right then, I saw that the sky has started getting folded (getting turned) like a mat from downwards; it seemed as if someone is folding a mat. The sky went upwards by getting turned, i.e. by getting folded. With it, the serpent also got enclosed by getting bent. Only

the upper thin layer of the clear sky that was appearing to me was getting folded. After the top layer of the sky got folded, a very clean, serene (even more serene than before) and the calm sky started appearing.

Meaning: Snake is a form of Ahamkara. When this Ahamkara is extroverted, activities of creation begin. The sky got folded right from downwards to upwards like a mat; it was a sheath of the chitta; it is known as *chittākāśha*. *Chittākāśha* has not been wholly destroyed yet, rather it has gone upwards like a mat getting folded. After the *chittākāśha* had moved away, the sky was looking very clear and supremely calm.

Pressed Apra-Prakriti under My Head

This *anubhava* had come on the 28th of September. A woman with a beautiful body and fair complexion wearing yellow sari lay down in front of me. Her head was towards the West; I also lied down adhering to her with my head towards the East. I grabbed both the feet of that woman and suppressed under my head. Now, I had been suppressing the toes of feet of that woman under my head. Both of us were looking at each other's faces. The woman continued speaking something, but I was not able to understand what she was saying. The view was visible in the sky of low density.

Meaning: This lady was Apra-Prakriti; that is why her head was towards the West. West direction signifies to be downwards-oriented or creation-oriented. I was keeping my head towards the East, i.e., I am Kaivalya-oriented. In the meditative vision, I have kept Apra-Prakriti suppressed under me. That lady is saying something, i.e. I would have to perform some tasks in the world.

I Went Across the Hole

This experience came in meditation on the morning of 16th October. There is a circular hole in the sky upwards. I started going upwards through this circular

hole automatically. Up to the waist, my body went upwards. The other lower part of the body remained downwards below the hole. I looked through the upper region of the orifice that there is a particular type of area in a luminous region. A thin stream of water is coming towards the hole after emanating from that area. In the same stream, a human figure began flowing towards the hole.

Meaning: I have written about this hole earlier also. In between *Apara-Prakriti* and *Para-Prakriti*, there is a place that appears to be hole-like. As such, there is no hole; in fact, only it seems to be so. There is *Para-Prakriti* in its upper part, whereas its lower part has *Apara-Prakriti*. Half of my body had gone into the area of *Para-Prakriti* from where water stream had manifested and was coming towards the orifice. From here itself, the manifestation of *Apara-Prakriti* takes place in subtle form; afterwards, it performs the task of creation. The *jiva* (having humanly figure) while flowing in the stream of *Apara-Prakriti* comes to take birth in the world on attaining *jivatva*. A yogi cannot have the direct perception of *Para-Prakriti*; that is why this vision is shown as related to the *Apara-Prakriti* only. In this very particular type of area, *Apara-Prakriti* remains present in the seed form at the time of the grand holocaust.

Fickleness of Chitta Calmed Down

This meditative experience is of 21st October. Water is filled all around like a lake; the water is deep and quiescent. I am standing above the water; claws of my feet appear submerged in it. I am telling a person by facing towards the Eastern side, "I can walk over the water." As soon as I said, the upper layer of the water started getting converted into ice. Now I was walking on the ice with great ease. Towards whichever side I would walk over the water, on the same side, its upper surface used to get converted into ice.

Meaning: The filled water as a lake denotes both the world and the *vrittis* of *chitta*. Walking over the water symbolises walking over the world. The water

becoming similar to ice means that the vrittis have become absolutely calm or completely restrained. This meditative vision brings out that my chitta has become tranquil now. Even while the outward manifestation of the world remains existent, I am beyond its influence.

Supremely Calm

I had this meditative experience on 25th October. My vision was downwards wherein a visual appeared in dim light. In the view, there was an elliptical shape similar to highway (wide road) or a wide track-like area in an oval shape. A kind of stream was flowing over this vast track-like area. The area where this stream was flowing, that was slightly more illuminated than the other regions. On witnessing this stream flowing in an elliptical periphery, I immediately understood that it is the domain of Apara-Prakriti. This very stream is a symbol of creation. Now I withdrew my vision from the downside. By getting situated in myself, I then started thinking that this is the form of Apara-Prakriti in which the life cycle of all living beings keeps revolving. After witnessing the form of Apara-Prakriti, I became calm within myself and kept sitting very quietly for a long time. Sometime later, once again, I turned my vision downwards; this time, too, a similar view as the earlier one appeared to me. I was supremely calm and situated (in my Self) above the whole Apara-Prakriti.

Meaning: In the meditative vision, the stream of Apara-Prakriti's creation was flowing in an elliptical form. This stream was of Vayu-Tattva and this whole stream was situated in Akash-Tattva. The entire creation is created by the Vayu-Tattva within Akash-Tattva. The area of the entire Apara-Prakriti was tiny. I could suppress the Apara-Prakriti area under the soles of my feet because my form had been incredibly gigantic. On witnessing this vision, I do not wish to come into this world (in the creation) to take rebirth. Now my chitta has become completely dispassionate from Apara-Prakriti.

O God! Forgive all these

This experience came on October 25 at 11 p.m. While meditating, I recalled the living beings located in Apara-Prakriti that all human beings are enduring sufferings by considering this very Apara-Prakriti as their own. Many people in society humiliated me without any reason. I am aware that all of them will get punishment for their actions. But I felt mercy on all these people who had inflicted miseries and humiliated me without any reason. I prayed to Ishvara, “O God! Forgive all those people who have humiliated and tortured me. All of them are ignorant; they do not know my reality. Thus, I have no complaints against all such people. Therefore, let their crimes be pardoned; all of them deserve forgiveness.” Then I became calm and got situated in my Self.

Meaning: When I witnessed Apara-Prakriti in the form as portrayed in the previous meditative vision and became aware of myself, I felt pity for those people who had caused me afflictions for no reason. I do not have any kind of hatred feelings for such people; instead, I am thankful to all such men as they have helped me to attain this state in the practice of yoga.

I Myself am the Tree of Creation

I got this meditative vision on 29th November. I am looking towards the front side. There is a branch of the tree far away from me. At the last end of this branch, a cock hit its beak. As soon as the cock beaked on the tree branch, it began to shrink towards me. I was surprised to witness this view. The cock had been gradually approaching me, walking on its feet in the sky. And it also had been hitting its beak on the last end of the branch. The branch was coming towards me by getting shrunk; right then, I saw that the whole branch disappeared by gradually entering my body. Now, when I looked at myself, I noticed that my body was no longer there, but instead, there was a trunk of a very thick tree at the place of body. This stem was fully dry. It did not have outer peel also and was

hollow entirely from the inner side. Wooden layer of the dried stem might have been four inches thick; diameter of the stem was huge; it looked as if it was the trunk of a sizeable gigantic tree. The body of the trunk appeared to have been entirely destroyed; merely its outward form was being felt.

Meaning: The tree branch symbolises some subject of the world, and that worldly subject is this very treatise only. This treatise in a book form would guide the society at large. Now this task is almost accomplished or would be completed shortly. It is the task of Nature inspired by Ishvara. The tree symbolizes the world. My own body is not visible to me; instead, I am in the form of the trunk of the tree. It has been shown like this because I am now prevalent everywhere through my form. Due to this pervasiveness, this world is appearing to me within my form. Through tattvagyaana, I am aware that Brahman itself is prevalent everywhere; the creation has no existence. I have got established myself in Self through practice and remain brimful with the nectar of Brahman. In such a state, the world is equivalent to having been destroyed even though it is existent; that is why this meditative vision had come. The nature of the world, both from within and outside, is similar to that of a dry hollow tree trunk. Such a form of the world is for a tattvagyani. A description of this tree is available in the first verse of the fifteenth chapter of Gita.

My Physical Body is Sustained by the Momentum of Destiny

This meditative vision came on 6th December. I am standing on a bullock cart, which is going forward on its own. There are no oxen bound in the bullock cart and even the yoke is not there, i.e. the bullock cart is moving forward on its own without yoke and oxen. I am standing on the bullock cart and smiling. After some time, I became situated slightly upwards in the sky away from the bullock cart.

Now I was looking at the bullock cart without the yoke and oxen standing slightly downwards.

I had the same kind of meditative vision on 24th November also, wherein I had seen that a bullock cart is standing on the front side, which is empty completely. It has no luggage, nor any coachman or oxen etc.

Meaning: Bullock cart seen in the meditative vision is my body only. Two oxen normally used to pull the bullock cart and their yoke are not there, i.e. the bullock cart is without oxen and yoke. Both these oxen symbolize the power of *prāṇa* and mind, just as both *prāṇa* and mind work together to make a physical body function systematically. In the front part of the bullock cart, a yoke or horizontal wood remains mounted and is fixed on the shoulders of both oxen enabling them to pull the bullock cart using their bodily force. When there is no yoke in the bullock cart, how can it be pulled? When a practitioner destroys all his karmashayas situated in the chitta through practice and by enduring them, then the gross body remains sustained by the momentum of destiny. At that time, there is no point in keeping this body supported by mind and *prāṇa* because there are absolutely no karmashayas left in the chitta of the practitioner. Because of these very karmashayas, there is pulsation of *prāṇa* in the chitta. Due to the pulsation of *prāṇa*, the vrittis situated in the chitta keep emanating.

There is no specific reason for the body to remain sustained when it is devoid of karmashayas, but it does remain sustained by the momentum of *prārabdha*. As an arrow keeps moving forward after being released from a bow; the reason for its moving forward on its own is only the power injected by the bow. When the power of the bow is over, the arrow falls on its own. Or, a potter's wheel continues moving after making a utensil, even though afterwards there is no point in its keep moving. This motion continues occurring due to the force applied by the potter to the wooden rod to speed up the wheel. When the power injected by the rod

would no longer remain, then the wheel's speed automatically ceases. Similarly, it would not be possible for this body to stay sustained when the *prārabdha* impetus is exhausted; i.e., the body then would die off.

This state is attained by a practitioner when he becomes completely mature in the jivanmukta state. One gets this maturity in the sixth state of Knowledge. A practitioner situated in this state is like Brahman Itself even while living in the physical world because, for him, this world is just an illusion now. Such a person who has become similar to Brahman is not obligated to follow any rules and regulations of the world, as he becomes independent absolutely. His *antaḥkaraṇa* remains filled with the nectar of Brahman. Such a person continues to perform divine tasks secretly while respecting the laws of Nature.

Jivanmukta State Got Matured

This meditative vision came during the last week of December. A small illuminated area was appearing downwards. A *Shivliṅga* was present in the middle of that bright area, and over it, there was a plate-like pot. Inside the plate-like vessel, a small quern (used for wheat-grinding at home) was running on its own. Flour was slowly falling all around that quern within the pot itself. There was only a little bit of flour inside the container. A little bit of flour was filled inside the eye in the middle of the upper side of the quern-stone, where a thick iron's axle is mounted and the grains are put for grinding. On witnessing this scene, I began wondering that instead of grains, already ground flour is being milled. The handstone was running by itself; there was no one to run it.

Meaning: The whole illuminated area is my chitta itself. *Shivliṅga* means chitta and Apara-Prakriti. Such rotary querns used to grind grains may still be found in villages, with which women grind grains in homes. Three things are significant in this meditative vision. **Firstly**, the quern is running on the top of *Shivliṅga*; **secondly**, the handstone is running on its own; **thirdly**, already ground flour is

getting milled. The *Shivliṅga* over which the rotary quern is moving is a symbol of Aparā-Prakṛiti. For a tattvagyaṇi, Aparā-Prakṛiti becomes as if it has perished; i.e., he goes beyond this Nature. His chitta becomes introverted in the chitta of Ishvara by becoming pervasive. Since his state is beyond Aparā-Prakṛiti, the quern is seen to be moving above the *Shivliṅga* in the vision. The handstone moving by itself implies that the physical body of tattvagyaṇi remains sustained by the momentum of *prarābdha*, just as a potter's wheel keeps moving even after making the vessel and an arrow released by the bow continues moving forward on its own. The physical body of a practitioner remains existent to endure his destiny. After the exhaustion of *prarābdha*, tattvagyaṇi's body remains sustained by the momentum of *prarābdha*. Once this momentum ceases, the body would pass away. After that, all the activities from chitta to the gross body would cease forever. Then the handstone would stop rotating and the world would also get vanished for me. Grinding powdered flour means to carry out activities for the welfare of the world even though being beyond or free of karmas. Such activities are done for the welfare of jivas. A tattvagyaṇi does not feel even a bit of doership within him even while doing actions, because he remains engrossed in the bliss of the Self and hence introverted at all times. Due to being satisfied within himself and free of all desires, he does not make any effort to acquire any object. His chitta is entirely devoid of lust. This meditative vision is reflecting the maturity of my jivanmukta state.

Perfection in Anvaya Yoga

This meditative vision came during the final days of December— “I am present in a pervasive form.” Beneath me from the right side, a stream of water after emanating and by moving a little on the front side had gone downwards. Now I began to look at the flow of the water and saw that the stream of water after emanating from beneath me and having gone a little farther is moving downwards in a spiral motion form, just as a snake wrapped around a wooden plank goes

downwards. After a few moments, I myself started going downstream instead of the stream of water. At that time, I was feeling as if I myself am the stream of water. Then I went down and sat in meditation posture. At that time, while sitting in the region of whole Apara-Prakriti, I had a perception that I am present within all living beings and the entire Apara-Prakriti is of my form itself.” Now I was perceiving myself in both forms, first in the form which was sitting above from where the stream of water had emanated and second in this very form sitting at the bottom. I was feeling ecstatic while identifying myself in both forms. Then it started appearing that another form of mine was present inside me, I myself exist everywhere and I alone am situated in myself.

Meaning: Stream of water is the form of Apara-Prakriti. The world or Apara-Prakriti appears as river to a practitioner during meditative vision. The flow of the Apara-Prakriti is downwards; that is why the water stream is looking to go downwards in the meditative vision. Downward movement of the water stream in a spiral motion implies that the formation of the entire creation is done by Ahamkara itself, i.e. entire Nature remains existent due to ahamkara only. A practitioner witnesses ahamkara as a serpent. **Secondly**, *Kuṇḍalinī Shakti* Itself is in the form of Apara-Prakriti. Jiva takes birth in this world by taking along *kuṇḍalinī* as well as *prāṇa* powers. *Kuṇḍalinī Shakti* appears to the practitioner as a golden serpent. Therefore, in the meditative vision, the stream of water moves downwards in a spiral motion, just as a snake wrapped up on a standing plank comes downwards. The place at which my form is present, that place is similar to that of a mace standing upside-down. In such a state, sizeable round part of the mace would turn upwards, i.e., the broader round part is upwards, and on top of that itself, I am located.

It is found written in Vedantic scriptures that Brahman remains existent on the raised spot like a mace standing upside-down. Brahman rules over all jivas while being situated at the same spot. I am present at the same place in the form of

Brahman. From the lower part of my body, Apara-Prakriti emanates as a stream of water and is coming downwards. I am present in two forms in the meditative vision. The second form going downwards is feeling— “I myself am Apara-Prakriti.” All the bodies situated in Apara-Prakriti are my form only. The one who originates from Brahman is Brahman Itself. Apara-Prakriti creates itself within Para-Prakriti only; that is why my second form appears to be present inside me itself. Afterwards, I had the cognition— “I alone am completely omnipresent.” According to this meditative vision, my practice of *anvaya* yoga has got completed. In *anvaya* yoga, a practitioner recognises the whole Apara-Prakriti in the form of Brahman (in one’s Self). In this state, the practitioner becomes situated in equanimity, which is the final limit of the practice of yoga. I would be getting this state sometime later.

I am Shepherd

This meditative experience came during the last days of December. During meditation, I saw that I am standing in a luminous area; suddenly a human figure appeared in front of me, which was like light source. His form was not clearly visible. He asked me who am I. I responded that I am a shepherd who grazes cattle. Then that human figure did not say anything but merged into light in front of me. Now I turned my vision downwards and saw that there is a bright white coloured palatial house at a far off distance downwards. I was present in the sky upwards; the meditative vision ended.

Meaning: A jiva is said to be animal, its description is also available in the scriptures. As long as the jiva holds the delusion of being a limited individual, until then, he would be compared to an animal. Jiva is called like this due to its ignorance. One of the names of Lord Shiva is also *Pashupati* (master of animals) because he rules over jivas. There is an example in the Bible in which Lord Jesus says, “Don’t be a sheep; be a shepherd. I am an adept shepherd. If a sheep walking in the forefront in the herd falls into a ditch, then all other sheep walking behind

would also follow it. Only an adept shepherd can guide his sheep properly.” The implication of this experience is to attain perfection, i.e., to become Brahman-alike. Only a tattvagyan can give appropriate guidance to the ignorant jivas. A nescient jiva always wanders in this world because of fascination. The house that appears downwards in the meditative vision is Apara-Prakriti; I am situated beyond it in the light.

Dear readers! My ability to write has been almost exhausted after the above-written lines only. Still, I wanted to write another third chapter of 30–35 pages. In that chapter, I was to write how to bring out the exact meaning of meditative visions, so that the seeker himself may find out the implication of his meditative visions attained during the practice of meditation without needing to ask anyone time and again. But the goddess of Nature obstructed my path. My capability to write was inhibited for some time. I understood that my writing capability had been withdrawn. Leaving the pen, I lied down quietly. Then I got a meditative vision – a 20-25 years old woman is wearing a green dress, her body is fleshy. She has an axe in her right hand; the iron part of the axe is upwards. That woman is standing at her place only with closed eyes; her body sometimes bends backwards and sometimes tilts forward. It seems as if the woman would fall just now and may die, then the view ended. I heard a voice, “A person for whom Nature becomes analogous to having been destroyed does not unravel its secrets.” Then I said, “I want to do welfare; that is why I intend to write such an article.” A voice was heard by me, “It is the task of the goddess of Nature to do welfare, not yours.” I understood that this is why my writing capability has been taken away. The woman appearing in the meditative vision is goddess of Nature; she does not want me to unravel her secrets. I have attained Knowledge about Nature because I have directly perceived it. I wish that other seekers should not face the same distress that I faced during my practice of yoga, without proper guidance, but now I have to take care of the dignity of the goddess of Nature. How can I

attempt to do a task which is not according to her wish! She has to make her arrangements according to her own will.

When a seeker has been practising the highest state of samadhi, then he gets some meditative visions several times. If you sift such visions, there would be a slight difference in each of them. This difference happens because of his practice. As the seeker keeps on practising, his chitta would be getting purified accordingly, and he would attain the next state gradually, i.e. the meditative visions keep changing due to modification in the state of the seeker. Sometimes, there is also a downfall in the meditation (practice) of a seeker. Therefore, the seeker should always practise vigilantly and behave in the world in such a way that his spiritual practice keeps progressing. If the practice gets hindered due to karmashayas situated inside his chitta, then he should keep practising patiently. He should not leave the practice at any state. Even if the physical body is not cooperating for practice during the time of sickness etc., he should not feel grieved, rather keep contemplating God in his mind i.e. one should never stop practising. Now, I am writing about such meditative visions.

Engine

Sometimes, in meditation, the sound of an engine is heard. It seems as if the engine is running somewhere. Initially, a seeker hears its sound, but after some time, the engine starts appearing. Time also comes when the practitioner clearly understands that this engine is within his own body itself. Our body also functions as an engine. Sometimes, a millstone appears to be running with the engine. This vision is seen by the practitioner quite often. But every time, there is a slight difference in the meditative vision.

Meaning: The entire Universe is like a factory (similar to an engine). The tools of this factory work systematically by fuel in the form of *prāṇa-vāyu*. *Hiranyagarbha* or Lord Brahma is the engineer of this factory. Similarly, our

body is also like an engine. This engine's parts happen to run systematically with fuel in the form of *prāṇa-vāyu*, i.e., organs of this body function systematically through *prāṇa-vāyu*.

Boat

A boat is seen several times by a seeker. The boat may be present on one of the shores of a river with someone sitting on it, it may be seen crossing the river or has already crossed it etc. The practitioner gets vision according to his/her ability. In the meditative vision, the person on the boat appears to cross the river according to the attainment of Knowledge through practice. After attaining tattvagyana, the boat crosses the river; then this vision does not appear, i.e. this scene also disappears. The boat indicates that it is a yacht of Knowledge, the river symbolises the world. By riding on the boat of Knowledge, the seeker crosses this world. Its description is given in Gita also.

Ritambhara-Pragya

I have already written about Pragya. This Pragya is seen by seekers several times for many years as having emanated in the chitta and moving upwards. The underlying reason behind it is attainment of purity successively right from the gross body up to chitta by the ascent-descent and descent-ascent sequence. This purification takes place by many years of practice. After equitable purity has been attained, the vritti of Pragya becomes alike Brahman by gradually getting subtle and pervasive. The vision of Pragya is seen for many years.

Hut

A hut appears several times in meditative visions. The hut or thatch is made of grass-chaff; now it has become old, its chaff is flying. The hut is slowly getting perished, there is luminosity etc. filled inside it. One gets similar kinds of visions. By examining the condition of the hut, a seeker should be able to figure out the

meaning of success and state of his practice. The significance of this hut ranges from the gross body to the chitta. By looking at the condition of the hut, one should be able to make out the level of one's purity.

Vagina

A practitioner of meditation gets a lot of meditative visions of this kind. A woman appears to him; he would also see the area around her vagina. Different types of vaginal scenes would come; finally, it would appear as if he is looking at some woman's vagina. His eyes fall on the vagina; afterwards, the vagina begins getting transformed into the ground of a chitta. This vision comes when the spiritual seeker has got direct perception of Ishvara (Saguna Brahman). When a seeker witnesses a woman's vagina in the meditative vision, then he should not bring any kind of perverted thought in his mind but should continue to observe it with impassiveness. Finally, when the vagina's form gets transformed into chitta, then it is not seen any further. From the physical viewpoint, the vagina is the centre of creation; likewise, chitta is also the centre of origin. Indeed, the vagina is chitta itself; that is why it appears over and over again in meditative visions.

In Gita, Lord Shree Krishna says to Arjuna, "My vagina (the place to conceive) is chitta. I conceive in the same only, i.e., throw the light of my Knowledge and the genesis of all living beings occur by the combination of the same inanimate and animate. The vagina of all bodies in different species is chitta and I (*Chetan-Tattva*) am the father who puts the seed into it."

Orifice

Visions of orifices come to those spiritual seekers whose thousand-petalled lotus begins to develop. There are 20 orifices in this chakra. All these cavities have to be filled with the light of Knowledge through practice. These cavities appear in the form of well in the state of samadhi to the seeker. He peeps into the well, and

finds that there is darkness inside but no water. Sometimes, he also gets down inside the well. There are holes on the walls in this well. A black darkness is filled in these holes, which symbolises troublesome karmashayas present in these holes. These karmashayas need to be endured, only then they would be destroyed. It takes several months of practice to destroy the darkness of one orifice. After the elimination of darkness, the luminosity of Knowledge starts to be filled, i.e. the well appear to get illuminated. When an orifice gets filled with the luminosity of Knowledge completely, it vanishes and luminosity becomes existent over there. In this manner, each orifice has to be filled with the luminosity of Knowledge one by one. It takes several years to fill (to destroy darkness inside) all the cavities. A practitioner has to endure tribulations from the world while destroying the orifices because afflictive karmashayas remain present in the holes inside the orifices which have got to be obliterated only by enduring them. I have not penned down my meditative visions of orifices in this book.

Upside-Down Tree

A spiritual seeker gets a lot of meditative visions relating to this. In the meditative vision, it appears that there is a gigantic upside-down tree hanging in the sky, whose roots are towards the sky upwards, and branches are downwards. One is surprised to see such a view, and also feels like laughing, because there is an upside-down tree on the front side. Its description has been given in the first verse of the fifteenth chapter of Gita.

All the meditative visions seen by a spiritual seeker are in accordance with the vrittis present in his chitta. It is only the vrittis which acquire the view. These meditative visions are not palpable, so their inference has to be deduced. A new practitioner cannot deduce the implication of meditative visions. He will have to ask his spiritual guide, so the guide should be an experienced one. Sometimes, even an experienced guide is not able to bring out the right meaning, because

there are different types of infinite vrittis in the chitta. That is why the meditative visions of the seekers are of varied types, but their profound meaning is similar.

Dharmamegha Samadhi

Through practice, when the Ritambhara-Pragya arises in the chitta and the spiritual seeker gets direct perception of the special form of the substances of Nature; from then onwards, it starts raining in the form of righteousness devoid of sins and virtues starts on his chitta. Water rains on the ground by emerging from the clear sky on its own. This rain falls on the ground of chitta from *chittākāsha* within the chitta itself. In the initial meditative visions, the seeker gets drenched in this rain. The body of the seeker absorbs rainwater, and water spilt on the ground is absorbed by it. Water does not appear to be flowing on the ground, because all the water is absorbed. One is used to get a lot of these types of meditative visions. Rainwater happens to dampen the soil when practice gets matured. The seeker walks on the wet soil or witnesses it. As long as the ground of chitta remains, this meditative vision comes many times for a few years. Each of the meditative visions is associated with the variation of one or the other sort; it is known as Dharmamegha Samadhi.

At the End of this Treatise

When a person has an attachment for someone, then he will surely have malice for another, because anyone who has a passion for someone, he surely has maliciousness for the other. If a person does not have an attachment to anyone, he will not have malice too. He would begin to see auspiciousness everywhere; then his mind will automatically start becoming calm. If you want to get complete bliss in life, then do not commit such an act which makes the mind aggrieved. An action that may lead to fear, anxiety etc., relinquish it like venom. Make the mind introverted; when it starts becoming introverted, then it will begin to leave fickleness and relax in Self. The more the chitta begins getting consolidated, the more the luminosity of Sattvaguna would keep increasing. The luminosity of this Sattvaguna should be enhanced so much that Tamoguna and Rajoguna remains only in negligible amount; only then the knowledge of Self would begin to be attained. Remember that all kinds of informations are insignificant compared to the Knowledge of Atman; all the positions of the entire Universe are trivial before getting situated in Atman (at the time of Sthit-Pragya).

It is not appropriate for anyone to think himself as inferior and surrender in front of circumstances. I do not agree to those who say that man is a slave to circumstances. Only those who consider themselves merely as physical body may say so. Doubts, anxieties and fears are destroying life. So the more you give leverage to doubts, worries and anxieties within yourself, the more would you continue to remain away from progress and far from your Self. Apara-Prakriti will continue to keep you in delusion and keep strengthening its bond increasingly. Therefore, do not feel afraid at all of the words of ignorant people as well as of their obstacles. The ethos of the lives of yogis confirm that you have divine power within yourself. Awaken it and then you will be able to do everything through that power. It will be in your hands to change the circumstances. You are neither inferior nor weak, rather you are omnipotent.

Become great by restraining the illusionary samskaras of your chitta through practice. There is absolutely no doubt that only your own Self is the predecessor of this whole world.

Never be afraid of adversity. Throw away anxiety, fear, grief etc.; do not pay any attention to these at all. Think as if all are just dreams. All the powers are accrued through fearlessness; so become completely fearless, do not expect any amiability. Do not spread hands in front of anyone for trivial worldly matters, otherwise you will develop a sense of lowliness. Don't be piteous, forsake human desires. By doing so, the day will not be far off when you start imbibing greatness within yourself. Do not remain under the domination of senses; instead, take them under your command. The senses are never satiated by enjoying worldly pleasures, rather the material objects themselves drain the life of a human being.

It is a must for a person to renounce his body consciousness. It is essential to forsake attachment towards the body before death, otherwise bondage of karmas would continue following. As long as you consider this body and *prāṇa* as your own, until then you will continue to experience birth and death. One day you will undoubtedly have to leave all the things which you are considering as yours today. Therefore, continue to detach from affection and endearment by discretion. If you tend to have a fascination with the body, then fear would pervade, because the death of the body is inevitable. This change cannot be stopped even by the creator Himself. If you recognise your Self, i.e. if you have become situated in your Self, you would then never fear death, instead death would become your maid.

Keep yourself away from the fascination and attachment of your thoughts. This rare body of yours is not for woman and children, nor even for accumulating material things. Give only that much importance to the outward relationships and worldly behaviour so that they do not become an obstacle in the path of your spiritual practice. This invaluable body has been obtained for the attainment of

the knowledge of Atman. The primary duty of a person is to practise yoga; everything else is secondary. With such determination, keep moving onward in your path. Do not have an attachment to the fleeting world associated with change and illusion. Whether the gross body remains sustained for ages or gets annihilated immediately, do not be scared of that. Try to get established in your Self by stabilising your mind.

It is futile to take shelter in worldly men who boast of affinity with the body and things other than the Self. The knowledge which is preached by an ignorant person to worldly people is merely ignorance only. It is just not possible to get rid of formidable darkness in the form of the world by its means. However, if a person finds a tattvagyanī guide, his ignorance is destroyed by treading on the path shown by him. It is because the knot in the form of avidya in the *antaḥkaraṇa* of the ignorant man gets broken by the grace of tattvagyanī guru. Just as the true forms of gold and silver appear when their impurities get burnt in the fire; in the same way, through the service of his tattvagyanī guru, when a jiva abandons contamination of ignorance of his *antaḥkaraṇa*, he gets situated in his true Self. Men who are bound in the bondage of desires should take refuge in a *tattva-gyānī* person. A person who has not attained tattvagyanā, such an ignorant man, should never be taken as one's guide. The nescient person is likened to a blind person because the one who is himself wandering in this world, how can he show path to others! It is indeed extremely rare to find a tattvagyanī person these days. Such great men who have acquired tattvagyanā do not show off themselves, because due to the attainment of tattvagyanā, they stay away from the world even while living in it. In such a situation, an ignorant person is unable to understand a tattvagyanī.

–Yogi Anand Ji

GLOSSARY

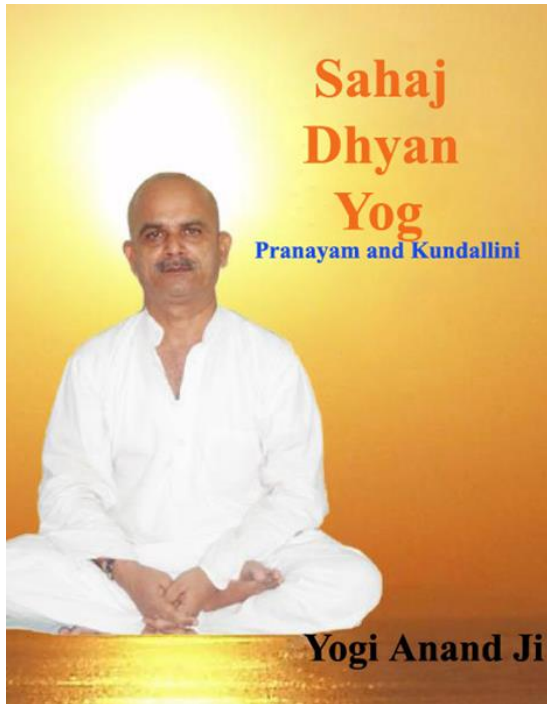
Agni-Tattva	The subtle fire element which has the property of heat
Ahamkara	The innate feeling of 'I' which results from identification with a personality.
Akash-Tattva	Subtle space element having the property of voidness which holds everything
Anvaya-Yoga	The practice of beholding the entire world as a manifestation of Brahman
Apara-Prakriti	The entire manifested Nature, which consists of the whole visible Universe and subtle world right from the chitta to gross objects. All the individual beings (jivas) are present within Apara-Prakriti. It is ever-changing and consequential.
Apavarga	Another word for moksha
Asmita	Subtle veil of individual identity due to misidentification of chitta as soul
Avatāra	When a <i>jiveshvar</i> incarnates on Earth for the welfare of jivas keeping the entire Nature under His control, He is called an <i>avatara</i> .
Avidya	Literally, false knowledge, which deludes a person from knowing the truth and confuses him between <i>jaṛa</i> and <i>chētana</i> keeping him entangled in the world making him/her believe worldly objects and persons as his/her own.
Bhava-Pratyaya	The Samadhi of very advanced yogis of the stage of videha or Prakritilaya which leads to rebirth is called the cause of attainment of world.
Brahman	The ultimate reality which is the cause of all causes, from which everything originates and finally dissolves
Brahmarandhra	A hard sheet in the top of head in subtle body, which is very difficult to open. Its opening leads to Nirvikalp Samadhi.
Buddhi	
Chidākāśha	It is the sky of ever pure consciousness, lying within Para-Prakriti and is the Chitta of God. It remains pure always, never gets impurities of any sort.
Chitta	The sub-conscious mind which contains the impressions of all actions and thoughts.

<i>Chittakāśha</i>	Sometimes, the chitta is seen as a vast space in an experience during meditation. This sky of chitta containing lot of vacant space is referred to as <i>chittakāśha</i> .
Guna	Everything in Nature contains three basic subtlest qualities known as gunas: Sattvaguna, Rajoguna and Tamoguna.
<i>Īshvara</i>	The Supreme God who dwells in Para-Prakriti. He manifests as Param-Shiva and Narayana
Jal-Tattva	Subtle water element which leads to liquidity
<i>Jivanmukta</i>	A yogi who is liberated even while living having the body, who remains untouched by the world
Jiveshvara	When a jiva reaches Ishvara's loka retaining His identity, He becomes akin to God for remaining jivas present in Aparakriti and is called <i>jiveshvar</i>
Kaivalya	The ultimate state of liberation in which the yogi completely merges with Brahman entirely losing his personal identity.
<i>Karma</i>	All the actions done by an ignorant person creates impressions in his chitta whose fruits have to be endured later
<i>Karmāśhaya</i>	Depository of karmas pertaining to past and present births
<i>Kriyamāṇa karma</i>	The karmas done in the present life which partly affect the present life and partly the future lives.
<i>Kuṇḍalinī</i>	The divine power which lies in the form of coiled serpent at the lower end of the spine in subtle body. When this power gets awakened and made to move upwards by means of <i>sādhana</i> , it leads to special spiritual development of the practitioner.
Loka(s)	There are differing realms where different jivas reside at different times according to their actions
<i>Manas</i>	Subtle form of mind
<i>Māyā</i>	The divine power of <i>Īshvara</i> which keeps everyone deluded from knowing the reality of the world
<i>Mōkṣha</i>	The liberation from the cycle of recurring birth and death for an individual soul.
<i>Parā-Prakriti</i>	The transcendent Nature beyond the present manifested Nature forms the world and body of God marked by infinite preponderance of <i>Sattva</i> attribute.
Para-Vairagya	Transcendent dispassion which comes during the development of <i>Sahasrāra</i> Chakra when one actually comes to know the reality of the world which leads one to liberation (<i>mōkṣha</i>).

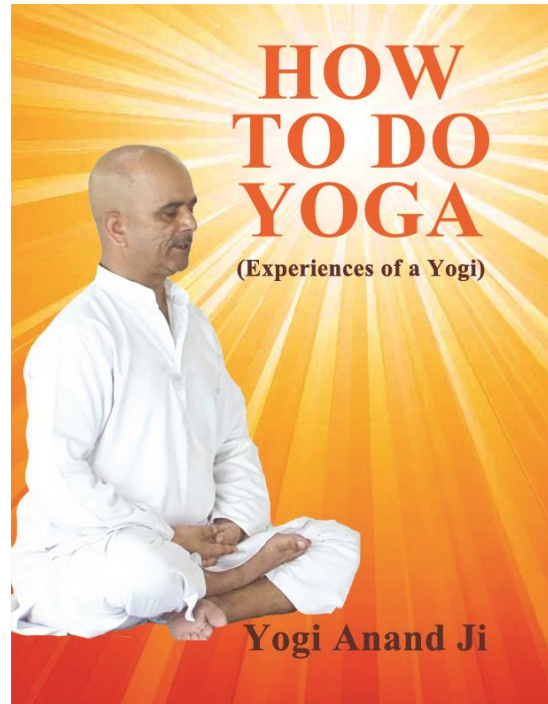
Pragya	Different types of lights of illumination of Truth
<i>Prakṛtilaya</i>	A special state just before the final birth, where a yogi remains merged in the outer layer of <i>Prakṛti</i> .
<i>Prāṇa</i>	It is the subtle form of life force which permeates all living beings and makes life possible. Fresh <i>prāṇa</i> enters the body through breathing.
<i>Prārabdha</i>	The karmas of past lives determine the fate of this life. The karmas which are destined to play an important role in a particular birth are known as <i>prārabdha</i> karmas.
<i>Prithvi-Tattva</i>	Subtle earth element which has the property of solidity and weight
Ritambhara-Pragya	The light of true wisdom, which fills one with real knowledge about the Nature and paves the way to liberation (<i>mōkṣha</i>).
<i>Sahaja</i> Dhyana Yoga	The convenient path of yoga of meditation, by which one realises his/her divine identity by stilling the mind.
Samadhi	A super-conscious in which the mind is deeply introverted achieved through the practice of intense meditation.
<i>Saṃskāra</i> (plural samskaras)	Subtle imprints (subconscious impressions) of karmas formed on the chitta.
<i>Satvik</i>	Having abundance of Sattvaguna
<i>Śhaktipāta</i>	Transmission of spiritual power from a more spiritually evolved person to a lesser one.
<i>Shivatva</i>	In the last birth of a seeker when <i>śhakti</i> unites with Shiva, <i>jivatva</i> gets destroyed and new state is acquired called <i>Shivatva</i> .
<i>Sthitpragya</i>	One who has known the reality of Nature and whose intellect has become stable and is not dwindled by any incident in the world.
<i>Tanmātrā</i> (plural tanmatras)	Subtlest form of senses such as touch, smell, sight etc.
Tattvagyan	True knowledge about the composition and nature of the entire Nature, which liberates one from bondages.
<i>Tattvagyānī</i>	The real Knower of tattvagyan.
<i>Turīyāvasthā</i>	The fourth state of consciousness in which one remains aware of Self even during outward behaviour.
Vayu-Tattva	Subtle air element which has the property of motion
Videhamukta	The tattvagyani who is completely liberated from bondage and remains introverted almost all the time

Vidya	True knowledge of the reality of the world
<i>Vivek-khyati</i>	Transcendental discretion which shows the difference between Self and non-Self
<i>Virām-Pratyaya</i>	The practice of Samadhi after emergence of Par-Vairagya, which doesn't lead to rebirth.
Vritti (plural vrittis)	These are the ripples of thought-currents and a subtle form of thought at a conceptual level generally arising from the depth of chitta from samskaras.
<i>Vyatirega-Yoga</i>	The practice of perceiving the world as different from Brahman
<i>Vyutthana</i>	Externailzation of mind

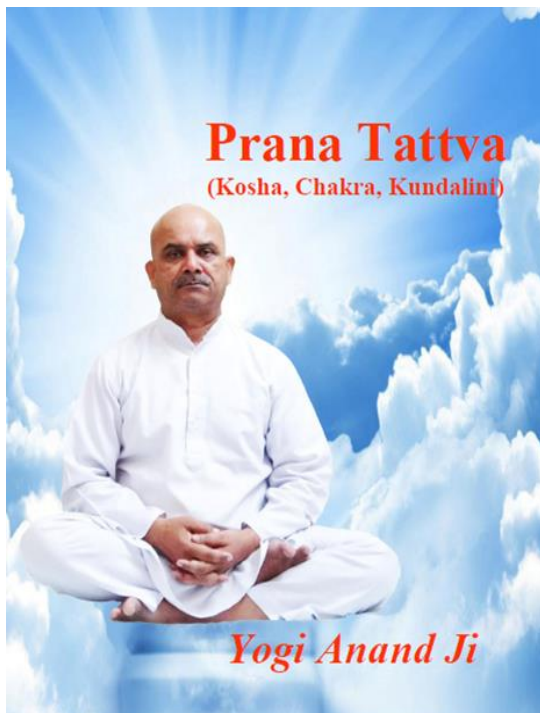
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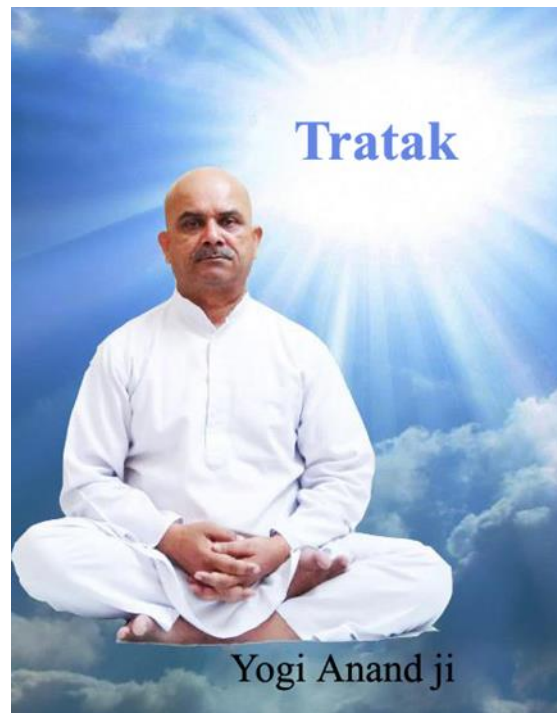
Sahaj Dhyani Yoga



How To Do Yoga



Prana Tattva



Tratak

O Sons of nectar!

“You are neither body, nor senses, nor mind, and not even chitta. How long will you keep sleeping in ignorance? Smash the sheath of ignorance situated in the chitta through restraint and practice. As soon as the veil is destroyed, there will be emergence of Knowledge in the form of Ritambhara-Pragya in your chitta. This Knowledge would be helpful to carry you to the state of tranquility of chitta gradually according to practice, i.e., as soon as ignorance is destroyed, you would become pervasive everywhere and be situated in your conscious Self.”

–Yogi Anand Ji



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