

# Tratak



Yogi Anand Ji

# **Tratak**

**Yogi Anand Ji**

**Trāṭak is such a science which has been used from ancient times till today in the areas of warfare, spirituality and mundane behaviour efficiently.**

# Tratak

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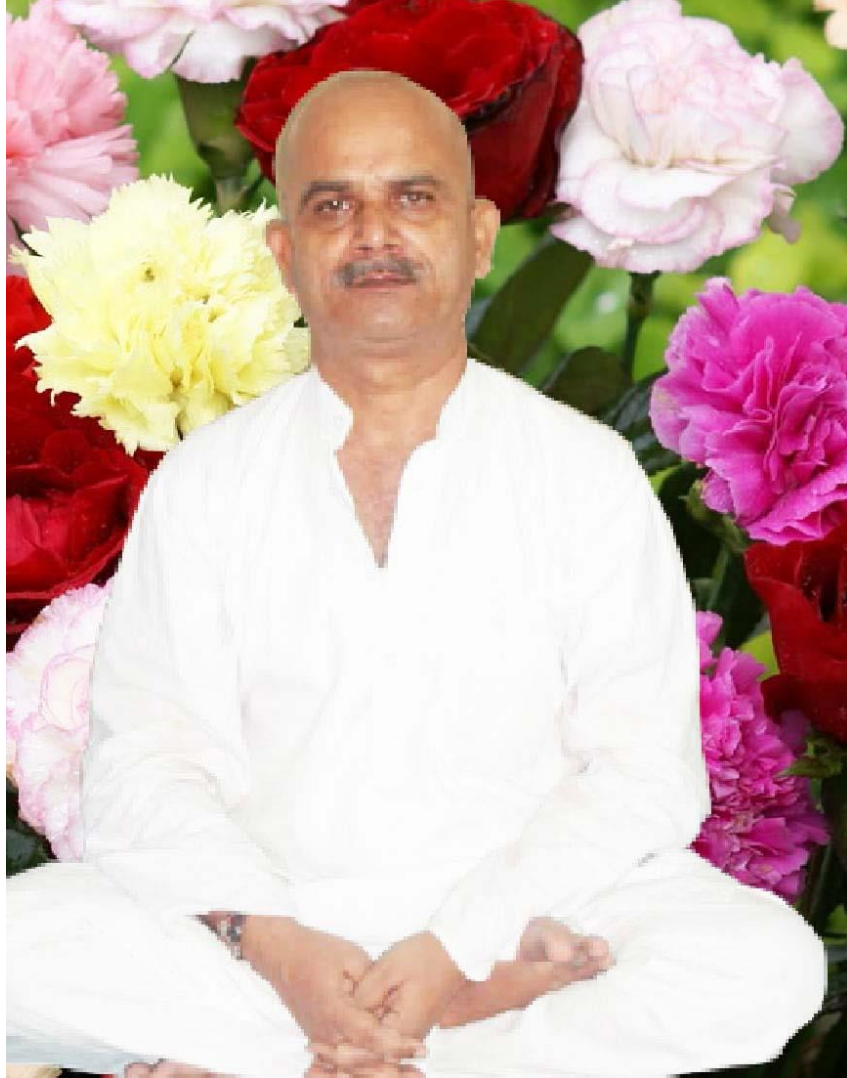
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# Translator's Note

It is a great privilege bestowed by Gurudeva Yogi Anand Ji who permitted us to translate this book to English, to make it accessible to wider class of readers. Authentic information in the most sacred field of spirituality, coming directly from a person who has practiced the noble path in his own life, is very rare these days. Unfortunately, there are many charlatans who are misguiding seekers, thus adding to widely circulated doubts to this very scientific subject. In the midst of this disheartening atmosphere, the grace of Yogi Anand Ji, who himself has reached the pinnacle of spiritual accomplishments by steadfast practice and dispassion throughout his life, to show the genuine path of spirituality to everyone without any distinction of caste or creed is laudable. The truth coming directly from the depth of his personal experiences has a profound effect on the reader, who is amazed to know that there is yet so much in life to be explored. For practitioners, his books serve as a trustworthy guide providing guidance from the very beginning to the advanced stages of *sadhana*.

We have been in direct contact with Guruji from many years and have been practicing under his solemn guidance. With numerous personal spiritual experiences, we have unshakable faith in the path shown by him. We consider ourselves fortunate that he granted us an opportunity to become the medium of presenting the light of spirituality before interested people, who may not be well-versed with Hindi to be able to read the original book. This is an English translation of the Hindi book 'Tratak', freely available at the website of Gurudeva Yogi Anand Ji. The book has been translated by Mr. Rakesh Kumar, M.A. (English), L.L.M., Yamuna Nagar, Haryana and Mrs. Divya Dhingra, whereas it has been proofread by Mr. Anshul Khandelwal, Asst. Professor, Kota, Rajasthan. Although we have tried our best to keep the translation error-free, it is quite possible that some mistakes might have crept in. We accept the responsibility for all such



errors, and the original book in Hindi should be referred in case of any doubts. The Sanskrit words with no exact English equivalents are used in original, being written in italics. When a word appears for the first time, it is written in capital letters with literal translation in bracket, and a glossary of all Sanskrit words used in the text has been added at the end to help readers grasp the import of such intricate words. Preferably, Indian English has been used throughout in the text, which is quite close to British English. We earnestly hope that this small offering from us at the holy feet of Gurudeva will find its worth for readers, who will be greatly benefitted by this reliable treatise on *Trāṭak*.

# Preface

In this book, I have tried to explain deeply and in detail about *trāṭak*. I've clearly narrated information about many facts regarding use of *trāṭak*, about which I have researched doing stringent practice for years. To ensure that this knowledge should not get misused by anyone, my pen has stopped at such point. The secret methods of *trāṭak* are told only to the deserving disciple under *Guru-Shishya* tradition, this dignity has been respected here. My purpose to write on the topic of *trāṭak* is that incomplete and confused seekers may understand its subtle details accurately. I have explained it on the basis of my practise and experiences as to how to practice it, how to get perfection in it and how to use *trāṭak*. The truth is that I perform all the spiritual tasks as per my wish by the power of the *trāṭak* while sitting far away. I want that you should also practice this secret and scarcely obtained science, be perfectly adept in it and use it for welfare of others.

It is a matter of great pride that the research and development of this study was done by the sages, monastics and *yogis* of our country in the past. The importance of this study was realized by the entire world after the passage of much time, and they are also benefitting others by adopting it. But now-a-days, many practitioners start practicing it without any guidance, and keep trying to fulfil their desires to attain *Siddhis* (occult powers) and to unfold all the *chakras* present in the body, but they feel sorrow being failed in the end. All such issues have been resolved in this article very well. Performing various types of tasks by *trāṭak*, doing *shaktipāta*, guiding others, how much ability is required to perform such tasks etc., all this has been explained in this book clearly.

*Trāṭak* is such a science which was being used not only by the sages, seers and human beings in the past but also by the deities. It has been used somewhere for blessing, somewhere during war, somewhere for destruction. In this science, those who have attained mastery to whatever level have used it accordingly. How the spiritual life of a

practitioner may become oriented towards progress has also been explained in this book. You too make yourself noble by practicing *trāṭak*; this is my blessings to all.

**-Yogi Anand Ji**

# Appeal

Dear readers! Before writing a book on Trāṭak, I have written three more books, which have been liked by the readers very much. My first book is ‘**Sahaj Dhyān Yog**’, the second one ‘**Yog Kaise Karen**’ and the third one is ‘**Tattvagyaṇ**’. These two books, ‘Sahaj Dhyān Yog’ and ‘Yog Kaise Karen’ were written in the year 1999. The third book ‘Tattvagyaṇ’ was written in the year 2010. The inspiration to write these books was given to me by *Aadiguru Shankaracharya Ji*. First, I prayed to *Aadiguru Shankaracharya Ji* and said, “*Prabhu*, I do not have the ability to write articles on *yoga*. To write a treatise on *yoga*, one must have the perfection in *yoga*.” *Shankaracharya Ji* said, “Why do you consider yourself to be incapable? You should begin writing; you will gain the power to write automatically. In the future, you will become perfect in this subject, my blessings are with you.” I started writing article on *yoga*. I had started writing the article in the year 1994. I completed both the books ‘Sahaj Dhyān Yog’ and ‘Yog Kaise Karen’ in about 4-5 years. After writing both the documents, I realized that I have not written complete knowledge about *yoga*. To pen down complete knowledge on *yoga*, it is essential to write another treatise. I have to wait to write that article, because I wanted to write third article on *tattvagyaṇa*. At that time, I was not competent to write on *tattvagyaṇa*, because I had not attained *tattvagyaṇa* by that time. I knew that it would take several years to achieve this ability. No practitioner can wait like this and can’t even say how many years it will take to attain *tattvagyaṇa*, because attainment of *tattvagyaṇa* is not within the control of any practitioner. *Tattvagyaṇa* is not achieved by every practitioner, because it is attained by any practitioner in the last birth. But I knew that I will attain *tattvagyaṇa* in this birth. Therefore, I started waiting to attain *tattvagyaṇa*. Now I engaged in rigorous practice, because I knew that unless I would practise rigorously, *tattvagyaṇa* will not be attained. Due to self-restraint and rigorous practice, I started attaining *tattvagyaṇa* after some time i.e. the manifestation of *Ritambhara* began in my *chitta*. The ignorance situated on my

*chitta* began to be destroyed in its *pragya* (light). After about ten years of rigorous practice, I felt that now I can write the article on *tattvagyāna*. Then I started writing essay on *tattvagyāna* in the year 2010. This article was completed in a year. After writing the dissertation, I felt that I have written complete treatise on *yoga* in brief, now I do not feel any need to write any other article. Hence I decided that now I do not need to write more, because I have tried to write everything from the beginning to the end about *Sahaj Dhyāna Yoga*. I told everyone that now I will not write more articles in the future.

I considered myself free from the act of writing, because I had written article on *tattvagyāna* according to my insight. I thought that now nothing new is left to write, so there was no desire left in me to write article on any subject. I began to guide highly educated youths on the instructions of *Prakriti Devi* (the goddess of Nature) to make five *sādhakas*. I had already decided that I would not run any ashram and neither would guide too many seekers. I began to guide merely few seekers by teaching them to do rigorous practice. In the year 2015, some seekers requested me — “*Guruji*, why not to make some videos and upload it on YouTube, it will surely benefit many seekers in the society.” Initially, I did not pay any heed on the request of those seekers. Then after a few days, the seekers said to me one day, “*Guruji*, please watch a video, what a saint is saying about *Kundalini* in this video”. On the request of seekers, I became ready to watch that video. That video was on *Kundalini*. A saint was speaking something in a wrong way about *Kundalini*. Listening to his words, I became surprised that this saint is speaking such words about the *Adishakti Kundalini*, which will leave a wrong message for the society, i.e. a misconception will be formed in the minds of ignorant people of the society about *Adishakti Kundalini*. I thought that at least saints should not give wrong message to the society regarding *Kundalini*.

After thinking for a few days, I said to the seekers — “If you wish that it should be tried to tell worldly people about the *Kundalini* correctly, then I am ready for it”. Let me tell

that the *kundalini* of all those seekers whom I am guiding is rising upwards after being awakened and some seekers have attained a sublime stage. Only for this reason, those seekers had requested me to tell the truth about *Kundalini* through videos. On my nod, the seekers arranged to make videos and then some videos were made on this subject. I explained to the seekers that the practice of *trāṭak* is very important for practitioners during the course of practice, so a seeker should practice *trāṭak*. The practice of *trāṭak* is beneficial not only for *sādhakas*, but for the entire human race of the world. After making some videos on *Kundalini*, it was decided to prepare some videos on the subject of *trāṭak* as well. Initially, videos were to be made only on *Kundalini Shakti*, but due to the usefulness of *trāṭak* in the practice of *yoga*, some videos were also made on *trāṭak*. The *sādhakas* uploaded those videos as well on YouTube. I had made the videos thinking that I would try to disclose the truth to society. Only the future will tell how much effect my true words will leave on the inquisitors of the society.

A few days later I was told — “*Guruji*, people are liking your videos very much”. The important thing is that the videos of *Kundalini Shakti* were uploaded earlier on the YouTube, but the videos of *trāṭak* are being watched more. Most people want to know about *trāṭak*, so that they can get both worldly as well as spiritual benefits. Seeing the curiosity of people, I decided to answer all the questioners on YouTube and Facebook. I started answering the questions of curious person at proper time. It was told to me by the questioners that it benefits people to solve their problems. I keep solving the problems not only of Indians, but of the foreigners related to this subject by answering their questions. Seekers of many countries would have asked questions to the; I replied all of them at the right time. I would do so for some time and then I have to retire from it. Because I am a yogi, I have left everything. I have also to do my own *sadhana*. It seems that I am remaining too busy, my own practice has begun to be obstructed; it is not proper for yogis like us to remain so much busy.

As the videos on *trāṭak* were liked too much by seekers, I decided that I would try to explain about this subject even more precisely to the people. For this, I made more videos on *trāṭak*. In these videos, I tried to tell those points which *trāṭak* practitioners are eager to know. People liked the video very much, I got messages from many people who asked, “If you have written a book on *trāṭak*, then please tell us that from where to get this book, we want to buy it.” I had not written any book on *trāṭak* separately. I have written only 7-8 pages in my first book ‘Sahaj Dhyān Yog’ on the subject of *trāṭak*. In such a short article, this subject cannot be explained in detail. Many people told me, “You have explained very well and in detail in the videos on *trāṭak*. It is surely benefitting the seekers and people of society. You may kindly sparing some time to write an article on *trāṭak*. It is the wish of all of us seekers.”

Dear readers! I have already written that I have finished writing work a few years ago and had decided that I will not write articles on any topic. On the request of many seekers and inquisitors, I will try to write briefly finding some time. Let me tell that I have practiced *trāṭak* a lot from the year 1991 to 1997-1998. I also used to experiment on *trāṭak* along with practice. It gave me an opportunity to understand the use of *trāṭak* in detail, which is how I got a chance to understand the use of *trāṭak* very precisely. Now I perform *shaktipāta* with the help of *trāṭak* at the time of guiding the seekers. In this book, I will try to explain the subtleties of *trāṭak*, so that the seekers may get acquainted with the *trāṭak* very well.

# Part-I

## Importance of Trāṭak

*Trāṭak* is a science that has been explored and developed by our sages, monks and ascetics. The *Yogis* (practitioner of *yoga*) have been taking birth on the holy land of this country, that's why this country has been called the land of *yogis*. These *yogis* have acquired in-depth knowledge from the gross matter to the final limit of causal world through practice and *Pratyaksha Pramāṇa* (direct experience of reality); such *Jīvanmukta* (liberated while living) *yogis* are *Tattvagyanī* (omniscient). Only such *yogis* have been able to fully develop their *Vigyānamaya Kosha* (intellectual sheath) from the beginning to the final limit to get established in the supreme knowledge and have demonstrated this truth in their lives. Their paths and methods to realize the truth may be different, but they all reach to the same state in the end.

The word *trāṭak* is composed by the combination of two parts, 'tri' and 'taki' (stare). In fact, the pure word is 'Tryatak', that is, when a seeker fixes his eyes and mind on something, then that process is called *tryatak*; the word *tryatak* has been modified to *trāṭak*. In other words, the meaning of *trāṭak* is to keep gazing at any object without blinking the eyelids. The ordinary nature of every creature is that it keeps blinking the eyelids until it is in waking state. No creature can see any object or sight uninterruptedly without blinking the eyelids so as to prevent effect of wind on the outer surface of eyes (cornea). Blinking of eyelids keep the outer layer of the eyes moist, which preserves the eyes and protects them from microscopic dust particles present in the air.

The eyelids keep blinking on their own. The task of blinking the eyelids is done by *Prāṇa* (subtle life force) situated in the body. The responsibility of organized activities in the



physical body rests with subtle life energy. The same life element is pervading the entire universe and the physical body. This life essence is pervading everywhere in gross and subtle forms. The truth is that the entire *Aparā-Prakriti* (manifested transitory Nature) establishes itself in *Ākāśha Tattva* (subtle sky element) and creates itself using *Vayu Tattva* (subtle wind element). As the Nature exists in three states, in the same way the bodies of all creatures also exist in three states — 1. *Kāraṇa Śharīra* (causal body) in causal state, 2. *Sūkshma Śharīra* (subtle body) in subtle state, 3. *Sthool Śharīra* (gross body) in the gross state. The subtle body of all creatures pervades their gross body, and the causal body pervades their subtle body. The density of the subtle body is very less compared to the gross body, so the subtle body becomes pervasive within the gross body. Similarly, the density of causal body is much lesser than that of subtle body, so the causal body pervades the subtle body. The gross body is related to the gross universe, the subtle body is related to the subtle universe, and the causal body to the causal universe. Thus, the relation of every creature in gross, subtle, and causal form always remains with the macrocosm, microcosm and the causal world. Subtle and causal worlds are not visible to the gross eyes, because their density is very low.

Due to lack of internal development, human being keeps considering himself as just the gross body. The *prāṇa* also continues to act systematically according to the density in its three states. When any imbalance occurs in systematic arrangement of this *prāṇa* element, the body suffers from different types of ailments and hindrances. The *yogis* having direct experience have addressed the subtle life energy by different names according to the tasks they perform, so as to maintain its balance. The classification aids in understanding about *prāṇa*. The same *prāṇa* acts mainly in five ways in the gross body, that's why there are five names of *prāṇa* according to their actions. These names are — 1. *Prāṇa*, 2. *Apaan*, 3. *Vyaan*, 4. *Samaan*, 5. *Udaan*. There is one sub-*prāṇa* of each of these five life elements. Therefore, there are five sub-*prāṇa*. Name of these sub-

*prāṇas* are: 1. *Naag*, 2. *Koorm*, 3. *Krikal*, 4. *Devdatt*, 5. *Dhananjay*. The important point is that the *Koorm sub-prāṇa* performs the task of blinking the eyelids.

The eyelids keep continuously blinking throughout the life from birth to death because the *Koorm sub-prāṇa* performs the act of blinking of the eyelids in human beings. This work is done by *prāṇa*, so this process continues automatically. The practitioner has to stop this tendency of the *prāṇa* with gradual practise and has to attain mastery over this *prāṇa* for some time. To control *prāṇa*, it is necessary to make the *prāṇa* pure and pervasive. The *prāṇa* can be made pure and widespread by means of *Prāṇāyāma* (breath-control). Different types of methods of *prāṇāyāma* have been prescribed in our scriptures to purify the *prāṇa*. Now-a-days, there are many institutions in our society which teach to practise *prāṇāyāma* or so many books of various writers can be found in the market. I will suggest that it would be better if you should learn to practise *prāṇāyāma* under direct guidance of an experienced person, who has attained mastery over *prāṇāyāma* through practice. You might be thinking what the relationship between *trāṭak* and *prāṇāyāma* is. I am giving clear reply — the seeker has to restrain the blinking of eyelids through practice. The act of blinking is performed by *prāṇa*. The *vrittis* (subtle thoughts) always keep moving out from the eyes in the form of *Tejas* (subtle luminosity) and these *vrittis* assume the form of sight being spread out all around, then the reflection of the same image is formed on the brain. The flow of these *vrittis* is tried to be bridled with the practice of *trāṭak*. In all these activities, *prāṇa* plays a major role. If the practitioner practises restraint of *prāṇa* according to his own will and controls *prāṇa* by the practice of *Kumbhaka* (holding breath), then quick and far-reaching results can be achieved by such practitioner in a good manner.

The human being, indulged in the world due to ignorance, keeps himself engaged in doing hard work day and night to fulfil his desires. Whatever physical objects and things such human being may achieve, his desires do not get fulfilled. After getting one thing,

the desire to obtain another thing manifests in him. He spends whole of his life to fulfil these desires. Ultimately, being craved in old age, he suffers from mental distress, because his gross body is no longer able to work hard. Now, only desires keep going on, but he can't fulfil them. In such a state, he keeps imposing his own opinions on his family members and when they do not obey him or don't act according to him, he gets angry on them and remains distressed. Life of most of the people is spent in such a way in their old age. So long as the gross body could function, it continued to work as an instrument, but now in old age it cannot do anything owing to physical inability. Only due to desires with craving, he remains distressed.

What did a human being get being a slave of desires? If we calmly analyse these things, we will notice that the whole life has been spent in vain; the act of eating and reproduction is performed by animals also, then what is the difference between human beings and animals! Whereas human is such a living being, who has such a treasure which can't be achieved by other living beings. Therefore, it is said that in the entire creation, only human being is such a living being who can develop his own discretion and can attain self-realization i.e. he can attain absolute peace. The human being, who is a slave of desires, can control his unending desires according to his will by the practice of *trāṭak*, if he wishes to do so i.e. he can bring stability in his mind. The fickleness of mind can be made introverted by stabilizing it through *trāṭak*. Only a person whose mind has become stable and introvert can be satisfied within or can achieve satisfaction. The human being who is content in himself never tries to make efforts to fulfil unnecessary desires. The mind itself is human's foe and the same mind is his friend too. The mind, which was wandering in this illusory world till now, becomes calm and gives contentment to the seeker providing him peace by the practice of *trāṭak*. The mind is the cause of making a person feel miserable. When the restlessness of mind is subsided by the practice of *trāṭak*, then the same mind brings the feeling of happiness. Mind is only

one, but due to change in its state, its feeling also changes. If the human being wishes, he can transform his life towards excellence according to his will. But for this, not just efforts, but rigorous practice combined with restraint is also essential; only then it would be possible, otherwise the mind confused due to ignorance will keep making the sense organs run after material objects of this mortal world; the business of the mind and senses will continue in the world till eternity.

The whole contribution in the practice of *trāṭak* is in the control the mind. Without the control of the mind, no human in the world can accomplish his internal development. The inner development of a person is necessary, only then his human life is fruitful. For a human, there are other methods of controlling the mind too, but *trāṭak* is such a practice by which control of mind is attained swiftly. In the beginning, there is no need for much restraint, so all humans can practice *trāṭak*. The credit for the discovery and development of this method goes to our ancient *yogis*, sages, *Munis* (one who practises silence) etc. of ancient times. Now-a-days, the method of practising *trāṭak* is adopted by people from all over the world. While some people have changed its method of practice, but in essence, the method is same as told by ancient practitioners. In spite of difference in the method of practice, the goal is the same – ‘to fix or bind the vision on any substance’.

By controlling the mind through *trāṭak*, strength of determination in the seeker gets enhanced very much according to his practice. The narrow-mindedness of thoughts begins to decline gradually owing to pervasiveness of mind. All of us know that if there is a slight improvement in the level of mind and pervasiveness begins to come in it, then a feeling of joy surely begins to come in the seeker. But this would be possible only if the seeker restrains himself through self-control and discipline. The knowledge of material and subtle world also starts coming and information regarding objects in these realms also come. *Sankalpa Shakti* (determination power) also gets enhanced and contact with subtle powers may also happen according to competence. Due to increase in *sankalpa*

*shakti*, the practitioner also becomes capable of performing many tasks subtly and physically. He can also work for welfare of the society. These benevolences can be both subtle as well as physical, i.e. he can work for the welfare of the society in every way.

The powers which are present in the universe also remain pervaded in the human body itself. There are certain places of locations of these powers. Just as the universe is a larger nodule; so as the human body is a smaller nodule. That what is vested in the larger body, the same is existed in the smaller body. The connection of human body with the cosmic body always remains in a subtle form. As the mind is made introvert with the practice of *trāṭak*, his inner development starts and simultaneously the Universe (subtle world and causal world) begins to develop for him, because the affinity of gross human body remains with the physical world and the relation of subtle body is with subtle world. So, as the inner development happens with practice, i.e. the subtle body starts developing, the subtle world begins to grow for him. That is why, the practitioner begins to have knowledge related to the subtle world. In such a state, communication with the subtled bodied souls present in the subtle world also begins to start. Initially, these divine souls are envisioned and then the connection with them begins to establish. These divine souls sometimes bestow divine grace on being pleased with the practitioner.

With the practice of *trāṭak*, not only the fickleness of mind is subsided, but also the knowledge regarding ourselves begins to be known. That means, the knowledge regarding our past birth and present birth begins to emerge. The knowledge regarding others also begins to be come to such a practitioner; he can know about the previous births of a person and even can show the previous births of a person by taking him to a state of artificial sleep if needed. Such information and scenes are visible owing to the *Samskāras* (mental imprints) of his actions of past and present birth present on his *Chitta* (subtle mind-stuff). Due to the presence of *samskāras* on the *chitta*, it is clearly visible that in so and so birth I used to do such actions; my family was like this etc.; main

incidents of his past birth are seen. To see or to show such incidents minutely and subtly, there should be purity of *prāṇa* and mind in the seeker, and he should be highly disciplined and adept in *trāṭak*, because the capability to perform such activities depends upon his ability.

The gross body is composed of flesh agglutinated on the bones, a snare of nerves and with some other elements etc. In the subtle body pervading the gross body, different kinds of subtle powers exist. These divine forces are present at subtle centres located in the subtle body. These centres are called *Chakras* (divine energy centres). The practice of *trāṭak* is helpful in attaining these divine forces residing on these *chakras* or to activate these *chakras*. A person adept in *trāṭak* can help others to unfold their *chakras* or can himself unfold them. The *Mūlādhāra Chakra* (Root Plexus), *Svādhiṣṭhāna Chakra* (Sacral Plexus), *Nabhi Chakra* (Solar Plexus) and *Hridaya Chakra* (Heart Plexus) are activated easily, but to activate other *chakras* above these, practice of *yoga* is essential and very high capability is required, only then it can be possible to perform such task. In order to unfold higher level *chakras* by *trāṭak*, the practitioner should necessarily be proficient in *trāṭak* as well as in *Nirvikalpa Samādhi* (thoughtless state). Even after attaining such capability, it is not certain if such a person would be able to unfold *Kantha Chakra* (Throat *Chakra*) and *Agya Chakra* (Brow Plexus). Yes, I can surely say that such *yogis* are still present on this land who can unfold or activate these *chakras* if the seeker is deserving. It is difficult to find such *yogis*, because they hide themselves. So, readers! Do not desire to get your upper *chakras* unfolded.

Practice of *yoga* is also essential to become proficient in *trāṭak*. For this, he should practise *Yama* (pure conduct), *Niyama* (inner discipline), *Āsana* (posture), *Prāṇāyāma* (breath-control), *Pratyāhāra* (introverting mind), *Dhāraṇa* (concentration of mind), *Dhyāna* (meditation) and *Samādhi* (superconscious state). With practice, the body, *prāṇa*, *Man* (mind), *Ahaṃkāra* (subtle ego) and *chitta* gradually start to get purified. According

to the purity, perfection in the practice of *trāṭak* will gradually come and the brain will be developed according to practice. This development will be such that can't be attained by achieving education in any school or university, even if he had been a research scholar. It implies that the same development of brain can't happen by mundane knowledge. We can say that with the practice of *trāṭak*, we can attain such capability that cannot be achieved by material actions. This is because in awakened state, different activities like thinking, seeing, hearing etc. happen on activation of different centres in the brain. These centres have the capability to perform such tasks only. But the capability of the *chakras* situated in the subtle body is of very advanced level. On activation of these *chakras*, special abilities begin to manifest in the seeker. It is possible with the practice of *trāṭak*.

The extroverted *Indriyas* (senses), *man*, *Buddhi* (intellect) etc. of a practitioner who has become proficient in the practice of *trāṭak* start becoming introvert. Due to this, the attachment-aversion, craving etc. of a seeker who is attached to the world become weaker and the *ahaṃkāra* also begin to become pervasive leaving its narrowness. This has an effect on the *Karmāśhaya* (store of effect of past actions, whose fruits have to be reaped in future) situated on his *chitta* and the impurities begin to get destroyed. Such a practitioner starts remaining calm by having a command on pleasure and pain sensations, jealousy, hatred and senses. Many practitioners try to calm their mind just by practising *trāṭak*, but they do not succeed in it. The reason for this is their own *Prāṇavayu* (subtle air element containing *prāṇa*), because there is an inseparable connection between *man* and *prāṇa*. The speed of movement of *prāṇa* starts decreasing by stabilizing the mind through *trāṭak*; if the *prāṇa* is disciplined through *prāṇāyāma*, the mind also begins to become concentrated. This brings quick success in the practice of *trāṭak*.

On achieving quick success in the practice of *trāṭak*, the practitioner can use *trāṭak* on others too. He can benefit others as well as harm them too. Now-a-days, many people are seen doing welfare of others through *trāṭak*. But there are some practitioners of perverted



mind in our society who misuse *trāṭak*. The people of the society should avoid such practitioners of demonic nature. Due to them, sometimes the ignorant and naive people are also cheated. No practitioner should misuse the power of *trāṭak*, otherwise he has to bear the result of his deeds in the form of punishment in future.

Many people who are holding the posts of *gurus* also guide their disciples with *trāṭak* or cast *Śhaktipāta* (transmission of divine power) on their pupils with it. Many saints who use to preach, apply *trāṭak* on the people to attract them, who have gathered to listen their preaching. *Trāṭak* is such a practice through which the practitioner first develops himself and then uses it for the guidance of others. Such guides are certainly extremely powerful, because only then these types of actions can be possible by them. *Trāṭak* was used by many great men in the primitive age, it is described in the scriptures. If the practitioner is skilled in the practice of *trāṭak*, he can expel greater amount of force by *trāṭak* or can even perform difficult desirous tasks with the help of *trāṭak*. Such actions were performed in the past and are performed in the present too. Many *gurus* who are sitting on the posts of *gurus* perform such tasks regularly. It benefits the disciples in advancing their practice.



# Use of Trāṭak in Present Times

Currently, *trāṭak* is used to perform various kinds of tasks. Different types of problems are being resolved with the power of *trāṭak* by the users in many countries of the world. Some users remain engrossed for the welfare of others, but there are some others who remain busy for their selfishness. One of the important reasons for this is that to use the power of *trāṭak*, the capability to perform some trivial tasks, begins to come in the seeker just by observing modest control and restrain. Results of its use begin to manifest quickly. It is seen these days that a sick person immediately takes allopathic medicine if he feels slight physical discomfort. It gives immediate relief, but the allopathic medicines also have various side effects. The truth is that even on slight discomfort (fever etc.), we use painkillers immediately. But if asked from a *yogi* as to whether you will take such medicines easily, he will perhaps reply that he will prefer to bear slight pain but avoid taking such medicines easily. Because owing to purity of the gross as well as subtle body, the *yogi* begins to feel that the medicine he has just taken is leaving its impact on certain region of his brain or the subtle cells of the brain are being affected by it. The *yogi* has purified or activated these subtle cells by following *prāṇāyāma* and *samādhi*, because prior to this, these subtle cells were lying impure and dormant. The human beings who are leading a common life and do not practice *yoga* cannot understand the impact of allopathic medicines on their brain subtly. Rather, they will praise allopathic medicines and will say that such and such medicine or tablets are very good as I have got relief after 15-20 minutes of taking medicine. On one side, the patient gets relief in symptoms of disease and on the other hand, the medicine affects other organs of the body. The truth is that these types of medicines should be avoided as far as possible.

There are several methods of *yoga* in our country, which if used, can cure not only minor diseases, but big ailments can also be treated. The seeker who practices *yoga* does not fall

ill promptly. *Trāṭak* is also a fantastic way to cure diseases, i.e. the disease of others can also be cured by *trāṭak*. This method does not cost money to cure disease and even has no side effect. Now-a-days, in various countries, *trāṭak* is being used to treat diseases. Some diseases cannot be treated by doctors quickly, but *trāṭak* cures it just in a short of time. This method is profitable and there is no loss or damage in it. The method of treating diseases with *trāṭak* has been continuing in our country since primitive age. In the present time, not only our country but also several other countries of the world are adopting it.

You will find a lot of videos regarding *trāṭak* on various websites on internet. There are various videos about *trāṭak* available on YouTube. The way to practice and its utility is explained in these videos. Some of my videos will also be found there. Besides this, there are various books on *trāṭak* available in the market; as has been informed to me since I have never read any book written by others.

Now-a-days, many people sitting on the post of *Guru* (spiritual guide) are guiding disciples. Some of them use the power of *trāṭak* on their disciples while guiding them. Some of them are such who do not use the power of *trāṭak* and even do not speak on *trāṭak*. Perhaps, such *gurus* would not have practised *trāṭak* or else they have not understood the importance of *trāṭak*. I think that the persons who are sitting on the posts of *guru* should definitely practise *trāṭak* on their own and should also have mastery in this practice. It will also give them a big advantage. The *gurus* who have numerous disciples, can't bestow *shaktipāta* on every disciple one by one. The *guru* does not have much time to do *shaktipāta* on every disciple one by one. In these circumstances, the best option is that he should surely apply *shaktipāta* through *trāṭak* on his disciples. Even if the number of disciples is ten thousand or even a lakh, it is still possible to do *shaktipāta* through *trāṭak*. Bestowing *shaktipāta* on disciples is necessary because the spiritual path of the seeker gets accelerated by it and his hurdles in the path of *yoga* are also removed. When *shaktipāta* is applied on the seeker in solitude, it casts a greater impact on him. But

in this way, *shaktipāta* can't be bestowed on a large number of seekers, because the *guru* has to use a huge amount of *yogic* power to cast *shaktipāta* in such a way and by doing so, the *guru* gets weakness and exhaustion. But when *shaktipāta* through *trāṭak* is used collectively, he does not need to use greater amount of *yogic* power.

When *shaktipāta* is applied through *trāṭak* collectively, it has less impact on the seeker. It takes much time in advancing the path of the seeker, and the spiritual hindrances are not removed easily. The seeker has to spend more and more time in practice, as he is not able to advance in spiritual path quickly, only then the next stage is achieved. I have seen so many *gurus*, who don't bestow *shaktipāta* on their disciples but only keep preaching. I would like to say to such men who are holding the posts of *gurus* that they should give a little bit of whatever they have earned to their deserving disciples, otherwise what is the use of making disciples. That means, holding the post of *guru* is meaningful only when you keep motivating your disciples to follow rigid self-control, *prāṇāyāma* etc. and keep bestowing *shaktipāta* on them. It is the duty of the disciple to keep following the path as shown by the *Guru* and keep getting some grace from him. It is also the duty of the *guru* that he should keep giving some spiritual grace to his disciples, only then the relation of *guru* and disciple will be well-maintained. If many disciples have been accepted, then the best way to apply *shaktipāta* is that he should keep applying *shaktipāta* on his disciples through *trāṭak* after an interval of some time. Since I am also on the post of *guru* from many years, I am daring to write such words.

I keep visiting different cities of India for guidance of the seekers. So many seekers meet me; these seekers are most likely to be the disciples of other *gurus*. Many of them requested me for guidance. On asking, they told me, "I am the disciple of such and such saint, I cannot make direct conversation with my *guru* face to face, because he has many pupils, and he has no time to talk with me." It is true that after having numerous disciples by any *guru*, he can't talk to each and every seeker personally. But it is also true that as

long as any seeker cannot disclose his problem or hurdles to his *guru* personally, how his spiritual problems will be resolved! Therefore, the spiritual path of such seekers progresses slowly after a long time. Some seekers abandon their *guru* and make another *guru*, some seekers leave their spiritual path and sit quietly and give up their practice, because they could not get correct guidance. I have seen that there is no dearth of *gurus* in our country, they are in abundance. Yet, some *gurus* have to make lacs of disciples. How can any *guru* guide lakhs of disciples? How can he spare time for each and every seeker? I am aware of this problem. I would suggest that only as many disciples should be made as many one can guide. Increasing numbers is not greatness, but to make excellent seekers is the greatness of a *guru*. Therefore, it is the responsibility of the seeker that he should choose such a *guru*, who can also resolve his spiritual hindrances.

Now, I would like to explain about some saints who have used *trāṭak* a lot during their life time. Firstly, about a renowned orator who himself practised lot of *trāṭak*, he used to practise *trāṭak* in seclusion in his monastery. If I say that he had a very good practice of *trāṭak*, it will not be wrong. He used to cast *shaktipāta* on his disciples through *trāṭak*. For this reason, any seeker or human being got attracted towards him. By the way, he was also a very good orator, his voice was enchanting. His style to make his pupils understand was very good. Similarly, he was also a skilled experimenter of *trāṭak*. When he went to America, the magic of his voice was also triggered. Slowly and gradually, several Americans became his disciples. The industrialists and the rich people were also from amongst his disciples. There came a time when he began to be renowned in whole America. The effect of his *trāṭak* increased so much that the American people used to follow him and also used to follow the path he taught. I may add here that I explained about him owing to his tremendous practice of *trāṭak* and its experiments. I am not concerned with him, I have just praised his ability here. He did enormous practice of *trāṭak* on mirror as well as on a pendulum.

Now, I would like to explain about a great saint of our country. He also impressed American public tremendously, by using the power of his *trāṭak*. His name is Swami Vivekananda. He is well known by all Indians. The incident is of those days, when the American people did not view India in a positive light. At that time, India was called a poor country. When Swami Vivekananda went to a seminar in America in the year 1893, he was accorded only few minutes to speak in that seminar. Swami Vivekananda climbed on the stage and had a look all around on the crowd present there and then started speaking. The Americans kept on listening his speech being spell-bound. It was the successful result of his way to use the power of *trāṭak*. The American citizens admitted the power of his knowledge and oratory. After that, many people also became his followers there itself.

Now-a-days, you might have seen magicians, they show magic on the stage. In that magic there are some hand tricks, which the audience can not understand and there are some magic in which *trāṭak* itself is used completely. Hypnotism is applied on the audience through *trāṭak*, the hypnotized audience sees only as the magician gives message to them with his will power. For example, if the magician has been holding a rope in his hand, it appears to the audience that he has been holding a snake etc. The magician can't show any magic without the support of *trāṭak*, i.e. through hypnotism the audience perceives that which actually does not exist. Remember, they keep the audience surprising with their hand tricks. If you will understand the reality behind the magic, you will say that the magicians keep the audience confused.

Now-a-days, hypnotism through *trāṭak* is used a lot. To hypnotize someone, it is necessary to be proficient in it. The truth is that I am a *yogi* and have used *trāṭak* only for spiritual tasks and have not learnt it for hypnotism. Yet, I had tried a bit to know about this method in the year 1993. I was successful in this effort, so I know a little bit about this method. To have a command over the practice of hypnotism, one has to spend time,

which I did not have. By the way, hypnotism can also be used for the welfare of the society. These days, several institutions of many countries are doing so.

Now, I would like to write something about myself, because I also practised a lot of *trāṭak* at some point of time. I am recounting from where and how did I get inspiration to practise *trāṭak*. I took guidance of *yoga* from my *Gurumātā* (female *guru*). At that time, neither the practice of *trāṭak* was taught there (in Miraj, Maharashtra) nor was anything told about it. My *Gurumātā* used to teach the practice of *Sahaj Dhyāna Yoga* (natural meditative *yoga*) and used to guide directly and indirectly. She used to reply to questions of seekers through letters and also guided them. My purpose to give such information here is just to let you know that my *Gurumātā* did not used to teach practice of *trāṭak* at that time. I remember that the matter is probably of last days of the year 1991. At that time, I used to live in the *Ashram* (hermitage) of my *Gurumātā* at Maharashtra. Once a special program was going on in the *ashram*, at that time many seekers had come there. At evening, all the seekers were meditating in the mediation hall, I was also meditating at that time. After some time, my meditation got disrupted due to some noise. I saw that some special type of *kriya* (activity during meditation) was happening to a *Sadhika* (female practitioner). *Shri Mataji* (my *guru*) got up from her place and reached to that *sadhika* passing through the seekers and subsided those activities of her body by doing *shaktipāta* on her, i.e. she stopped her *kriya* and came back to sit at her seat.

I saw that when *Shri Mataji* was going to that *sadhika*, she was walking carefully preventing herself from the seekers who were sitting on meditation. Owing to the seekers sitting on meditation, she had to move forward carefully. At that very moment, an idea came in my mind that isn't it possible that *Gurumātā* may remain sitting at her seat and need not to walk to apply *shaktipāta*, rather she could apply *shaktipāta* from a distance. I came out of the hall after the meditation session was over and began to think about this matter. After few days, I got information in the state of *samādhi* that it is possible through

the practice of *trāṭak*. At that time my *Kantha Chakra* had opened and I was practising *Savikalpa Samādhi* (deep meditative trance with visions). At that time, I did not know about *trāṭak*. I asked my *Gurumātā* about it, “*Shri Mataji*, kindly let me know about *trāṭak* and a little bit about its practice, I want to practise it.” After thinking a while, *Shri Mataji* said, “Anand Kumar, your practice is progressing very good, keep holding only one path and practise it. *Trāṭak* is a good thing, but I don’t teach *trāṭak* to the seekers because the seekers are anyways hardly able to find time for meditation. If they are taught to practise *trāṭak*, they will not get time for meditation.”

For a few days, I gave up the idea of the practice of *trāṭak*, because at that time I was doing intense practise. I was not taking food owing to tough *sadhana* (spiritual practice). After some time, I was reminded about *trāṭak* again during meditation. Now I surprised, because I had forgot about the practice of *trāṭak*, but due to its remembrance in the state of *samādhi*, it used to haunt me in normal state also. Then I began to ponder about *trāṭak* whether I should practise *trāṭak* or not? After thinking a lot, I decided that I should definitely practise. I decided so because I knew that I have to perform some spiritual tasks in future. It was told to me several times by *Prakriti Devi*. At that time, I could not understand that what type of tasks I have to perform, but I was so confident that some tasks have to be performed in future. Now, I decided that if something is to be performed in future, then first of all it is necessary to become spiritually powerful. After that, there will be no obstruction or hindrance in completion of the tasks. The practice of *trāṭak* helps in concentrating the mind, and the *sankalpa shakti* also becomes highly influential.

I decided that I will definitely practise a little bit of *trāṭak*. The first issue was, how *trāṭak* is practiced and who will guide for it. I knew it very well that my *Gurumātā* will not guide for it, because she had not practised it herself and she did not even speak about it. Few days were passed away in pondering over as to whom I will ask about *trāṭak*, who will let me know about it. I decided that for this, I will take recourse to *samādhi* and even



I knew that I had been a *yogi* from several births, i.e. I had been practising *yoga* continuously. If I had practised *trāṭak* in previous birth, I will definitely practise it in the present birth also, because the *saṃskāras* of that practice should have definitely been formed on my *chitta*. When these *saṃskāras* will appear from my *chitta*, I will definitely get guidance from somewhere. This is the rule of *chitta*. When anyone starts to perform important task in the present birth, the *Sajātīya Saṃskāras* (impressions of similar nature) present on the lower surface of his *chitta* come on the upper surface to support current endeavour. So if I had practised *trāṭak* in previous births, then those *saṃskāras* will come to the upper surface of *chitta* and support my current practice. Due to this, I would start getting quick success in the practice of *trāṭak*. If I would not have practised *trāṭak*, it will take a long time for me to achieve success in *trāṭak*.

It is a law of Nature that when any human being remains engrossed any single task for a prolonged period, the *sajātīya saṃskāras* present on his *chitta* help in his task coming on the upper layer. In case if there are no *sajātīya saṃskāras* in his *chitta*, then *Vijātīya Saṃskāras* (impressions in *chitta* of opposite nature) manifest to obstruct his acts. That is why it is seen that many seekers follow the practice of *yoga* for several months or years sitting at a single place. Some of these seekers begin to get success quickly, their path proceeds ahead by just following a little bit of practice. Such seekers have definitely followed practice in their previous birth. The *saṃskāras* of their previous birth cooperate in the present practice. Some seekers are such who follow practice of *yoga* along with other seekers adhering to the same rules, but they don't get success quickly or attain less success in comparison to the efforts. There is a clear reason for this that their *chitta* does not have *saṃskāras* related to meditation, i.e. the *sajātīya saṃskāras* are lacking, rather success is not being achieved quickly due to presence of *vijātīya saṃskāras* on their *chitta*, or any type of hindrances begins to appear in their way. Therefore, it is often said that the human being should always do good deeds. Even though, result of such *Karmas*



(actions) is not received immediately, but the fruit of these actions will definitely be reaped at some point of time. It is the tendency of people that they want to get the fruits of good *karmas* immediately. If the fruit of good *karmas* is not received, they stop doing good actions. Then they begin to do other types of acts which can beget money quickly, even if they have to go against law or against rules of Nature. On doing so, the fruits of their *karmas* have to be borne some time or the other. When it has to be borne, then they become sad and say that we have not done any such actions for which we have to face such distress.

I began trying to attain knowledge about practice of *trāṭak* in the state of *samādhi*, and started getting knowledge about *trāṭak*. Because if a seeker asks himself in a state of *savikalpa samādhi*, then he will surely get answer in the state of *samādhi* according to his capability. I started practising *trāṭak* according to the knowledge gained in the state of *samādhi*. Only those seekers who have practised *yoga* in their previous birth will get answers of their questions and had been the seekers of higher ranks. If practice of *yoga* has not been followed in the previous birth, such seekers will not get guidance in the state of *samādhi*.

I had no direct *guru* to guide me in the practice of *trāṭak*, nor did I ask about *trāṭak* from anybody. I used to get a little bit of knowledge about *trāṭak* in *samādhi* and used to practise *trāṭak* accordingly. I had informed my *Gurumātā* about my practice of *trāṭak*. Let me clarify— at that time, I was practising *sadhana* very vehemently. I used to meditate for 18 hours a day. These 18 hours of meditation were divided into four terms. I used to do *prāṇāyāma* and exercise for two hours and also used to do a little bit of *trāṭak* and chanting of mantra. I used to sleep between 01:30 AM to 3:30 AM at night. I did not use to cook food, rather I just used to take 100 ml of milk and two bananas in the morning and the same amount in evening. I did not use to accept the food prepared by others and even did not like to have water offered by others. My *kundalini* (coiled serpent power)

was very fierce and my divine vision worked very sharply. While undergoing such rigorous practice, I also used to practise *trāṭak* simultaneously. Now you can understand that my *dhyāna* was going on at the stage of *Tanmātras* (subtle senses) and the divine vision also showed very subtly. The *kundalini shakti* was also extremely forceful.

I did not use any chart paper for the practice of *trāṭak*, rather I put a small mark (dot) on the wall inside the room and used to practise on that. I had no definite time to practise *trāṭak*. Whenever I used to get time, I practised it. Thus, I had three types of benefits by practising *trāṭak*. First, my practice of *trāṭak* was going on. Second, my *Agya Chakra* unfolded quickly, I believe so. Thirdly, my divine vision became very sharp. There was another reason for this that my *kundalini* was also very fierce. The divine vision of such a person whose *kundalini* is fierce becomes very sharp. Owing to the practice of *trāṭak*, my *Agya Chakra* became very active. The capability to perceive anything according to my will had come to me. It was well known to my *Gurumātā*. I also performed some material tasks with the direction of my *Shri Mataji*. I will not mention these tasks here because there were some secrets between me and my *Gurumātā*. Some seekers become aware of it. *Shri Mataji* called me at 5.00 AM in the morning by means of a seeker to take some secret work from me; that seeker became aware of all that. I never disclosed anything to anybody to what was the matter between me and my *Gurumātā*. After few years, someone asked me telephonically, “Anand Kumar, what tasks *Shri Mataji* used to take from you during 1992-1993.”

Sometimes I used to practise on the lamp's flame, but due to shortage of time, I used to do less practise on the lamp. Because due to much practice of *samādhi*, my eyelids got injured. The practice of *trāṭak* was having quick impact on me. Through *trāṭak*, I used to know about anyone quickly. I remember the time of October 1992. On the request of some seekers of Jalgaon (Maharashtra), *Shri Mataji* brought me to Jalgaon via Miraj to Pune (staying there). At that time, I was staying at the home of a *sadhika*. *Shri Mataji*

was staying with her son. I used to get ready from the home of that *sadhika* and come out at 6 a.m. in the morning, and used to return at 11-12 p.m. at night. I used to meet the spiritual seekers in Jalgaon throughout the day, all of them used to call me at their places. One of the reasons for calling me was they used to ask me about worldly things and I used to answer them immediately. Therefore, all the seekers liked me very much. The friends of the seekers also used to ask me, whom I did not know. I used to answer them too.

One of the reasons why I was able to give such precise answers at such a fast speed was my practice of *trāṭak* and divine vision. Sometimes, I used divine vision while answering. I used to see the forehead of the questioner and sometimes also used to have a look at his heart, at that very moment the answer of his question used to be received. I used to tell that information to the questioner. It was an ordinary thing for me to know secret information about someone. I remained busy in this work for a few days. At the very time, someone told my *Gurumātā* about all these things that Anand Kumar is engaged in such work these days. Some seeker told me that *Shri Mataji* has called you. After some time, I reached near *Shri Mataji*, because the distance between my residence and *Shri Mataji's* stay might have been only five to seven kilometres. I told her everything when she inquired. *Shri Mataji* said to me, “Certainly you are a good *sādhaka*, you are able to tell anything owing to your rigorous practise. But remember one thing — when someone is useful for people, they bath him with milk, offer *Aarti* (ritual of circulating light) with the lamp of *ghee* (clarified butter), but later throw away like a fly lying in the milk.” I still remember those words. Then after few days, I came back to Kanpur (U.P.) at my home. After staying for a month, I came back to Miraj (Maharashtra) via Delhi.

I began to do rigorous meditation and practice of *trāṭak* after coming back from home. Now, I began to guide some seekers secretly in the *ashram*. I did not tell *Shri Mataji* in this matter that I am guiding seekers. I was guiding them so that I may get some

opportunities to perform some spiritual experiments. I also used the power of *trāṭak* on the seekers; all of these experiments of mine were successful. A few days later, *Shri Mataji* came to know that Anand Kumar guides practitioners in the hermitage. *Shri Mataji* did not like this thing, but she did not say anything directly to me. While guiding the seekers, I was experimenting again and again. I used to do so, only when the seekers themselves prayed to me. I also upraised the *kundalini* of the seekers after awakening it. There began a difference of opinion between me and *Shri Mataji*. I used to continue experiments for spiritual benefits of the seekers. In these experiments, few were done with *trāṭak*. I used to practise *trāṭak* myself and used it on other seekers too. In this manner, I got a lot of information about *trāṭak* gradually. I wanted the same thing, so I continued to use *trāṭak*. Then in April 1993, I left *Miraj ashram* and came back to my village.

After coming back to my native village in Kanpur (U.P.), I used to practise *samādhi*, because my *Kundalini* had already been stable, completing its full journey. After coming there, I used to practise *trāṭak* on the sun. In the morning, I used to practise *trāṭak* on the sun for one to one-and-a-half hour and then in the evening, I used to go out of my village, then used to practise *trāṭak* on the sun for half-an-hour or one hour. I used to sleep under the sky. At that time, for about a little while at 12 o'clock, I used to practise *trāṭak* on the stars. I used to practise *trāṭak* on the star which shined brightest in the sky. Sometimes I used to practise on the moon also, and used to sleep. Sometimes, whenever I got time, I used to practise *trāṭak* on the tree outside the village. In this way, I always used to practise *yoga* (*samādhi*) and *trāṭak*. I did not have to do any kind of work at home, so I used to spend all of my time in spiritual practises completely.

In August 1993, I was called at Shankaracharya Ashram (Saharanpur, U.P.) in Shakambhari, I went there. This Shankaracharya Ashram is situated in Saharanpur district (U.P.). There is a school in this hermitage where Sanskrit is taught. It is a branch

of Sampurnanand University of Varanasi (U.P.). This school used to teach up to 12<sup>th</sup> standard. *Vedas* etc. were also studied there and there are arrangements like *Gurukula* (ancient residential teaching place). I was called by the president of this hermitage. At this very place, I used to do my practise. The rising sun did not appear there because the monastery was built in the middle of the mountains. I used to practise *trāṭak* on sun and on the tree as much as possible and also used to practise *yoga*. For some time, I also used to teach practice of *yoga* to the students and also used to teach mathematics. I did not use to take any kind of charge from the monastery. I had arrangements for food and shelter on behalf of the monastery.

After one year, I left the monastery and came back to my ancestral village in Kanpur. The head of the hermitage still wished very much that I should stay there, but I came back. After returning to my village, I started living outside the village making a hut there. Here, I did extremely tough practice of *trāṭak* from the year 1995 to 1998. Now my practice of *trāṭak* became too intense. I thought that now I should stop the practice of *trāṭak*, because a special activity began to happen through my eyes, which I could not stop. Due to that activity, I started having a huge problem in dealing with the society. I had stopped practice of *trāṭak*, now I used to practise samādhi only.

I had gained a very high level in *yoga* and my practice of *trāṭak* was also very much. Now, I used to do a lot of experiments through *trāṭak* and attain different types of information regarding experiments. I didn't use to tell anything to anyone about such experiments, the worldly people could not know anything about it. Sometimes, I used to tell some people about something related to their life and also benefitted them so that no one could know about me. Sometimes, there were some occasions when some people suspected me that a certain task has been accomplished by me. In such a situation, I used to leave that place. I did not want that the people of the society may know that I did it or could do it. Readers! Always remember – never do such philanthropy that people may

know you, praise you, see you respectfully. If you wish to do charity, then perform it in such a way that the task is also accomplished, but the concerned person does not even know that who has behaved well with us. That means you should do charity secretly. This is the best action, best solution etc. There are also many people, who keep boasting of their charity.

I have already written that when I was at Miraj *ashram*, then the desire to practise *trāṭak* manifested in me from the way of casting by visiting of *Shri Mata Ji* to the seekers. After some days, I started practice of *trāṭak* without a *guru*. I did rigorous practice of *trāṭak* from the year 1992 to 1998. One thing is worth keeping in mind that while practicing *yoga*, I have achieved the highest state, you can read it in my books and I have also practised *trāṭak*. The person who practises *trāṭak* while being a *yogi* as well, his practise is certainly best. Due to this practice of *trāṭak*, when I guide my seekers, then there is no need for me to apply *shaktipāta* by touching them. I perform the entire task by *trāṭak* itself. To guide through *trāṭak*, it is very necessary to have proficiency in *trāṭak*. I do not use *trāṭak* for worldly activities; I use the power of *trāṭak* only to guide the seekers.

# Impact of Trāṭak

When the seeker fixes his vision and mind on something, that act is called *tryatak*. The word *Tryatak* is further modified as *trāṭak*. In other words– 'Keep staring at any substance without blinking the eyes'. When a person deals in the world in a normal state, then his vision falls on some substance only for a few moments and the second substance comes in front of his sight. That means, he begins to see another scenes and while looking at the substances, his eyelids keep blinking at an interval, it is called 'Dwatak'. When the human being looks at a substance constantly without blinking his eyes in an awakened state while dealing, it is called staring. It happens only when suddenly a surprising scene or substance is visible or a scene or object which may appear very good to the inner self, which has not even been thought or it is very curious, then in such a state most of the human being keeps on staring. In such a state attempt is not to be made to see it constantly, but he keeps on looking inherently. Only then it is said - I kept seeing such and such thing constantly, my eyes did not even blink. When a human being keeps on looking at any object or substance without any intention of staring it for a long time, this activity is called *trāṭak*. This practise is followed to concentrate the *vrittis* emerged from the eyes in the form of energy.

The importance of *trāṭak* in the path of *yoga* is very much. In the practice of *yoga*, it is very necessary to make the mind introverted by restraining it. So long as the mind will not become introverted being stable at one place, till then the practice of *Dhāraṇa*, *dhyāna* and *samādhi* can't be practised. The mind does not stop at one place because owing to the effect of *Rajoguna* (one of the attributes of nature responsible for flickering of mind), it remains fickle and because of its fickleness the mind always keeps moving from one substance to another. If you want to bridle it at one place, it will not be stabilized. Make your mind stable at one place or stop it, then tell it to keep staying at that



place for a few moments, do not run away. You will not come to know that when it ran away. After some time, you will come to know that I asked my mind to stay at a certain place, but do not know when it ran towards the market, towards the office, to friends and to the relatives etc. To bridle this running mind at one place, the practice of *trāṭak* is to be followed.

Now know something about the mind, why does it do so. It is also necessary to know, because the mind will run here and there, then your vision will not be stable at one place, you will forget your goal. When the mind goes elsewhere, you forget yourself. You can't even remember as to what were you observing, whereas the gross object remains existing there. Similarly, when you stabilize your mind at a targeted object by closing your eyes, it will run here and there after a few moments, because it is in the habit of running away. Wherever and at which object it will run, it will make you remember about that very object, you will also forget that I am sitting in a particular posture to meditate. After some time you will remember that you are sitting to meditate. You will again concentrate your mind on the targeted object, but even then the mind will run away here and there, because it is its habit.

Why does the mind keeps wandering around, why does it not stay at one place? We understand it as such —when a person performs any kind of task, then the *saṃskāras* of those actions are formed on the *chitta*, or the *karmāśhayas* continue to accumulate on the *chitta*. There are two types of *karmāśhayas* present on the *chitta* — *Prārabdha Karmāśhaya* (actions from past births whose fruits have to be borne in this birth) and *Sanchit Karmāśhaya* (actions whose fruits are to be reaped in following births). The *karmāśhaya* which remain mainly on the upper surface of the *chitta*, they are called *Prārabdha karmāśhaya*. These *karmāśhayas* are mandatory to be borne in the present birth. The *karmāśhayas* which lie dormant on the lower surface of the *chitta*, they are called *sanchit karmāśhaya*. These *karmāśhayas* do not have to be borne in the present



birth, but they have to borne in the next births. The nature of the *chitta* is *Spandan* (pulsation) or the vibration continues in the *chitta*. Due to *spandan*, the *karmāśhayas* continue to come out i.e. the *vrittis*, being extroverted continue to get out in the form of *tejas*. The *vrittis* that come out in the form of *tejas* take the form of scenes or substances, the reflection of the form of these substances falls on our mind; it makes us know about the substances.

Since the *chitta* came into existence, there is vibrancy in the *chitta* and it will continue constantly. The reason for this is that the *chitta* is made up of the primacy of the *Vayu Tattva* (subtle air element) and the nature of *Vayu Tattva* is to vibrate or to shiver. That is why constant *spandan* continues in the *chitta*. This vibration or quivering has its impact on the *karmāśhayas* (*vrittis*) present on the *bhūmi* (lower surface) of *chitta*. For this reason, the *vrittis* begin to get out being extroverted from the land of *chitta*. The power of vibrations of *Vayu Tattva* causes the *vrittis* to become extrovert and come out. Like the energy of bow accumulated in the arrow when the arrow is left and it continues to move forward, similarly the *vrittis* get outwards. It is to be understood that the power of vibrations is still working on the *vrittis*. In these *vrittis*, *ahaṃkāra*, *buddhi* and *man* work. For example, the *vritti* that says that I will do this or I can do, is a *vritti* of the form of *ahaṃkāra*. The *vritti* that says that I should do this or not do this, i.e. performs the task of taking decision, is called *buddhi*. The *vritti* that performs the act of wishing, i.e. desires to enjoy worldly things, is called the *man*. The *vrittis* get outside in the form of *tejas* from the eyes and take the form of substances; the senses of wisdom gives the knowledge of substances, then the mind directs action senses to obtain the wanted substance, then the action senses tries to get that substance.

Now, perhaps the readers will understand a bit as to why the mind does not become stable at one place, because this action is starting from the *chitta* and will always be there. Normally it does not stop as long as the *vrittis* of *chitta* are not restricted through

*samādhi*. It is possible only by the *tattvagyānī*, on whose *chitta* the manifestation of *Ritambharā Pragyā* (true wisdom, which fills one with the eternal Truth) has been manifested. The *yogis* of such ability are nominal on this land. The mind gets power through *prāṇa*. Mind and *prāṇa* has a close nexus between each other, both complement to each other. If the motion of *prāṇa* is bridled, the mind stops at its own. Similarly, if the mind is stopped at a place, the motion of *prāṇa* begins to stop automatically. When the mind is subsided with the practice of *trāṭak*, the motion of *prāṇa* automatically begins to subside. The seeker who has one hour of practise on the dot, the motion of *prāṇa* of such seeker also begins to be affected.

The extroverted mind is very fickle, that is why it does not stay on any one substance and it always keeps on moving towards the worldly things of enjoyment. It always strives to enjoy those substances. In such a mind, *Satvaguna* (attribute of Nature which illuminates) remains negligible, the quantity of *Rajoguna* is dominant and the *Tamoguna* (attribute of Nature which obstructs) remain in high quantity. That is why the mind runs towards *Tamasik* (Tamogun-dominated) pleasure substances more and more. Such a mind does not like to stay at one place; it does not tend towards spiritual work etc. That is why it is also known as narrow mind, petty mind, short mind and extroverted mind etc. The man, being the slave of this extroverted mind, keeps himself engaged to fulfil his desires throughout the life and spend his whole life in it.

When it is tried to be concentrate the mind at one place through the practice of *trāṭak*, then slowly and gradually the mind begins to subside through rigorous practise and the quantity of *Rajoguna* and *Tamoguna* of the mind begin to decline. Due to decline in the quantity of *Rajoguna*, the fickleness of mind begins to decrease and the effect of *Satvaguna* begins to increase due to decline in the volume of *Tamoguna*. Changes in laziness and negative thoughts begin to come. The thoughts of the practitioner begin to change. Purity and comprehensiveness begins to come in the mind. It makes the mind

strong and owing to strong mind the thoughts of fearlessness or boldness begin to come in the practitioner.

So long as the human being does not practise *trāṭak*, the nature of his mind remains weak; any type of force does not remain in his power of determination. Such a person cannot perform any kind of task with his power of determination. The determination power of a person who practises *trāṭak* gets strengthened according to the practise. In such state, the seeker can perform various tasks by his *sankalpa*; he can perform various tasks subtly, physically, viz. he can perform spiritual tasks. The seeker gains such a peculiarity that the worldly people amaze to see the activities performed by him. That is why, various tasks are being performed through *trāṭak* these days. No expenses of any kinds are spent to perform such types of tasks.

Now the question arises as to how do the ability to perform such things comes with the practice of *trāṭak*. In the normal state when the *man* comes out in the form of *tejas*, the mind remains spread all around i.e. the rays remain spread on the worldly substances. Due to these scattered rays, the mind remains in a very weak state, because it remains indulged in the material substances due to ignorance; due to this attachment, the mind remains with anger, malice and attachment. This remains its weakness. When, through the practice of *trāṭak*, the *tejas* rays are tried to be focused at a single place, these scattered rays are gathered at one place. When these gathered rays begin to stable at the same place for a long time, the mind starts to become pure, comprehensive and strong. With the practice of *trāṭak*, the mind becomes so powerful that the acts begin to be accomplished only by mere resolution of the seeker. For example, the scattered rays of the sun are thrown at a place by the lens, it catches the fire, but the scattered rays could not catch fire, because the scattered rays have not so much capability that they can ignite the fire. In the same way, the mind should be considered. When the scattered mind is gathered at one place, it becomes powerful. In the same way, you can break a thin wood

easily. If these thin sticks are unified together and made a bundle, then if the wooden sticks tied in the bundle are tried to be broken, you can't break it, because the unified sticks become stronger.

When the energetic mind is concentrated or is bound on an object, you can see only for a few moments without blinking. But when the mind starts to stay at one place by gradual practise i.e. when the *vrittis* begin to be concentrated at the same place, their fickleness begins to calm down gradually. In those *vrittis*, the volume of *Rajoguna* starts to decline. Along with these, the motion of *prāṇa* also begins to decrease. With decrease in the motion of *prāṇa*, purity begins to come in *prāṇa*, i.e. the *prāṇa* also begins to become purified. Due to purity of *prāṇa*, the *Rajoguna* and *Tamoguna* of *vrittis* also start to reduce. The *vrittis* (*man*) also begin to be comprehensive owing to purity. The reason for this is the increase in the volume of *Satvaguna*. *Satvaguna* makes the *vrittis* comprehensive and illuminated in such a state, because the impact of *Satvaguna* is illumination and lightness. It also has its effect on the *chitta* of the practitioner. The impurity of the mind starts to be destroyed and due to decline in the motion of *prāṇa*, it also affects the vibration of the *chitta*. With the practice of *trāṭak*, a big change begins to come in the practitioner gradually.

The Nature is composed of five *Tattvas* (subtle elements). These effect of three *Gunas* (attributes) falls on the five *tattvas*. The Nature creates itself with these five *tattvas* and three *gunas*, and the activities are happening systematically. These five elements are: 1. *Ākāśha Tattva* (subtle sky element), 2. *Vayu Tattva* (subtle air element), 3. *Agni Tattva* (subtle fire element), 4. *Jala Tattva* (subtle water element), 5 *Prithvi Tattva* (subtle earth element). Three *gunas* are: 1. *Satvaguna*, 2. *Rajoguna* and 3. *Tamoguna*. These three qualities do not work alone, in every substance each of these three qualities remain present in more or less amount. From the subtle to subtler substance of the Nature or in

the atom, these five *tattvas* and the three *gunas* remain present in more or less quantity and due to these *gunas*, the action is taking place in the entire *Aparā-Prakriti*.

When a human being enjoys the Nature in any way, i.e. he deals with it; then the five elements as well as three qualities remain present in gross and subtle form. Now the point to notice is that when human being does activities, being indulged with a sense of doership, its *saṃskāras* are formed on his *chitta*. These *saṃskāras* exist on the *chitta*. At the appropriate time, these *saṃskāras* come on the upper surface of the *chitta* in the shape of rings, these are called the *vrittis*. In these *vrittis*, the five *tattvas* and three *gunas* remain present in subtle form in more or less amount. It is not possible that in any *vritti*, there are only one or two elements or no qualities are present there, because the structure of Nature is composed of five *tattvas* and three *gunas*. Yes, it is sure that while performing any task according to the will of human being, the volume of any *guna* may be either less or more. The *saṃskāras* are formed accordingly, in those *saṃskāras* the amount of these *gunas* may be more or less. For example, if someone has done charity, service or spiritual work, then the amount of *Satvaguna* will be more in his *karmāśhayas* and the amount of *Tamoguna* will be less. If someone has committed violence, miscreants, criminal acts, then *Tamoguna* will be in much amount in his *karmāśhayas*, and the amount of *Satvaguna* remains minimal.

*Rajoguna* remains present in all kinds of *vrittis*, because all the actions are performed only with the help of *Rajoguna*. However, by performing very *Tamoguni* (full of *Tamogun*) tasks, the amount of *Rajoguna* remains less, such as consumption of large amounts of intoxicants etc. In such a state, *Tamoguna* is overlaid on the *chitt*; consequently, the effect of laziness remains more on him. The *Satvaguna* is completely suppressed, and the *Rajoguna* also remains suppressed. Such a person's tendency is always remains towards wrongdoing. In the same way, when very *Satvik* (dominated by *Satvagun*) acts are done, the amount of *Rajoguna* decreases. For example, the effect of

*Satvaguna* remains overlaid on the *chitta* of a practitioner who does much practice of *samādhi*. As a result, the practitioner's mind always remains introverted and is oriented towards the *Chetan Tattva* (pure consciousness) or God. In such a state also, the *Rajoguna* remains suppressed. However, there is a huge difference between both types of human beings. One of them being indifferent towards the world remain introvert with his *chitta* oriented towards God, while the other person being indulged in the world having extroverted *chitta* remains oriented toward indulgence in worldly things.

Now you would have been thinking that why I started writing about *karmāśhayas* and *vrittis* here? Yes, it is true that as long as we will do not know about the *vrittis* properly, till then we can't understand about this subject minutely while practising *trāṭak*. I have just written about the Nature, that even in the smallest atom there remain five *tattvas* as well as three *gunas* present in it. In the same way, within each *vritti*, there are five *tattvas* and the three *gunas* present in them. These *vrittis* cannot be perceived in a normal state. It is possible to perceive these *vrittis* only in the very high state of *samādhi*. That is why all the practitioners of *yoga* aren't able to see the real nature of these *vrittis*.

When success begins to be attained while practising *trāṭak*, the quantity of *Satvaguna* begins to increase gradually and the *Rajoguna* and *Tamoguna* begin to weaken. The nature of *Satvaguna* is illuminating. In this state, the *vritti* begins to be clean or neat according to practise. Due to this cleanliness or limpidity, the *Prithvi Tattva* present in the *vritti* also begins to be purified, because the *Prithvi Tattva* is of the highest density. When the *Prithvi Tattva* begins to be purified, the colour of this *Tattva* begins to be perceived by the seeker during practise. At the time of practise, it is seen by the seeker that yellow rays are emerging from his eyes, all these rays are getting into the object on which he has been practising *trāṭak*, or it appears that a yellow coloured ring is being formed around that object. These yellow coloured rays or ring are showing the *Prithvi Tattva*. I have written so many times earlier that the *man* turns outwards in the form of

*tejas* through the eyes. Due to practise, the colour of the *vruttis* of *Prithvi Tattva* begins to be perceived. If we notice, the yellow rays which are visible at the time of practise were not visible earlier. It means that the vision of the practitioner has begun to be sharper i.e. the capability to perceive more subtle things than earlier began to come in the eyes, purity and comprehensiveness begin to increase in the *vruttis*, the fickleness started to decrease gradually.

These five *tattvas* have their own colours. The colour of the *Prithvi Tattva* is yellow, the *Jala Tattva* is green, the colour of the *Agni Tattva* is red, the colour of the *Vayu Tattva* is smoky (or white), and the colour of the *Ākāśha Tattva* is bright blue. The elements are known through these colours. First of all, the colour of *Prithvi Tattva* is seen at the time of practice of *trāṭak*, thereafter gradually the green colour, red colour, smoke colour, blue colour is visible with the increase in practise. The green and smoke colours do not appear to some practitioners at the time of practise. There may be a bit difference in the way of appearance of colours to the practitioner. For example, when the rays of yellow colour are seen to practitioner emerging from his eyes, then it appears that the rays emerging from the eyes are going into the dot before him. The round shaped rings appear to be emerging around the dot and a yellowish spot appears to be formed around the dot etc.

When the *Aparā-Prakriti* came into existence or it was created, firstly the *Ākāśha Tattva* originated, then *Vayu Tattva* emerged from the *Ākāśha Tattva*, *Agni Tattva* emerged from the *Vayu Tattva*, *Jala Tattva* emerged from the *Agni Tattva*, the *Prithvi Tattva* emerged from the *Jala Tattva*, no element is originated from the *Prithvi Tattva*, it is the last solid element. Here I have used the word *Praakatyā* (emergence), which means manifestation after being extroverted. The density of the manifested element is greater than the element from which it originated, and the boundaries are less due to it being manifested from that and owing to higher density and less boundaries i.e. it is of less pervasiveness.



*Vayu Tattva* is originated from *Ākāśha Tattva*, so the boundaries of sky element are more extensive than the *Vayu Tattva*, i.e. the *Ākāśha Tattva* is more widespread than the *Vayu Tattva*. Air element remains present in the sky element and the density of air element is higher than the sky element. Therefore, the air element is denser than the sky element. Similarly, the *Agni Tattva* originated from the *Vayu Tattva*; the density of *Agni Tattva* is more than the *Vayu Tattva*. Due to higher density, the *Agni Tattva* is grosser as compared to the *Vayu Tattva* and it remains vested inside the *Vayu Tattva*. So, the *Vayu Tattva* is more pervasive than the *Agni Tattva*. The *Jala Tattva* has originated from the *Agni Tattva*; *Jala Tattva* is denser than the *Agni Tattva*. Therefore, the *Jala Tattva* is grosser than the fire element; the *Agni Tattva* is more pervasive than the *Jala Tattva*, so the *Jala Tattva* remains situated within the *Agni Tattva*. *Prithvi Tattva* has originated from the *Jala Tattva*; the *Prithvi Tattva* is much more solid compared to the *Jala Tattva*, because the density of *Prithvi Tattva* is much higher than the *Jala Tattva*. The pervasiveness of *Jala Tattva* is more than the *Prithvi Tattva*. Hence, the *Prithvi Tattva* remains vested within the *Jala Tattva*.

The *Vayu Tattva* within the *Ākāśha Tattva*, the *Agni Tattva* within the *Vayu Tattva*, the *Jala Tattva* within the *Agni Tattva*, and the *Prithvi Tattva* inside the *Jala Tattva* remain present respectively. Each *Tattva* is denser compared to the one from which it manifests. Therefore, the density of the *Ākāśha Tattva* is lowest, and the density of the *Prithvi Tattva* is the highest, i.e. the inertia continues to increase at the time of manifestation of *tattvas* according to their solidity and their boundaries also keep decreasing. The *Jala Tattva* becomes more subtle and pervasive than the *Prithvi Tattva*, *Agni Tattva* is more subtle and pervasive than the *Jala Tattva*, the *Vayu Tattva* is more subtle and pervasive than the *Agni Tattva*, and the *Ākāśha Tattva* is more subtle and widespread than the *Vayu Tattva*. Due to this reason, the Nature creates itself by means of *Vayu Tattva* being established in the *Ākāśha Tattva* as the *Ākāśha Tattva* is blank.



Nature creates itself in three stages i.e. it remains present in three stages. These stages are — 1. Causal state, 2. Subtle state and 3. Gross state. The causal world is composed of the causal stage, the subtle world is composed of the subtle state and the physical world is composed of the gross state. Therefore, the subtle world pervades the gross world, this subtle world is subtler and more widespread in comparison to the gross world. The causal world pervades in the subtle world. The causal world is more subtle and broader than the subtle world. In other words, the subtle world exists within the causal world and the gross world is situated within the subtle world. The density of the subtle world is more than the causal world and its boundaries are lesser, the *Tamoguna* in the subtle world is more extrovert than the causal world or the *Tamoguna* remains present in higher volume. Similarly, the density of the gross world is more than the subtle world and its boundaries are lesser and *Tamoguna* remains present in higher volume. That is why the gross world is perceived clearly with these physical eyes, but we can't see the subtle world with the physical eyes, because its density is very low. The whole business in the gross world is of *Tamoguna*, *Satvaguna* is in nominal quantity.

Similarly, it should be understood about the human body. Inside the gross body, the subtle body is pervading and inside the subtle body the causal body prevails. The density of the subtle body is lower than the gross body and the comprehensiveness is higher. The density of the causal body is less than the subtle body and its extensiveness is more. Human being keeps considering himself only as a gross body and deals only in the physical world; in the gross world the dealing is due to the excessiveness of *Tamoguna*. I have already written that the universe is a large body in Nature and human body is a small body. That which is present in the Universe, also exists in the human body. That is why it is said that the powers which are present in the Universe, the same powers exist in the human body. There are centres of power situated in the human body at certain places, these powers remain present there. If these power centres are awakened or activated, the

contact of the practitioner is established with these powers present at those centres. These power centres remain dormant in normal human beings. So long as they are not awakened by the spiritual process, till then they always remain dormant.

The relation of the gross body of the human being remains with the gross world, the relation of the subtle body remains with the subtle world and the relation of causal body remains with the causal world. If the practitioner becomes introverted from gross body and develops the subtle body, the subtle world begins to develop for him, because the density of subtle body and the subtle world is the same and the subtle body and subtle world remain pervaded with each other. Similarly, due to development of the causal body by the practitioner, the causal world begins to develop for him. The development happens in this manner from gross level up to the subtle-most elementary Nature herself.

Just as the Nature exists in three stages from gross to the causal, in the same way every smallest atom has also three stages. That atom may even appear in the physical form but the atom of subtle and causal state remains present in it. The same is true for all things of the world. The same should be understood regarding *vrittis* too, because every substance consists of five *tattvas* and three *gunas* and has three stages. That is why it is said that the sky is also of three types — 1. *Bhutākāsha* (gross sky), 2. *Chittākāsha* (subtle sky related to *chitt*), 3. *Chidākāsha* (subtle-most sky related to Consciousness itself).

Many of the practitioners told me, “The blue colour of the sky element is visible to me at the time of practice of *trāṭak*. I have visualized the *Ākāśha Tattva*, what should I do now?” The blue colour which is seen is of *Bhutākāsha*. Right now the practise has just begun; to proceed further, practise has to be continued. There is a plenty of *saṃskāras* in the *chitta* of every human being. No effect of practise has occurred on the *chitt*; it is still completely impure. It is very important to purify *chitta*. This purity will come with the

observance of *Yama*, *Niyama*, *prāṇāyāma* and the practice of *Samādhi* also has to be followed. Only then the higher goal will be achieved with the practice of *trāṭak*.

I have written that when a practitioner practises *trāṭak* on some object, then first of all the yellow-coloured rays are visible to him. These yellow rays are visible for a few days, then as the practise progresses, sometimes the green rays will appear to him. The green rays are rarely seen by most of the seekers. The red rays begin to be seen after the yellow colour, it happens most often with practitioners. The colours of *Jala Tattva* and *Vayu Tattva* are scarcely seen by practitioners. The colour of the *Vayu Tattva* is similar to that of smoke, it may begin to appear as slight white or musty to some of the seekers. At last, the light blue colour of the *Ākāśha Tattva* begins to appear. The practitioners consider this much practise itself to be complete, while there is still much left to know further.

# Part-II

## Practice of Trāṭak

*Trāṭak* is a science. Most of the countries of the world are adopting this method. Its invention and the greater knowledge is the gift of our sages of primitive age, because *trāṭak* was used a lot in that age. It shows that there was maximum use of the practice of *trāṭak*. In the field of spirituality, it was used for guidance. In addition to spirituality, *trāṭak* was also to be used in the war zones. *Trāṭak* was used by a person skilled in *trāṭak*, to defeat his enemy in the war zone; it was possible by stupefaction. Different types of diseases were also used to be treated with the help of *trāṭak*.

The most important thing is that the practice of *trāṭak* can't be linked to any special religion. The development and profit of mankind is sure with the practice of *trāṭak*. That is why people from different religions of the world are adopting it. With the practice of *trāṭak*, development of the brain, introversion of mind leaving its fickleness and the good health of the eyes is possible. The practice of *trāṭak* brings peculiar powers in a human being. This type of peculiarity can't be attained by other types of worldly activities i.e. a human being can develop his life with the practice of *trāṭak* and also can do welfare of others. Now-a-days, many organizations are engaged in doing human welfare and when it is not possible to get some treatment by the doctor, surprising results are found to be seen with the practice of *trāṭak*.

Now-a-days, *trāṭak* is practised in various ways all over the world. I will try to explain some of these types of methods here. *Trāṭak* is to be practised in a sequential manner. I have seen that many practitioners do not follow systematic method while doing its practise. Most of them are those practitioners who do not have any guide, they keep

practising in their own manner. The person who practises *trāṭak* according to his own will, can't be successful in achieving his goals or the results of his practise are not good. Therefore, the practice of *trāṭak* should be observed under the guidance of an experienced guide, because the guide is matured knower of this path. He knows how to practise it, the disciple of such a *guru* must be successful in his practise. I have also seen so many such practitioners who are not successful even after doing a lot of practise. The truth is that this path is too difficult to proceed without the help of a *guru*.

*Trāṭak* is not to be practised only in a single way, but is followed in different ways sequentially. Only then the practitioner progresses in this way by following rigorous practise and *Yam-Niyama*, and only that seeker can succeed, otherwise many seekers go astray or leave after practising for some time. *Trāṭak* should be practised gradually as follows: 1. on dot, 2. on picture of deity, 3. on picture of 'OM', 4. on flame, 5. on mirror, 6. on tree, 7. on the moon and stars and 8. on the sun. Some practitioners follow more other ways than these. Some practitioners follow only two or three ways of practise. The most important thing is that what the aim of the practitioner is. Practise should be followed as instructed by the guide as per goal. If the practitioner has to hold the post of *Guru*, then he should certainly observe the practise by following all the ways by sparing time for it.

## 1. Trāṭak on Dot

First of all, practise should be followed on the dot by any practitioner. Many practitioners start practising *trāṭak* on the flame directly, without doing the practise on the dot. Some practitioners practise sometimes on the flame and sometimes on the dot. This type of practise should be avoided. It should be followed in a systematic way. There are some subtle reasons behind every practise. You can practise *trāṭak* in the morning, in the afternoon in the evening and at night. The practitioner must keep in mind that he should

not practise *trāṭak* immediately after having meal. *Trāṭak* should be practised only after about an hour after having meal, if the practitioner wishes he can practise it before having his meal.

Before starting practice of *trāṭak*, the practitioner should ensure that there is no disease in his eyes. If there is any type of disease in his eyes, he should not follow practise in such a state. First of all, he should get treatment from a doctor, then he should start practise only after the disease is completely cured. If the practitioner has any kind of disease in his eyes and even then he does practise, his disease can be spread further and there is also a fear of getting the eyes defective. *Trāṭak* should be practised only with healthy eyes.

An *āsana* (meditative mat) should be made before practise. The *āsana* should be an insulator of energy. It can be made up of *Kush* (a thin grass). A blanket may also be used as *āsana*. After making a thin fold of the blanket, a pure white cloth should be spread over it. The Asana can be made up with a thin sheet of sponge. A white cloth should be spread over it. It should always be kept in mind that the Asana should not be too soft nor should it be so harsh that it gets the feet pricked.

Now buy a white chart paper from the market, which is used by the children (students) to make pictures. Take a sketch pen of blue colour, transparent tape and a scissor. Any type of sound should not be heard in the room where practise has to be followed. It should be neat and clean. Dampness in walls should not be there at all. If there is natural light coming in the room, it is a quite good thing, otherwise you have make proper arrangement of lighting inside the room. A piece of white-coloured soft linen cloth, larger than the handkerchief nearby. If the cloth is of muslin, it is even better; the cloth should not be rough, it will be used to wipe the tears.

Paste the chart paper on the wall of the room, just two feet above the floor, where practise has to be done or paste the chart at such a height on the wall that the middle part of the

chart should be in the same line before your eyes while sitting on the mat. Now make a dot of diameter two millimetres in the middle part of the chart paper with the blue sketch pen. The dot should be clear and round in shape. Now place your Asana on the floor. The distance of the Asana from the chart should be one or one and a quarter meters. Now the distance between your eyes and the dot will be around one or one and a quarter meter. The dot and your eyes should be in the parallel direction so that the practitioner need not look either upward or downwards to see the dot. At the time of practising *trāṭak*, the vision should be straight. The light in the room neither should be too much nor should it be too little, and no gust of wind should be coming from outside. No gust of wind should be stuck on the outer layer of the eyes at the time of practise.

Sit in *Sahajāsana* (comfortable posture) to do practise. Keep in mind that the spinal column of the practitioner should be erect. Before practising, you should thicken that soft cloth and keep it with you, because it will be used to wipe out the tears. Now observe the blue dot on the chart paper. It is to be remembered that the eyelid should not blink, keep staring at the dot without blinking the eyelids. After watching for some time without blinking the eyes, eyes will start burning up. This burning sensation has to be endured with determination as long as possible. Now it may happen that tears begin to flow from your eyes, and it may also cause slight itching in the eyes. As long as you can keep your eyes open, keep them opened; close them only when there is an excessive irritation.

Keep the eyes closed and wipe the tears of your eyes slowly with that soft cloth which you have kept aside, do not put pressure on the eyes and do not even scrub the eyes with fingers; If you have seen the dot continuously for two minutes, then you should keep sitting for two minutes closing your eyes. The irritation of your eyes will gradually begin to cool down after a few moments. Start staring at the dot made on the chart again without blinking the eyes when the burning sensation is lessened. While practising it may happen that your eyes may flutter, even if it happens in the middle of it, practise should

be continued. When your eyes begin irritating again, then the eyes should be closed. The tears of the eyes should be wiped out with the soft cloth as earlier. Similarly, you should continue to practise slowly.

The practice of *trāṭak* should be done twice a day in the beginning. If you have time, you should do more and more practise. While doing practice of *trāṭak*, no thoughts of any kind should be brought into your mind and even no mantras should be chanted. If that is done, fickleness of mind will remain intact. When you are practising *trāṭak* on the dot, at that time your goal should only be to observe the dot made on chart and to gaze at it. Nothing else is present before you except the dot. In the beginning, you must practise for ten to fifteen minutes, then increase the time of practise a little bit gradually, it will be better.

When you will keep practising constantly for two or three times in a day, your time of *trāṭak* will also increase, then the irritation of the eyes will gradually decline. After a few days, it will appear that a yellow ring is being formed around the dot on the chart or a yellow spot is taking shape on the dot. Sometimes you will feel that the yellow rays are emerging from my eyes and are moving towards the dot or settling in the dot. Gradually, the yellow spherical spot around the point will continue to be visible to and disappear for a while or will sometimes disappear. In the beginning, a yellow spot is formed and disappears. But after practising for a few days, the yellow spot starts to become stable. The reason for its stability is that when the mind starts to become a little bit stable with practise, then the yellowish spot appears to be stable. When a little bit of fickleness comes in the mind due to instability, the yellow spot becomes invisible or appears to be moving, or sometimes appears moving at its own place. All these actions are based on the stability and resilience of the mind. That is why, sometimes the dot is visible to some practitioners like dancing at the time of practise. The truth is this that the dot is built on the chart and is stable. Due to lack of stability inside the mind, the practitioner feels so, or



sometimes the second dot is seen emerging from within the dot or two dots appear at the same time. It is due to the visual impairment of the practitioner.

Why these yellow rays, yellow coloured spot or ring are seen? I have already written that *vrittis* emerge out in the form of *tejas* from the eyes. These *vrittis* are formed from *samskāras* present on the *bhūmi* of *chitta* in annular form. Due to vibrations on the *chitta*, these circular *vrittis* begin to come out. When these *vrittis* remain present on the land of *chitta*, their form is associated with *Vayu Tattva*, but while being extroverted, *Tamoguna* increases in them and their density also increases, then these *vrittis* change to the form of *Agni Tattva (Tejas)*. Then they begin to get out through the eyes. The real nature of the *vrittis* can be seen in higher state of *samādhi*. Therefore, while practising *trāṭak*, these *vrittis* are visible in annular shapes and also appears in the form of round spot. Sometimes, these *vrittis* are seen to the practitioner emerging out from the eyes in the form of rays. But these rays are seen in circular form on the dot made on chart. Due to their formation with five elements, the five colours of these elements are visible, i.e. the *vritti* begins to be witnessed through practise.

Success and failure remain present in the *trāṭak* according to the purification of body, of *prāṇa* and of the mind of the practitioner. A practitioner of *Satvaguni* nature (predominated by *Satvagun*) achieves success in the practice of *trāṭak* quickly; the practitioner of *Tamoguni* nature (predominated by *Tamogun*) will get success late. Therefore, the practitioner should also take care of his purity. To bring purity, *satvik* food should be taken and practice of *prāṇāyāma* should be done very much. Sometimes, the surrounding noise is the reason of failure in the practice of *trāṭak*, the mind does not get concentrated due to the noise being heard by the ears. Therefore, the practice of *trāṭak* should be followed at such a place where the noise of children, vehicles, radio and other types of sound is not heard. No time is fixed for the practice of *trāṭak*. So, if you are

experiencing a noise at your place, *trāṭak* can be practised before the sunrise and after 9-10 pm, because there is no noise in the morning and there is often less noise at night.

When the practice of *trāṭak* is mastered for 15-20 minutes, i.e. when the practitioner can stare at his target without blinking constantly for 15-20 minutes, a little bit of stability begins to come in his mind. At that time, green coloured rays or spot begin to be seen to the practitioner instead of yellow rays or spot. I have observed during my spiritual period that green spots or rays are visible to very few seekers. It implies that the colour of *Jala Tattva* of the purified *vrittis* is seen due to practice of *trāṭak*. If the green coloured rays are not visible to any practitioner, it does not mean that there has been any kind of error in his practise. Therefore, the practitioner should not be worried about such state.

Let me tell you an important thing — sometimes the yellow rays are not visible to the practitioner soon. When his practice becomes stable for 15-20 minutes, he should close his eyes and sit on his mat, then try to look at the dot on which he has been practising mentally. After a few moments, the dot will start to appear in darkness. At that time, that dot point will not be stable at its place, rather it will be seen moving. This dot which is being seen in motion, it means that the mind is still not stable. When the practise will continue for few weeks or months, a blue spot will begin to appear around the dot in the chart.

On completion of practice of *trāṭak* for about half an hour, slight red coloured rays will begin to appear instead of yellow or green spots. These red rays would definitely be visible to every practitioner after a certain time. The rays of this colour mean that the colour of fire element is visible to them. These red rays and colours appear very nice to the practitioner; these colours also show the elements of our body. Sometimes, it appears to the seeker that there is a blue dot on the chart, a round yellow coloured circle is formed around this dot and a round green coloured circular is formed around this yellow ring,

then a wide ring of red colour is seen around the green ring. As the practise progresses, a musty type of ring (it appear white to some practitioners) begins to appear around the red coloured ring. There also comes a time when the rings of all these colours are seen together all around the dot. Such a scene is visible only to rare practitioners. Such practitioner definitely achieves excellence in future. He has superiority compared to ordinary seeker.

As the practise grows, introversion will begin to come in the practitioner and his way of thinking begins to change. While practising *trāṭak*, the red colour rays of fire element as well as the red spot begin to appear near the dot. The white smoky (musty) colour begins to appear in place of red colour as the practise increases, it is the colour of *Vayu Tattva*. These types of rays and spots are not visible to all the practitioners, just like the colour of the *Jala Tattva* is also not visible to all the practitioners. By the way, white (smoky) colour is visible to more practitioners compared to the green colour.

When the practice of few months is complete, blue rays begin to see him emerging from the eyes. These rays are very bright, the blue rays appear to get out of from the eyes and move towards the dot. A blue bright spot begins to form around the dot by these rays. In the beginning, blue rays are visible for a few moments and then disappear. After they are invisible, the previous colours begin to appear as earlier. But with increased practise, the rays of blue colour begin to emerge in much more quantity and the bright blue colour appears to be stable for a long time. When much practice of *trāṭak* is done and if the practitioner follows practise making a dot on the wall from a distance, even then also a blue spot will begin to appear to him as before and the blue rays will be seen to him emerging from the eyes.

Some ignorant practitioners after this much practise do the mistake of considering themselves as an adept. They think that I have practised enough of *trāṭak* and can see

blue rays emanating from my eyes. I can emit these rays anytime and can perform certain task through these rays, because I have been told that all the tasks are performed through the blue rays. But when such practitioners try do any task through *trāṭak*, then they fail in their efforts. Then they become sad and frustrated as to why such task could not be performed by them.

When the practitioners will try to perform some tasks with just that much of practise, then failure are certain. The reason for this is lack of complete knowledge about *trāṭak*. I have already told that nature exists in three states— the causal state, the subtle state and the gross state. Similarly, the human body is also of three types of states – causal body, subtle body and gross body. If the practitioner has developed his gross state a little bit, has he attained perfection? Subtle development is yet to be done through practise. Subtle development is related to the subtle body. When the subtle body will be developed, the subtle world will also be developed for him, because the subtle body belongs to the subtle world. As long as the subtle body or the subtle world is not developed, till then the subtle substance cannot be influenced.

Blue colour is the colour of the sky. In the end, bright blue rays are seen to the practitioner, when practise is continued in this state for a long time, the practitioner begins to be powerful mentally. The sky element is omnipresent and its density is lower than other elements. That is why these lustrous blue rays are more powerful and comprehensive than other types of rays. These rays have the capability to enter inside every place. That is why any kind of action performed by *trāṭak* is actually accomplished by these rays. Wait! Even though these rays are related to the sky element, but the capability to perform actions not be achieved in the seeker through these rays. There is still a need of lot of practise. Only after the development of the subtle body, the practitioner attains the ability to perform any task according to his practise.

## 2. Trāṭak on Portrait of Deity

Those practitioners who are the followers of devotional path may practise *trāṭak* on their tutelary deity, if they wish to do so. Such practitioners do not need to practise by making a dot on the chart paper. It is easy to practise by making a dot on the chart in the beginning. There is a blue dot in the middle of the white colour chart. The chart is completely clean and there are no other designs on it. There is no effect of any other type, of vision or colour, on the brain while practising *trāṭak*. When you will practise on the image of a deity, the effect of different types of colours present on that image is there. It appears a little bit strange in the beginning, then it becomes a habit. Many practitioners practise *trāṭak* on the portrait of their *Ishta*(chosen deity), they like it. But some practitioners feel uncomfortable in practising on the portrait of their *Isht*. If I talk about myself, I have practised a lot of *trāṭak* on the image of my *Isht*. I used to practise on the dot as well, it was necessary for me to practice on both. But I have noticed that some practitioners complain—“I see the complete face of the god in the image, different colours remain present on that face and some other design are also made on it; this keeps the mind unsteady making it difficult to concentrating.”

The seekers who wish to practise *trāṭak* on the portrait of god should certainly do so. Buy a portrait of your favourite god, in whichever gesture you like, from the market and paste it on the wall, where *trāṭak* has to be practised. The method of pasting should be similar to that of chart paper; you may get the photo framed if desired. Make a small dot in the middle of eyebrows of the deity on that photo and practise *trāṭak* on that dot. Practice of *trāṭak* should be followed exactly as explained in the previous section. Do not mark a dot on the photo of the *Isht*. If the practitioner wishes, he may not mark the dot on the photo of *Isht*. In such a situation, follow the practice of *trāṭak* on the *Bhrikuti* (middle of both eyebrows) only. When it is required to close the eyes due to irritation in the eyes, then

close your eyes. Keep the eyes closed for some time and do not try to open them. Then wipe the tears of the eyes slowly with soft thickened folded cloth which you have kept aside. At that time the eyes may have a burning sensation, let it happen. Do not put pressure on the eyes with fingers and even do not itch the eyes. In such a situation the seeker may definitely feel some discomfort or trouble. The seeker should tolerate this discomfort. When the practitioner is sitting with his eyes closed, he should try to mentally visualize the face of god. In the beginning, the portrait may not be seen with the closed eyes. After practising as such for a few days, the mental image of the deity will begin to be formed. After the burning sensation of the eyes has receded, the practice of *trāṭak* should be resumed.

Those seekers who are practising meditation as well, they have to form an imaginary picture of their *Ishtaon* the *Agya Chakra (Bhrikuti)* and the mind has also to be concentrated. By such practice of *trāṭak*, the mind of the practitioner gets concentrated on the *bhrikuti*. It brings success in the practice of meditation as well as that of *trāṭak*. The practice of *trāṭak* on the photo of deity should be continued as long as the blue coloured rays do not appear to be emerging from the eyes and until that part of the photo where *trāṭak* is done does not get covered by the blue light. When the practice of *trāṭak* on the photo becomes perfect for an hour, then further practise should be started by leaving that.

### 3. Trāṭak on OM

At present, many people practise *trāṭak* on the image of 'Om'. There are various types of portraits found in the market on which *Om* is written. The practitioners buy and bring portraits of *Om* of their choice and practise on it. Now-a-days, a plenty of special types of portraits of *Om* are found in the market. In the middle of the portrait, a small *Om* is written and circular lines are formed around it. These lines are formed in such a way; it seems that the *Om* is at very far away place. If you will gaze these circular lines, it will

appear that these lines are bustling. Such a scene is formed in our brain, as if there is some motion in these circular lines. The truth is that there is no movement of any kind in these lines, these movements are happening in our brain. Vibrations actually occurs in the *vrittis* in the form of *tejas* emerging from our eyes, but it appears that there is a movement in the circular lines.

Those practitioners who do not want to practise *trāṭak* at the dot or on the photo, they should practise *trāṭak* on *Om*. Many of the practitioners like to practise *trāṭak* on the portrait of *Om*, it is good for them to practise on it. The practice of *trāṭak* on *Om* should exactly be same as that of *trāṭak* on dot, the method of practice of these two is the same. But there is a different kind of feeling while doing practice of *trāṭak* on *Om* than that of dot *trāṭak*. The reason for that are the circular lines made around the *Om*. These lines have different effects on the brain while doing practise. These lines are seen spinning in a particular direction and a special kind of activity is felt in the brain. But when the restlessness of the mind will gradually subside (during the practice of *trāṭak*), then there will be no feeling of any kind of bustling on the brain and the circular lines made around *Om* will also appear to be stabilized at their place. When it happens, it should be understood that the mind of the practitioner has started to become stable. While doing practise on *Om*, the colours of those five elements will appear sequentially. It depends on the practice of the seeker that after how many days, these five elements will appear and after how much practise the elements will change colours. When the practise will be of months, the same blue rays will be visible. Continue your practise in the same state. After having much practise, the *Om* can be visible in the state of meditation or in the state of dreams.

The practitioner has to decide while starting the practice of *trāṭak* on which object should he begin practise. At the initial stage, there are three options — 1. Practice of *trāṭak* on dot 2. Practice of *trāṭak* on portrait of god, 3. Practice of *trāṭak* on the portrait of *Om* etc.

Out of these three, practice of *trāṭak* should be done on any one. It is not necessary to practise on all of these, because the results of practising *trāṭak* on all of these are the identical. Well, if I talk about myself, I have practised *trāṭak* on all these three. At the initial stage, one should practise fixing the mind on one of these three. The practitioner can also practise on the portrait of *Om* (portrait without rounded lines).

The important point is the purpose for which the practice of *trāṭak* is being done. If he is practising only to bridle the fickleness of mind, then he should continue his practise in the same manner. If the practitioner is a seeker and is also practising *yoga* or he has the objective of doing some tasks in the future by *trāṭak*, he should try to proceed further i.e. he should proceed towards the next stage of *trāṭak*. I will suggest such practitioners that even though they have visualized the colour of the *Ākāśha Tattva*, their mind has begun to be calm and introverted, but do not do the mistake to think that you have become a good practitioner. The truth is that you have just started the practice of *trāṭak*, this path goes a very long way. It is such a science that when you will enter it, you have to take it for a number of years to go deeper in it and to understand it minutely and also to become versatile in this study by rigorous practise and at last, your present age will be left short, but still practice of *trāṭak* will be left.

## 4. Trāṭak on Flame

When the practitioner has mastered the practise on dot for an hour, and he does not have any hindrance (burning-tearing etc.) in the practise for an hour, he should start practising *trāṭak* on the lamp's flame. I want to tell the practitioners an important point that many seekers start practising *trāṭak* on the flame at the initial stage, they should not do so. First of all follow the practise on the dot and when the practise on the dot begins to happen without any obstruction for an hour, then they should think about *trāṭak* on flame. If the practitioner does not have sufficient time, even then the practice of dot *trāṭak* must be of



at least 30-40 minutes. The reason for this is that the outer layer of the eyes of the practitioner, who has become matured in the practice of dot *trāṭak*, becomes habitual to bear the effect of air. While practising the *trāṭak* on the flame, the eyes of the practitioner may be at a distance of one or one and a quarter meter, even then the heat of flame will certainly have its impact on the eyes of the practitioner.

When the seeker has to practise *trāṭak* on the flame, first of all he should make sure that as to whether he has to practise on the candle or on the lamp of *ghee*. While practising on the flame, keep it in mind that practise should be followed on such type of flame that it is not emitting smoke, because carbon will reach the lungs of the practitioner through breathing and the outer layer of the eyes will also be affected. Therefore, if possible, you should practise *trāṭak* on lamp of *ghee*; it does not emit carbon monoxide gas.

Practice of *trāṭak* on the flame should always be done in a closed room, so that there is no effect of gust of wind at the time of practise. If even a slight puff of wind falls on the flame, then the flame would shake due to its effect and then practise could not be done. Before practise, ensure that all windows etc. of the room are closed. It should also be kept in mind that at the time of practise, the practitioner should get plenty of pure oxygen. The height of the lamp's flame should be parallel to the eyes, just same as was at the time of practising on the dot. Keep the lamp at a height equal to that of eyes. The distance between the practitioner and the lamp should be of one metre. The room should have a slight light. Keep a folded soft white cloth, like folding the handkerchief, keep this cloth beside you. No noise should enter the room.

Now the seeker should start practising on the flame. While doing practise on the flame, the important thing is that the seeker should stare at the tip of the flame or the upper end of the flame. He has not to see the entire form of the flame. Many guides ask to see the entire form of the flame, but I do not do so. You should try to fix the vision on the tip of

the flame. After a while, the seeker will begin to feel slight heat in his eyes. At the time of practising on the dot, he had been habitual of keeping his eyes open for an hour. But only after ten minutes of practise on the flame, a burning sensation will begin to be felt in the eyes. Most probably, it will be required to close the eyes after practise for 10-15 minutes due to burning sensation. Now he should close his eyes and sit quietly, do not try to open eyes immediately. If tears are shedding from the eyes, then wipe them out with that folded soft cloth gently. Do not put any pressure on the eyes. As long as there is burning sensation, the eyes should be kept closed. When the burning sensation calms down, open the eyes and resume the practice of *trāṭak*. In this manner, it is enough to practise *trāṭak* on the flame for 20-25 minutes in the beginning, because the practise on dot has already been done earlier. So, the practice of the flame will soon begin for a long time.

When the practice of *trāṭak* on flame is stabilized for 20-25 minutes, then smoke-like colour will appear to the practitioner inside the flame. This smoky colour is similar to that of the colour of the flame. It is the colour of the *Vayu Tattva*. I have written earlier that the colour of the air element is white; actually due to being it musty colour, the seekers say it just as white like colour, while the colour of the air element is stated as to be smoky. If at the time of practise, the lamp's flame is not observed carefully, this smoke colour will not be visible and after practising for a while, a spherical ring of light blue colour will begin to appear on the upper part of the flame according to practise. In the practice of *trāṭak* on flame, the spot of bright blue colour is not seen like the practice of *trāṭak* on the dot, rather a slightly small ring is seen.

In the practice of *trāṭak* on flame, the eyes of the seeker appear to be glorious. If a lot of practise is done, then others also begin to recognize that the eyes of the seeker have become more lustrous compared to earlier. It is very important for the eyes to be lustrous. Now the seeker has to decide how much practice of *trāṭak* on flame he should do. In

general, 30-40 minutes of practise is enough generally. Some practitioners follow a lot of practice of flame *trāṭak*. Their goal is to perform some special types of tasks in the future.

There should be a slight light in the room to practise *trāṭak* on the flame, as written earlier. While doing practise, there should not be too much light in the room. When the practice of a seeker is completed for 30 to 40 minutes, he should practise it in a dark room. For this, switch off the light of the room, and then you should try to practise *trāṭak* on the flame only after having complete darkness in the room. With such practise, the impact of the light of flame is higher than earlier. The light of flame may prick to the eyes during practise. If the practice of *trāṭak* on flame in medium light is of 40 minutes, then in current practise in dark room, the light of the flame will begin to prick only after 20 minutes. By this practice, the eyes start becoming more lustrous than before.

Many guides advise practitioners that if the eyes begin to irrigate during practice of *trāṭak*, then they should sprinkle cold water on their eyes after practise, and keep their mouth filled with cold water for some time and then take it out of the mouth and close the mouth after filling up cold water again. Keep doing so for a few moments, then the irritation of the eyes will cool down. If the irritation of the eyes is getting high, then the practitioner should lie down and put a cold strip on the eyes, do it so long as the irritation of the eyes does not calm down. On this subject, I would like to say that these methods to calm down burning sensation of the eyes are correct, they should be followed. This method is only for ordinary seekers. But those seekers who wish to guide through *trāṭak* by following rigorous practise and are also practising *yoga*, the practice of *trāṭak* has to be done for hypnotism or other types of activities, then you have to make a habit to bear this burning sensation to make the eyes lustrous. Unless you will not make a habit of tolerating this burning sensation, you will not become great i.e. could not be come versatile in the *trāṭak* and can't perform complex and big tasks with *trāṭak*.

## 5. Trāṭak on mirror

The practice of *trāṭak* on the mirror is very necessary for the seeker; its practise has a special effect on his mind, because it is practised on the face of our own self. Practise on the mirror is followed in a closed room. Take a big mirror, hang it on the wall; Hang it so high on the wall that when you sit on the asana, his face should be seen in the centre of the mirror. First of all, hang such a mirror on the wall that its frame should not be such that its design and colour may have a wrong effect on the eyes. If the design of the frame is more carved and colourful, it will have an impact on the brain while practising *trāṭak* i.e. the mirror should be of simple frame. Now you have to pay attention to the light of the room, i.e. the light inside the room should be such that it should not be thrown directly on the mirror. The light should not be too bright; it should be in the right quantity so that the face of the seeker is clearly visible on the mirror. While doing *trāṭak* on the mirror, the seeker can sit on the chair and practise, but the spine must be straight. The seeker should never practise *trāṭak* on the mirror in a standing position, because there is fear of falling down at the time of practise, when his mind becomes concentrated. It is best to practise *trāṭak* while sitting on the āsana (mat).

The seeker should sit on his asana to practise by keeping his spine erect and then see his face in the mirror. Make a small circular mark on your forehead with a sketch pen, slightly above the middle of the brow. The shape of this mark should be like the dot that was made on the chart while practising *trāṭak*. The seeker should make a blue dot on his forehead. If the complexion of the seeker is very dark, then make the white colour dot instead of the blue; it will be easy to practise. Now let the seeker focus his vision on the dot made on his *bhrikuti* at the image of his face. Stare at the dot by gazing it akin to the dot *trāṭak*. Do not bring any idea in mind. After some time, it will appear that there is some tickling inside the area around the brow (*bhrikuti*). This tickling will also increase

or can subside according to practise. In its practise, there is no burning sensation in the eyes like the flame *trāṭak*; after some time the eyes can be cumbersome or heavier due to keeping the eyes being opened. Then the seeker should sit quiet and close his eyes. If the tears have come, it should be wiped out with soft cloth as earlier. Do not open the eyes instantly. After a while, when the heaviness of the eyes becomes calm, then practise should started again by opening the eyes.

When few days will be passed while practising, the seeker will feel that there is some activity in the *Nadis* (subtle nerves) inside the *bhrikuti*. As the practise progresses, your face will begin to appear ugly in the mirror. It would appear that the face of the practitioner has started to turn black and eyes have gone into the eyeball or eyes have not remained at their place. The face begins to appear like ghosts (similar to ghosts). In such a situation, the practitioner should not be scared. Whose heart is weak, they start feeling scary. Practitioners! The face visible in the mirror is the reflection of your own face. According to practise, the outer skin of the face will begin to disappear. Then it will appear that there are only bones in the structure of the face and nothing else. Practitioners! The truth is that the reality of you face is being perceived by you. Then some horror figures are seen in that face. Some faces that you have never seen may also come before you. The seeker should work patiently, look at his reality and keep looking at it neutral. The practise should be done daily in this manner.

Seekers! Notice it that as to how was his face appearing during the practice of *trāṭak*, i.e. ugly, scary, ghostly etc. I am trying to explain why the face was seen as such. When you began to practise on your own face, then the vision also sharpens with stability of mind. The subtle objects are not seen in normal state, because only the gross things are visible to the physical eyes, i.e. these eyes can't perceive subtle substances. With the practice of *trāṭak*, the mind starts to become introverted, and at that time the external senses also begin to become introverted. In fact, just now these scenes can't be said to be completely

of the subtle world, rather it is a stage between the subtle and the gross. As the practise progresses, the ability to see the subtle matter starts to come in him.

Practitioners of mirror *trāṭak*! All of you might have understood that the face which looks beautiful in the normal state, how ugly this face used to appear at the time of *trāṭak*! Think, beauty outside and ugliness inside, i.e. I am just talking about the face. There is ugliness filled in the outer appearance of beauty. The same should also be considered regarding all the physical substances. I would like to say to those young people who always keep thinking about beauty or keep bringing bad ideas in their mind to get it that such youngsters should definitely practise *trāṭak*. First of all, observe your own beauty in the mirror as to how much beautiful he appears, the reality will come out. Similarly, it should be understood about that beauty which is often contemplated. The truth is that this body appearing to be pretty is a mixture of excessiveness of *Prithvi Tattva*, *Jala Tattva* and *Tamoguna*. This isn't being understood by the mind and physical eyes. Develop yourself internally, all will be understood. Whose thoughts are beautiful and the deeds are good, they should be called beautiful, not the skeleton of bones and flesh. I just mean to say – give up bad thoughts and bring good ideas in your mind.

When the practice of *trāṭak* on mirror progresses a bit gradually, this ghostly face sometimes becomes like invisible for a few moments. Only darkness appears in place of the face (blackness) appears. A few days later, this darkness also disappears gradually. Now, it may happen that something else can be visible to the practitioner, that are *saṃskāras* present in the *Antahkarana* (inner medium consisting of mind, intellect, ego and *chitta* for thinking and making decisions) of the practitioner himself. The *saṃskāras* existing in the *antahkarana* of the practitioner himself begin to appear before him after his body, *prāṇa* and mind have become purified due to progression of practise. In such a state, the *saṃskāras* of his previous birth can also be visible to him according to ability.

The colours of the five elements are not visible in the mirror *trāṭak* as compared to *trāṭak* on the dot, rather their reality itself begin to appear.

The practice of mirror *trāṭak* has a huge effect on the brain; the process of developing starts very soon with it. The memory also starts to become sharp. If such a practitioner is practising *yoga*, it helps in opening the *Agya Chakra*. The practitioners whose *Kantha Chakra* is opened, *trāṭak* on mirror is very beneficial for them. With its practise, the efficacy of *divya drishti* starts increasing. The physical body appears a bit lighter. The mind starts to become relaxed than earlier and the fickleness of the mind begins to decline.

## 6. Trāṭak on Tree

After practising *trāṭak* on the mirror, the seeker should practise it on the tree. All the methods adopted till now involved practice of *trāṭak* on the nearby objects. It is necessary for the seeker to practise *trāṭak* even on distant objects. Such type of practise enables the seeker to cast effect on the far away living being. To practise *trāṭak* on the tree, he will have to go out of the village or of the city, only then practise can be done. It is difficult to practise *trāṭak* on the tree due to the existence of high buildings of the city, but if there is a proper place in the city to practise *trāṭak* on the tree, he can practise.

The practitioner should go out of the village in solitary place where there is no crowd or noise etc. The seeker should choose such a tree to practise, which is approximately at a distance of one kilometre from him and upper edge of the tree should be pointed, because *trāṭak* has to be practised on that pointed (tip) part of the tree. He also has to see that when he is practising *trāṭak*, direct sunlight should not fall on his eyes, otherwise he will not be able to practise.

The seeker should spread his *āsana* and sit on it, thereafter focus his vision on the upper part of the tree at which (at the tip) he has to practise. While doing practise, he does not have to run his vision on any other part of the tree, i.e. he has not to look at the other branches excepting the tree, only the upper part of the tree has to be observed. After few days of practise, it will appear strange in concentrating the vision on the tree, but then it will become a habit. After practising for a few days, a yellowish colour will begin to see him in the sky behind the upper part of the tree, at the place where the he is practising *trāṭak*. During the practise, the sky is visible behind the upper part of the tree. I am talking about the same place in the sky. In the beginning, the slight yellow colour spot will appear bigger, it will appear only for a few seconds and then it will disappear. This activity will continue for a few days. Then this yellow spot will be seen to the practitioner continuously. According to practise, its colour will be change to bright light blue in future, then instead of yellow spot, the blue spherical blur will begin to appear. The seeker should continue practising *trāṭak* on tree for a long time like this.

*Trāṭak* on the tree should be practised in the morning and evening, because the light of the sun gets brighter in the sky after morning and there is a trouble while practising in the bright light. When a spherical blue spot begins to be formed after practising for several days, that spot is constantly visible. At that time a virtue comes in the practitioner. If the seeker tries to gaze at the sky for a few moments without practising *trāṭak* on the tree, then the blue coloured spot will surely be visible to him for a few moments and then it will disappear. Similarly, wherever he will see in the sky, the blue spherical spot will appear for a few moments.

The *man* appears to the practitioner in the form of *tejas* as blue coloured rays through the eyes. If we notice, his mind was not seen to him in this form earlier, but now with practise it is itself visible to him. The mind which was very weak earlier, but it appears to be very strong in the form of these blue rays. All this has been possible due to discipline



and practise. A large blue spot will be visible to the seeker not only in the sky, but everywhere i.e. on the walls or on different substances. It will happen only when your mind will be focused on any substance or place for some time.

## 7. Trāṭak on the Moon and Stars

Firstly, the practice of *trāṭak* is told to be done in a close room, then asked to practise on the tree outside the village or the city. But now, the practice of *trāṭak* can be done at night, either by sitting or lying on the roof of the house under the open sky, because the stars will be seen at night only, when there will be no moon and it is necessary to have dark nights. First of all, the seeker should select such a place from where the open sky will be clearly visible. Such a place can be the roof of the house, outside the courtyard or the house where there is an open place. There may be some difficulty in choosing such a place in the city. There is no problem to find such a place in the village, such opened place will be found.

Late night is a good time for practising, at that time most people fall asleep and silence also remains spread. The seeker should lie down comfortably by laying a mat or carpet over the roof of the house, then gaze towards the sky, at that time a number of eternal bright stars are visible in the sky i.e. some stars look less bright and some look brighter. The seeker should see upwards by lying itself and practise by concentrating on the star that looks brighter. He should observe only that brighter star on which practise is being followed. There may be several stars of lower light shimmering around that particular star but do not pay attention on these. While practising on the stars, there are no tears or burning sensation in the eyes, because the atmosphere is cold and calm. There is no need to practise *trāṭak* on the star for a long time. Practice of 20-30 minutes is enough, because he has already completed many types of practises.

After few days, the seeker will see that as soon as he concentrates on the stars, its light has diminished, it begins to appear, and the star begins to look like dull. The reason for this is that the light of the star becomes fragile before the bright rays emitted from the eyes of the seeker. In such a situation, if the seeker will look at the low-lighted star at the same time, it will look like disappeared, i.e. it will not be visible. A bright spherical blue spot of small size will begin appear on that spot. The star is not visible due to this blue spherical bright spot. The light of the star becomes fragile before the stunning rays emanated from the eyes. The light rays of the star can't pierce the light rays emanated from the eyes of the practitioner. Now the practitioner should focus on any other star, if the light of the star will be less, then it will not appear, rather a bright blue spherical spot will appear on that spot. Similarly, when the practise increases gradually, a blue spot will appear at the place where he will have his vision or will make his vision stable as earlier. Even if he will stabilize his vision on the fastest star, it will disappear and a blue spherical light will appear on that place.

If the seeker wishes, he can even practise at night while sitting on a chair in an open place. Just as the practise is done by lying down, similar practise can be done by sitting on the chair. At the time of doing such practise, the only difference will be that the stars in the sky above his head will not be easily visible. To see the upwards stars, he will have to lift his face upwards. In such a situation, he will not be able to practise properly. Good practise can only be done by lying down.

The seekers should also practise on the moon. It is necessary to have dark night to practise *trāṭak* on the stars. Practise on the moon can only be followed when more than half of the Moon is visible in the sky. By the way, good practise can be done only when its full form is visible. Therefore, the seeker gets rare occasions to practise on the moon. When it is not the opportune time to practise on the moon, he should practise on the stars.

The seeker can practise *trāṭak* on the moon according to his will either by sitting on the chair or by lying down. The rays of the Moon are soft, so the eyes do not get burnt. At the time of practise, a light-coloured spot formed in the moon will be seen as shaking or shivering, then on progression of practise, the vibration stops. The vibration which seems to appear is actually seen due to vibration in our brain. When the mind becomes concentrated by practise, the vibration of the mind also becomes subsided. After some time, a blue colour spot begins to appear on the surface of the moon's circular shape. It seems, as if the moon has become free from light, it begins to appear like slight misty. When the practise increases, the appearance of the moon is covered with blue spot. The seeker should practise in this manner; such practise would be useful in future for doing *shaktipāta*.

I am remembering an incident between the years of 1978-1980. I had watched a program on Delhi Doordarshan (government television channel in India). In those days, a sage (*Swami Ji*) used to answer the questions of the audience every evening. Some viewer called *Swami Ji* (in *Doordarshan Studios*) and asked— “*Swami Ji*, why do you blink the eyelids when you speak?” *Swami Ji* replied, “From where I am speaking, there are so many lights installed upwards affront in the studio and the camera is also fixed, the light from these lightings is falling on my eyes. Due to sharp lights, I have to blink my eyes constantly. By the way, if I want I can see without blinking my eyes for at least 6 hours continuously, because I have practised it.” Someone spectator asked by caller, “What is the benefit of this kind of practice?” *Swami Ji* replied, “There are many types of spiritual benefits of it. I can see the stars even in the daylight with open eyes, when the sun is glowing.” I still remember that *Swami Ji* had said this, “I can see the stars even in the day light by open eyes.” At that time, I began to think if it really happens. At that time, I did not have knowledge about this subject. But when I started practising *trāṭak* myself in the year 1991, I still remembered that thing. After this, when I too got perfection in this

practice a few years later, I began to think that whatever *Swami Ji* told at Doordarshan, how can the stars be seen in the day light, because when higher success is achieved with the practice of *trāṭak*, at that time the bright blue rays are emanated from his eyes. These rays cover up the form of physical substances itself and a bright blue coloured spot appears on that place. I have practised *trāṭak* too. I had the practice to do *trāṭak* on the sun for few hours in the year 1997. In the months of January and February, there was no effect of sun during the practice of *trāṭak*. The nature of the sun was seen akin to that of the moon, and in the morning of June I used to practise for some hours in the morning and for half an hour's in the evening. Even then I could not see the stars in the day. Rather, the stunning blue spot was visible in place of that object. Now that *Swami Ji* is no more, he has passed away. I would have definitely asked *Swami Ji* how is it possible as told by him.

Readers! At some time, I also used to practise a lot of *trāṭak*; I have followed *trāṭak* on the sun for several years. By that practice, I know that we can't see the stars in the day light through the practice of *trāṭak*, because on practising much, the physical objects can't be seen, then how can the stars be visible in the bright light of the sun!

## 8. Trāṭak on the Sun

*Trāṭak* on the sun is practised in the end. First of all, *trāṭak* should be followed respectively on the objects which I have mentioned. Due to the much practice of *trāṭak* on different objects, eyes become habitual of remaining open for a long time constantly and bearing brighter light. Due to this, the habit of bearing the brighter sunlight begins to form in the eyes and there is no harm to the eyes of any kind while staring at the sun. The seeker should not practise *trāṭak* on the sun in the beginning, because the light of the sun can't be tolerated with open eyes. If there is slight carelessness, the light of the sun may be harmful to the eyes. I will suggest you that follow the practice of *trāṭak* under the

guidance of an experienced guide so that the seeker does not have to face any difficulties while practising.

In the beginning, the sunrise time is appropriate for the practice of *trāṭak* on the rising sun. Even the evening time (slight before the sun sets) is also appropriate for the practice of *trāṭak* on the sun, because the brighter light is not emanated at the time of rising of the sun in the morning. It makes it easier to practise. Similarly, before sunset, the light of the sun gets slightly diminished before sunset. Practise should be followed only in a lower light. Always remember – practise should never be followed in the brighter light of the sun in the beginning, otherwise there is a fear of defect in the eyes. The practitioners who wish to do benevolence to others should always follow the practice of *trāṭak* on the sun. The practitioner of *trāṭak* on the sun becomes more powerful in casting *shaktipāta* through eyes.

The practitioner, whose practise on the dot, the flame, the mirror and the tree has been completed for an hour, such seeker becomes master of the sun *trāṭak*. Before starting practise on the sun, the seeker should choose such a place for practise, where the sunlight does not fall on his whole body, because the gross body can suffer problem by practising *trāṭak* sitting in the sunlight constantly. When the sun is rising above up and its light gets brighter, it is good to practise *trāṭak* through the light coming from the window of the room of the seeker. At the time of practise, sit on such a place that his body remains in shadow, but the sun is visible clearly. In such a situation, the seeker can practise either by lying down or by sitting.

As the sun begins to rise, the seeker should concentrate his vision on the sun at that very time and should start his practise. The rising sun looks very good. Its appearance is also bigger; its complete form has to be seen. If possible, you should do the practice of Sun *trāṭak* on the place, from where large tree are not obstructing the vision of sun i.e. there is

no hurdle between the practitioner and the sun. When the sun is rising, it may appear as if the sun is emerging from within the earth and is rising towards the sky. If such a place can't be found, you can practise *trāṭak* on the sun from any place from where the rising sun can be seen.

You should definitely keep a soft folded cloth beside you, as earlier, at the time of practising *trāṭak* on the sun. When the seeker will practise *trāṭak* on the rising sun, he will not face any problem while doing practise as he has already done practice of *trāṭak*. When you start to practise *trāṭak* on the sun, practise it only for about 15-20 minutes. Follow practise ten minutes before the sunset. With it, the light of the sun will have no bad effect on the eyes of the practitioner. Thereafter, continue to increase the practise gradually. Well, take care of one thing — when there is discomfort in eyes due to sunlight or it becomes intolerable, then stop practising and do not do it forcefully. Practice of *trāṭak* on the sun should be observed carefully and it should be increased gradually.

When *trāṭak* is practised on the sun in the beginning, after a little practice, it appears as if something is shaking inside the sun or there is some vibration. As the sun rises upward slightly in the sky, then its red colour changes gradually. At that time it seems as if there is some flame of fire inside the spherical form and a special type of view is seen on the outer circular periphery. When the sun rises a little bit more, its shape gets smaller and the red colour is no longer seen. At that time, the sun begins to shine much brighter. Then the light of the inside the sun begins to appear like wavering. The vibration which appears inside and on the outer edges of the sun is actually the vacillation inside our mind. This activity was not visible to the Seeker at the time of practising *trāṭak* on the dot etc., because it is being happened in a very subtle form. Yes, let me make it clearer that at the time of practising *trāṭak* on the dot, it appears like wavering to some seekers or the coloured spot around the dot appears to be moving to some seekers.

The seeker should increase his practice of *trāṭak* on the sun gradually with discipline. As much is the utility of *trāṭak* on the sun for the seeker, its practice can be equally dangerous if the practitioner does not always practise carefully. It should also be remembered that in the morning, the light of the sun keeps moving forward gradually. The practitioner's eyes can bear the sunlight of the sun in a certain amount. If he persistently keeps watching the brighter light of the violent sun, then there may be trouble in his eyes, it can have an impact on the eyes. The *sādhaka* will have to more careful so that his eyes may not be affected. I have also seen some practitioners who use to keep practising persistently forcefully. *Trāṭak* is a major part of *Hath Yoga*, but do not be so adamant that the eyes get spoiled. Therefore, it is said that the practice of *trāṭak* should always be followed under the guidance of a *guru*. He will explain the intricacies during practise.

After a few months of practice of *trāṭak* on the sun, the practise keeps on increasing. When the practice of the seeker becomes one hour of morning and half an hour in the evening, then the eyes of the seeker begin to become very lustrous. Now very bright rays of blue colour emerge from his eyes. Prior to this, the blue rays were visible to the seeker as he started practise, but now due to practice of *trāṭak* on the sun, the blue rays are visible even in a normal state frequently (not only during practise). Wherever he moves his vision, the brighter rays of blue colour appear emerging from the eyes. If the seeker will look at the wall, the blue spot will appear on the wall itself. If the seeker will read a book or newspaper, there will also be a small blue or yellow spot seen on the page. If he has still a very few practice of *trāṭak* on the sun, the blue coloured spot will not be visible to him very close (while reading the book).

After some years of practice of *trāṭak* on the sun, he can easily watch the sun during winters in the afternoon. At that time it will appear to him as if it is not sun, rather it is like the moon. His eyes will bear the sunlight with a great ease. But from April onwards,

the sun begins to shine more brightly and at that time the practitioner should not watch the sun in the afternoon. The seeker can practise in the summer from sunrise till 09:00 to 09:30 a.m. It is enough to practise this much *trāṭak* on the sun. It takes a long time to achieve this stage.

When the seeker takes a lot of practise on the sun, he begins to face some hindrance while dealing with the world. At that time, wherever he sees or on which place or substance his vision falls, there begins to appear a very bright blue spherical spot on that place. The truth is that the gross material which is in place of the spot is not visible to him, because the same blue rays and the bright blue spot are visible. He begins to face problem in reading the book because whichever word he sees, the same blue spot appears, but the word are not visible to him. In this way, he has to face problem in reading. It is my own experience; I started having big problem in reading newspapers and books.

Now, let me know you my problems on the basis of my practice, which I faced when I did a lot of practice of *trāṭak* on the sun. When the seeker sees any person from a distance, he will look at his face, because any person is identified only by the face. Then the face of that person can't be seen, because a very bright blue spherical light is seen in place of the face of that person. It is difficult to identify that person at that time. When the seeker will take away his vision from that face and will turn it aside, then his face will identified that he is a certain person. The behaviour of such a seeker becomes like this in the world. If the sight of the seeker falls on the sky, on a tree and on a tall building, this spherical bright blue light appears. Now it can be said as to what is the benefit of this kind of practice that he has to experience difficulties while dealing in the world. At the time of practice, such type of problems have to be borne by a *sādhaka* physically. But this state is very good for him spiritually. In such a state, the *sādhaka* becomes very powerful. These very bright blue rays emerging from the eyes have the capability to



perform all the spiritual tasks. These rays are so powerful that if they are entered inside the brain of another person, that person will act according to the message sent by the practitioner. These bright rays are very suitable to bestow *shaktipāta*. Several types of treatments of others can also be done with these rays.

After many years of practice, my position in *trāṭak* became very good. Only then I have been able to write such a treatise on the basis of my experiences. Whatever I have written about *trāṭak*, it has been attained by practise and I also casted *shaktipāta* on the seekers through *trāṭak*. Due to this practice, I had to face a lot of trouble while dealing in the society. The very bright blue rays emerged from the eyes were always seen. Once I was doing *trāṭak* on the sun from the window of the room, after some time the sun stopped appearing from the window, because it had moved upwards in the sky. When I stopped practicing, I turned my face from the window to the other side, at that time I saw a bright blue light outspread everywhere in the room. Small particles of blue light were moving around here and there in that blue light. As turned my face upwards, I was surprised, because the ceiling of the room was not visible upside, the same light of blue colour was present upside. For few moments, I became perplexed, at that very time a voice emerged from my mouth, “Where has the roof of the room gone, why is it not visible to me?” I kept sitting quiet for a while. After some time, the blue light present in the room disappeared gradually. The ceiling of the room began to be seen. Now I began to think about this state why did I see so after doing practice of *trāṭak*, but I immediately understood it. Now I began to think that whether I should continue such type of practice or not. But my practice continued as before. Then I thought that I am a *yogi*, I should practise *samādhi* as much as possible. I reduced time of my practice of *trāṭak*, but continued a little bit of its practice. Even after reducing the practice, the blue rays emerging from the eyes continued to appear constantly.

While practising, I used to have another experience frequently. When the practice of *trāṭak* was at its peak, at that time when I used to look upwards the sky during the day time, the bright light used to appear in the sky as blue colour. In the middle of this circular light, a very tiny spot of light of the size of needle tip was visible for a moment, then it disappeared. This light was visible only when I looked towards the sky. But this light was not visible at the time of looking at other things, only the spherical sharp blue light was visible then. This light of the size of tip of the needle was visible in the middle of the spherical spots of blue colour, and then it used to be disappeared. The colour of this light equal to the tip of a needle was very slightly white or it was colourless. That very small point used to be very bright and attractive.

I have written earlier – The yellow, green, red, smoky and blue colours are seen respectively while doing practise on the dot respectively. These colours are of five elements. Blue colour is the colour of *Ākāśha Tattva* and also of the causal body as well as causal world. These colours are related to the *vrittis* and body of the practitioners themselves. Whatever of such type is seen, it is concerned to ourselves. Seekers! It took me a number of years to attain this state. Now I am capable in casting *shaktipāta* through *trāṭak*. The practitioner who has attained such capability, he should use the power of *trāṭak*. Those seekers who try to use the power of *trāṭak* by practicing a little bit of it, they are generally unsuccessful. The reason for this failure is lack of proficiency in the practice of *trāṭak*. A seeker who has attained maturity should use *shaktipāta*.

I am a seeker of *Sahaj Dhyāna Yoga*. I had to explore something through *yoga*, that is why I did so much practice of *trāṭak*. The *sādhaka* can know about others on attaining such a stage in *trāṭak*. For this, purity of *prāṇa* is also necessary. Many *sādhakas* follow only practice of *trāṭak* and by doing such type of practise, they want to attain higher state. The practitioner of *trāṭak* should also practice *Ashtaang Yoga* (the eight limbs of *yoga* described in *Patanjali Yoga Sūtras*) in order to become adept in it.

# *Part-III*

## How to Become a Good Practitioner of Trāṭak

In present times, many people are practising *trāṭak*. Many of them also contacted me through different mediums. They told me about themselves – “I have been practising *trāṭak* in such and such way, it has been a long time but success has not been achieved.” Many of the practitioners were engaged in practising incorrectly. Some of the practitioners also met whose thinking was very wrong. They wanted to get an unfair advantage through the practice of *trāṭak*. I have met with practitioners of different thoughts in my life. First of all, I would like to say to the practitioners of *trāṭak* that it is such a science, through the practice of which the human life elevates towards development and also evolves internally. Its practise has an impact on both the physical and spiritual development. Through its practise, peculiar capability comes in the practitioner which should always be used for human welfare.

I have seen so many practitioners who practise *trāṭak* incorrectly. I would like to say to such practitioners that it is better for them to follow their practise under the guidance of an experienced *guru*. Most of the practitioners think of themselves as experts even while doing practice of *trāṭak* on the dot, because after some time the colours of five elements are visible to them. It would be their thinking that – “Now all the colours of five elements are visible to me, I can see blue coloured rays emerging from my eyes; now my practise is complete. But when they use *trāṭak* to cure disease of any patient, it doesn't not have any impact on that patient. Some practitioners begin to think as to why they have not achieved mystic powers yet etc.? Then the practitioner itself begins to be sad as to why I

have been failed. I have met a lot of such dismal practitioners whom I explained about *trāṭak*.

Practitioners! Just a little practise on the dot and the mirror is not enough, even though you have disciplined the mind a little bit by practise. First of all understand about your body as to how the composition of your body is. So long as your practise does not have an impact from the gross body till the *chitta*, how can you be said to be experienced in the practice of *trāṭak*? The *karmāśhayas* of infinite births exist on the *chitta* of the practitioner. Due to these *karmāśhayas* only, impurity remains on the *chitta* and the effect of *Tamoguna* is more on the mind. Due to ignorance, presence of attachment-malice and selfishness causes greed-infatuation etc. to remain in the *chitta*. These vices keep the practitioner weak. It is very necessary for the mind to be clean and pure. The purity of the *chitta* makes it comprehensive. Therefore, the effect of *Tamoguna* vested in the *chitta* should be less and impact of the *Satvaguna* should be higher. Purity can't be brought in the *chitta* only by the practice of *trāṭak*, rather practice of *yoga* is very necessary for its purity.

With the practice of *yoga*, purity goes on increasing from gross level to the *chitta* in accordance of practise and the impurity decreases gradually. I have already written that the subtle body remains pervaded within the gross body and the causal body within the subtle body. Due to very high density of the gross body, it is solid because it is composed of *Sthool Panchbhoot* (five elements in gross form). Therefore, it is confined and its connection remains with the gross world only. The density of the subtle body pervading it is much lower than the gross body. It is composed of the *Sūkshma Panchbhoot* (five elements in subtle form), so its comprehensiveness is very high. This subtle body can't be seen with these physical eyes, because the physical eyes can perceive only the gross world. To see subtle world, it is necessary that *divya drishti* be opened; subtle world and subtle objects can be seen by *divya drishti*. The relation of subtle body remains with the

subtle world. Many living beings dwell in the subtle world. The causal body pervades the subtle body. The density of the causal body is very much lesser compared to subtle body. That is why the causal body is extremely subtle and comprehensive. It remains pervaded in the entire *Aparā-Prakriti*. The connection of causal body remains with the causal world. The formation of *chitta* is also related to the causal world; that is why the *chitta* pervades everywhere. All the *saṃskāras* remains present on the *bhūmi* of *chitta*.

Nature always exists in three stages – firstly in the causal state, secondly subtle state and thirdly the gross state. The human body is also composed of the same elements of which the Nature is composed. Therefore, there is no difference between the Cosmic Nature and the human body. The activities of the human body have their impact on the macrocosm. Similarly, the bustling that happens in the Cosmos has also its impact the human body. Similarly, the happenings in the universe also have their effect on the human body. Both are pervading each other.

The practitioners of *trāṭak* should understand the line written above well, only then they can be able to understand the depth of *trāṭak* minutely. The practitioners whose practise is confined only to the gross state and hence to the gross world, how can they influence others, because they have developed themselves till the gross state only. Due to ignorance, they consider themselves to have become very skilled practitioners. Such a practitioner can't influence others; even if he is able to affect others a bit, he should not consider himself an adept even by mistake. It is necessary for the seeker to actualize his subtle development, only then he will be capable in doing something.

Internal development implies development from gross level till the level of *chitta*, i.e. the seeker has to develop his gross state, the subtle state and the causal state. The impurity vested in the *chitta* itself is a barrier in his internal development. Now the question arises, where does this impurity comes from, where does it go and what is it! The answer is —

as the *chitta* becomes extroverted, the volume of *Tamoguna* increases as well. As the amount of *Tamoguna* increases, the amount of *Satvaguna* goes on decreasing gradually. Ultimately, all the dealings in the gross world are happening with the primacy of *Tamoguna*. This *Tamoguna* itself is impurity. The *Satvaguna* is a symbol of purity, because it is light and illuminating. The volume of *Satvaguna* is higher in the object which is illuminating. The object which obstructs the light is called impurity. *Tamoguna* is the inhibitor of light. That is why *Tamoguna* is considered to be a symbol of heaviness, laziness and darkness.

The practitioner has to reduce the volume of *Tamoguna* within himself, by which the amount of *Tamoguna* present in the *chitta* will start to decrease. The simple way to reduce the quantity of *Tamoguna* is that the order in which the *chitta* has become extroverted sequentially, finally getting manifested in the gross body composed of five gross elements. All the activities of physical senses carried out by extroversion in the gross world are being done by the *chitta* which being totally extroverted has started to deal through senses. If the extroverted *chitta* is made introverted by practise sequentially, then the impurity present on the *chitta* will decrease gradually. In the order in which *chitta* has manifested itself being extroverted sequentially, it can be made introverted sequentially in the reverse order.

Now I am telling about ascending order of manifestation of *Chitta* – it is composed of three *gunas* and five *tattvas*. We may also call *Chitta* as an area, it exists within the *Aparā-Prakriti*, and its boundaries remain spread in the *Aparā-Prakriti*. The only difference is that the Nature is subject to enjoyment of all *jivas* (living beings) and therefore the relation of all living beings remains with the Nature. But the *chitta* has its relation to only one *jīvā*. The *jīvā* feels happiness or grief according to the activities on the *chitta*. The *chitts* of all *jīvās* are different. Due to different types of *karmāśhayas* of all *jīvās*, each *chitta* maintains its separate identity despite infinite number of them being

simultaneously present in the Nature. The basic composition of all *chitts* is the same, because the *chitts* are composed of the *Aparā-Prakriti*. The three *gunas* that exist in the *chitta* remain in uneven state, so they always lead to consequential results. When the *chitta* is composed, it contains primarily *Satvagun*; *Rajoguna* and *Tamoguna* are negligible. A constant activity ensues in the *gunas* due to presence of *Rajoguna*. As soon as *Tamoguna* becomes extroverted as a result of this action, *Ahaṁkāra* is manifested on the *chitta*. Owing to uneven *gunas* in *Ahaṁkāra*, it gets divided in two forms: 1. *Grāhya Roop* (acceptable form), 2. *Grahaṇa Roop* (acceptor form). In *grāhya roop*, five *tanmātras* are originated: *Shabda* (sound), *Sparsha* (touch), *Rūpa* (form), *Rasa* (fluid) and *Gandha* (smell). From these *tanmātras*, five subtle elements viz. *Ākāśha*, *Vayu*, *Agni*, *Jala* and *Prithvi* have manifested sequentially. These five are said to be the *panchbhoot*; the subtle world is composed of these five *tattvas*. From the five subtle elements, the five gross elements are manifested on extroversion of *Tamoguna* respectively. The gross body and the gross world are composed of these five gross elements. On extroversion of *Ahaṁkāra* in *grahaṇa roop*, *Man* has emerged. The *Sūkshma Indriyas* (subtle sense organs) are manifested by the action of *gunas* on *Man*; the subtle senses remain present in the subtle body. From *Sūkshma indriyas*, *sthoor indriyas* (gross sense organs) emerge. The gross senses exist in the gross body. The gross world is enjoyed by these gross senses and the activities of these gross senses is going on in the entire universe. The human being, being slave of these senses remains engaged in fulfilling their desires throughout his life; but the desires never get fulfilled, rather the human life ends.

Now pay attention to my words – as a result of various deformations due to extroversion of *Chitt*, it has finally led to the gross body as well as in the gross world. The *Ahaṁkāra* got divided into two different parts, in *grāhya roop* on one hand and in *grahaṇa roop* on the other hand. The *Sūkshma panchbhoot* and *sthoor panchbhoot* in *grāhya roop*, i.e. gross objects and gross world are nothing but *Ahaṁkāra* in *grāhya roop*. Similarly, the



gross senses are also manifestation of *Ahaṁkāra* in *grahaṇa roop*. The gross senses are enjoying the gross substances. In other words, *Ahaṁkāra* is eating itself or behaving with itself. In *Shrimad Bhagwat Geeta*, Lord *Krishna* says to *Arjun*, “The *gunas* are dealing with themselves, *Chetan Tattva* (pure consciousness) is just the witness.” Here I would like to say that all activities in the world are between the *gunas* themselves or of *Ahaṁkāra*, because all the activities in the world are going on due to *gunas*. Now it should have been understood that the Nature itself is dealing in itself. The *jīvā* being seated away is feeling pleasure and pain due to attachment. The *Chetan Tattva Aatmaa* (Self) is just the witness. The *jīvā* being attached to bustling of the *chitta*, is considering *chitta* (the substances of the world) as his own.

I have already told that all the activities in this gross world are going on due to the primacy of *Tamoguna*. The practitioner has to reduce the amount of this *Tamoguna* gradually. If the quantity of *Tamoguna* is reduced, the practitioner will begin to get success, because *Tamoguna* itself is obstructive. So long as the senses will remain extrovert and indulged in enjoyment, till then the practitioner will not get success. Therefore, it is essential to make the senses introverted, only then the attachment and indulgence in worldly pleasures will be reduced. Man is leading life in the world in ascending sequence of *Chitt*, i.e. in a realm where the *Chitta* has become sequentially extrovert. By constant practise, the senses are supposed to be made introvert sequentially, i.e. they are to be merged in their original source, it is called descending sequence. The gross senses into the subtle senses, the subtle senses into the mind, the mind into *Ahaṁkāra* and the *Ahaṁkāra* into the *Chitta* has to be merged respectively. When the practitioner will merge them in the *Chitta* in this sequence, then the primacy of the *Satvaguna* will come in him and the *chitta* will become pure and clean, the volume of *Tamoguna* will be left just nominal. Now the *chitta* will be illuminated due to the primacy of *Satvaguna*, by which the practitioner will begin to get success.



The seeker with the *chitta* of primacy of *Satvaguna* has the capability to perform the worldly activities through the practice of *trāṭak*. According to the *sankalpa* of seeker having pre-dominance of *Satvaguna*, the Nature aids in fulfilment of the desired task or the desired tasks begin to be accomplished according to his *sankalpa*, because the obstructive *Tamoguna* is left merely nominal in his *chitta*. The seekers who have a lot of *Tamoguna* in their *chitta*, their *sankalpa* is not being fulfilled or their *sankalpa* is obstructed. Now-a-days, few practitioners after practising a little bit begin to think that they have to perform certain tasks with the help of *trāṭak* or try to perform it, but when such task is not gets accomplished according to their *sankalpa*, they become sad and begin to think as to why did such task does not get accomplished by us, why are we failing etc.

When a practitioner of *trāṭak* fails in his work, he himself is responsible for his failure. The reason for this is – lack of maturity in practise. He does not have knowledge about the *Chitt*. He thinks that I have observed so much of practise that such task should be accomplished. *Karmāśhayas* present on the *chitta* are very important. The practitioner should understand about the *chitta* very well, he should understand about his practise minutely and continue practising according to the instructions given by the *Guru*. No seeker can become proficient in the practice of *trāṭak* immediately. When it is tried to use the technique for any task, it is not sure that success will be attained instantaneously. In the beginning, mostly there are failures, but when the practitioner continues it patiently i.e. attempts to perform the same task, then success begins to be attained gradually. *Sankalpa-shakti* is very important in such tasks. How much powerful his *sankalpa* will be, it depends on the purity and practice of the practitioner.

When the practitioner develops his inner self being introverted, it effects his *Sūkshma sharīra*. The subtle cells present in the subtle body, which are lying dormant, they begin to be active being awakened. The *Tamoguna* crammed in the subtle cells begins to be

reduced and slowly destroyed. With this, the subtle body begins to become pure gradually. The comprehensiveness increases in accordance with this purity and the subtle world develops, because the subtle body has its nexus with the subtle world. It also affects the brain of the practitioner and the brain begins to develop. The amount of development of the brain which can happen by this kind of practise cannot be done by any other way. For this type of development, the practitioner should not rely solely on the practice of *trāṭak*, but he should also practise *prāṇāyāma* and meditation gradually. The practice of *yoga* will develop the *sādhaka* internally, the *prāṇa* and the mind will be purified through *prāṇāyāma*, it will make the subtle body pure and the fickleness of the mind will also decrease. When the practitioner of *trāṭak* will do such type of practise, he will surely become powerful through the practise. To become successful in any task, it is necessary to be powerful subtly. It will be possible only when he keeps practising rigorously with full determination, being restrained and by following the rules of *yoga*. The seeker is required to observe *brahmacharya* (celibacy), because the determination of the celibate is very powerful.

When the seeker will make his gross senses introverted through the practice of *yoga*, by diverting them from the gross substances, then the fickleness of mind will decrease and concentration will begin to come. To practise *yoga*, it is very necessary to have an experienced *guru* of this path. *Yoga* can't be practised without any *guru*. It is necessary to be follow *yama* and *niyama* to practise *yoga*. It is very difficult to reach the state of *samādhi* without observing *yama* and *niyama*. To explain the *yoga* in a simple manner, it is divided into eight parts or there are said to be eight organs of *yoga*. These limbs are: 1. *Yama*, 2. *Niyama*, 3. *Āsana*, 4. *Prāṇāyāma*, 5. *Pratyāhāra*, 6. *Dhāraṇa*, 7. *Dhyāna* and 8. *Samādhi*. Observation of *yama* and *niyama* purifies the *chitta*.

1. **Yam:** Discipline of body, speech and mind is called *yama*. It is of five types or it has five parts: 1. *Satya* (Truth), 2. *Ahimsa* (Non-violence), 3. *Asteya* (no theft or robbery),

4. *Brahmacharya* (celibacy), 5. *Aparigrah* (non-accumulation). Keeping one's resolution pure in mind, intellect and heart without any deceitfulness is called *satya*. Not to hurt anyone by body, mind and words is known as *ahimsa*. Not to grab the things belonging to others forcefully is termed *asteya*. Brahmacharya implies being free of lust at the level of body, mind and senses. Not to accumulate anything beyond necessity is called *aparigrah*.

2. **Niyam:** These are of five types of *Niyam*: 1. *Shauch* (purity), 2. *Santosh* (contentment), 3. *Tapas* (austerity), 4. *Swadhyay* (self-study of spiritual literature), 5. *Ishwar-Prāṇaidhaan* (constant remembrance of God). Under *shauch*, the body and mind have to be kept pure. Being always contented in pleasure and pain, profit and loss, favourability and adversity is called *santosh*. Restraining the senses and the mind by observing *Vrat* (observing regulations, fasting) etc. is called *tapas*. Reading spiritual books is called *swadhyay*. To become oriented towards God by body, mind and speech is called *Ishwar-prāṇaidhaan*.

3. **Āsana:** It is important have control over body to make keep it healthy and strong. The body is controlled by performing *āsanas*. There are many types of *āsana*. They should be practised according to one's convenience.

4. **Prāṇāyāma:** Controlling the movement of breath is called *prāṇāyāma*. *Prāṇāyāma* is practised in several ways. It has mainly three parts — 1. *Poorak* (inhalation), 2. *Kumbhaka* (holding breath), 3. *Rechak* (exhalation). The *prāṇa* of the practitioner becomes pure by practice of *prāṇāyāma*, it also has an impact on the subtle body.

5. **Pratyāhāra:** Detaching the senses from external pleasures and focussing them within, such that there is no effect of presence of enjoyable objects on senses is called *pratyāhāra*. To achieve this ability, control of will power and the senses is necessary.

6. **Dhāraṇa:** Concentrating the mind on something or to hold it by *vritti* is called *Dhāraṇa*.

7. **Dhyāna**: When the mind becomes stable at a targeted object in the form of a continuous flow, it is termed as *dhyāna*. In this, the targeted object is constantly contemplated.

8. **Samādhi**: With constant meditation of targeted object, there is a clear understanding of that object, then it is said to be *Samādhi*. It is of two types. 1. *Sabīja Samādhi*, 2. *Nirbīja Samādhi*.

**Sabīja Samādhi** – In this, the seed of the world remains present. It is again of two types, *Savikalpa Samādhi* and *Nirikalpa Samādhi*. In *savikalpa samādhi*, the triangle of visionary, vision and visualization is formed. When the word (name) and the flow of wisdom is merged in the meaning (form), it is said to be *nirikalpa samādhi*.

**Nirbīja Samādhi** – In this, there is no seed of the world; it is also known as *Niruddhavastha* (restrained state). This stage is attained by the seeker in the last birth, such practitioners are having the state of *jīvanmukta* (free while alive).

The practitioners of *trāṭak* may say— “I have to practise *trāṭak*, what concern *trāṭak* has with the practice of *yoga*”. I am giving answer of this question clearly because I am a *yogi*, my life is spent practising *yoga*. Internal development takes place through the practice of *yoga* and purity is achieved from gross to *chitta*. The purity from gross to *chitta* can't be achieved only through the practice of *trāṭak*, rather practice of *yoga* is essential for this. The state of purity up to *chitta* can't be achieved in a single lifetime, rather rigorous practise has to be followed for various births. Similarly, the practitioner should understand that the ability in *trāṭak* is achieved in accordance with the state of his mind. When the worldly man, who has not practised *yoga*, practises *trāṭak*, it can't be said how much ability he will attain. When a *sādhaka* will practise *trāṭak*, he will gain ability in *trāṭak* according to his ability in *yoga*. Or it may be said that *trāṭak* is a part of *yoga* which helps in achieving higher stage.

The seekers whose mind has begun to be concentrated with meditation, *Prāṇavayu* (subtle life current) has begun to rise upwards and the *kundalini* has also awakened and started rising upwards, such practitioners will certainly become powerful in the area of *trāṭak* upon practice. Now-a-days, many practitioners continue to practise *trāṭak*, but they have a constant complain — “I have been practising for a prolonged period, but no task is accomplished by *trāṭak*”. This is told to me by many practitioners. I would like to say to such practitioners – “By practising a little bit, you are thinking that you will be able to earn name and fame using it. Practitioners! First of all, look at the conduct of your present life as to how are you living your life. If you are spending your whole life in getting material things, then your *trāṭak* will not be influential. When you are spending your life only in dealing with the gross world and think that you should influence the subtle substances and the subtle world, it will not happen. To influence the subtle objects, it is necessary to resort to spirituality. The seekers who spend their life in doing spiritual development and their dealing in the gross world is just for life, such practitioners are powerful.”

The *sādhakas* whose *Kantha Chakra* is open and the *kundalini* also rises upwards above the *Kantha Chakra*, if such a seeker practises *trāṭak*, then in future he can help people subtly to some extent. In such a state, the *divya drishti* also begins to help in doing works in a fair amount. When the *Brahmarandhra* of a *sādhaka* gets opened, thereafter the power to perform various tasks and to know begins to come in him. The *sādhaka* of high stage whose *kundalini* has become stable after completing its entire journey can do spiritual guidance through *trāṭak* i.e. he need not to touch the seekers to apply *shaktipāta* while holding the post of *guru*, he can apply *shaktipāta* through his eyes from far a distance. Similarly, according to the states of *yogis*, the state is achieved in *trāṭak* by practising it. All the spiritual and physical activities are got performed inherently through eyes by a *jīvanmukta yogi*. The worldly people won't be able to understand it, nor can

anyone compete the power of *trāṭak* of such a *yogi*. Oh Practitioners of *trāṭak*! If you want to be successful in *trāṭak*, follow the practise *yoga* along with the practice of *trāṭak*. You will get a state in the practice of *trāṭak* according to the state of *yoga*.

At present, many practitioners of *trāṭak* are doing welfare of the society, like treating disease of others etc. Many practitioners use *trāṭak* for hypnotism. On seeing such actions, it should not be understood that these people are *sādhakas* or *yogis*. Those practitioners who do not have anything to do with spirituality and practise *trāṭak* rigorously, so many abilities begin to come in them after practicing for a long time. That is why they are able to perform such tasks. But the task a *sādhaka* or a *yogi* can perform, it can't be done by such type of practitioners. Many practitioners of *trāṭak* have the desire that my *chakras* too get opened and I can also open the *chakras* of others, why am I not getting *siddhis* or when will I get it etc. These types of abilities are not achieved only through the practice of *trāṭak*, because these things are achievable only after subtle development. The practitioner should also practise *yoga* for subtle development.

In order to become a good practitioner of *trāṭak*, the *sādhaka* should always have a sense of philanthropy. He should stay always from anger, hatred and attachment etc. These demerits always weaken the practitioner. His behaviour should be straightforward devoid of the feeling of self and stranger. *Trāṭak* should always be used for philanthropy. The power of *trāṭak* should never be used to hurt others or to cheat them. The person who does so has to suffer the consequences of such wickedness surely. At some time, I have also been cheated by a person of such vicious nature. At that time, I was totally unaware in this regard.

I suffered from an incident. It was the matter of the year 1985, at that time I used to do job in Delhi. A hypnotist had cheated me a few bucks. One day I and my friend were walking while talking. After walking a while, a man stood at a deserted place hiring

rickshaw. When I passed by him, that person spoke to me, “Have you change of ten rupees, I have to pay it to the rickshaw-puller?” I said to that person, “I don’t have change of ten rupees.” That person said, “Hey, look in your pocket.” My friend also asked me, “Hey, have a look in your pocket, there may be some change of rupees.” I put my hand in the pocket and took out all the rupees and showed it to him and then I said, “It is a 50 rupee note, it is a 20 rupee note and it is a note of 2 rupees.” I have seventy-two rupees only. “I just moved forward a bit, suddenly that person said, “Hey brother, keep the money safe, your 50 rupees note is lying down”. I was surprised to hear his words because I was holding my money in my hand. I became surprised to see that a 50 rupees note was lying on land, because all the rupees were still in my hand. Then the person lifted 50 rupees note and gave it to me, I took it in my own hands. I had just taken the 50 rupees note in my hand, at that very moment that person said, “Hey brother, keep rupees properly, the note of 20 rupees has fallen down”. Now I became perplexed on hearing him. My friend asked me, “How do you keep the money, you have dropped it down”. By that time, the person picked up the 20 rupees note lying on the ground and gave it to me again, I took that 20 rupees from that person and put it in my pocket and proceeded further with my friend.

I had just even proceeded ahead; at that very moment I began to feel some dizziness in my head, I jerked my head and dizziness stopped immediately. I was moving forward talking with my friend, after about 5 minutes I needed money and I put my hand in my pocket to take it out, but there was no money in my pocket. Now I became startled, where rupees have gone! There was only 2 rupees note left in my pocket. The fifty and twenty rupees notes were missing. I remembered that person, because I was holding the rupee strongly, yet how did 50 and 20 rupees notes fell down and why my head was startled at the same time. I said to my friend, “My 70 rupees are burgled by the same person fraudulently.” I came back to my room. Then I wrote a letter to my *Gurumātā*.



I narrated whole incident in detail to my *Gurumātā* through a letter, “*Mataji*, I have never cheated anybody in my life like this, yet why such an incident has happened with me?” After a period of 20-25 days, I received a letter sent by *Shri Mataji*. It was written in that letter, “The person who cheated a seeker like you has to bear its consequence, but be alert for the future”.

Readers! This incident which happened with me is absolutely true. That person robbed 70 rupees from me using hypnotism. The hypnotism develops only through the practice of *trāṭak*. I have followed a lot of practice of *trāṭak* in my life. I always use it for philanthropy to others in spirituality. I never paid much time to hypnotism, rather I have used it to know about hypnosis. People also do business by learning *trāṭak* and fulfil their selfishness with it. When a person misuses any knowledge (study), it should be understood that his downfall is certain.

While practising *trāṭak*, the seekers should pay special attention to food and *prāṇāyāma*. The seekers should always use *satvik* food. They should not use red chillies, fried foods and spices etc. The effect of impure food falls on the practitioner and the *saṃskāras* of the person who has prepared the food has its effect on the food itself. The *saṃskāras* of the person who prepared food enter into the person who eats it. If the food is purified, the *prāṇa* will also be purified and the mind will also be purified with the purity of *prāṇa*, because the mind gets strength only by *prāṇa*. By controlling the *prāṇa* according to our own self, the mind begins to be controlled and the *chitta* is also affected. The task of blinking the eyelid is also performed by the *prāṇa*. It becomes the tendency of the eyelids to remain opened for a long time, by purifying the *prāṇa* with the *prāṇāyāma* and by following the practice of *trāṭak*. The name of *prāṇa* which performs the task of blinking the eyelids is *Koorm prāṇa*. All *prāṇas* have their different functions.



# Spiritual Guide is a Must

In the past, students used to go to *gurukul*, there both *Shiksha* (information) and *Deeksha* (spiritual initiation) was given to students. *Shiksha* means bookish knowledge i.e. the study of scriptures was taught and then *dīkshā* was provided. Practice of *yoga* comes under the *deeksha*, the students of *gurukula* were made to practise *yoga* at the same place. By the way, the meaning of *dīkshā* is ‘to initiate’ i.e. transmitting the *yogabala* (yogic power) into the subtle body of disciple by guru by means of *shaktipāta*. In all types of *yoga*, one has to follow the directions of *Guru* and practise accordingly. This is not the case these days, because now-a-days, ineligible people are also holding the post of *Guru*, who do not have capability, yet make numerous disciples. It is quite difficult to find a qualified *guru* in the present time. I know some *gurus* personally, who speak a lot on the subjects which they have not practised at all, sometimes they tell untruth about that subject.

Seekers! Before practising *trāṭak*, find a good *guru* and then start practising under his guidance. Do not think so — “What is the need of a *guru* to practise *trāṭak*, I have just to practise on the dot or on the flame, I will certainly do it without a *guru*.” You may definitely practise without a *guru*, many practitioners are practising *trāṭak* without having a *guru*, but we all know how many such practitioners become successful. Many such seekers have approached me. An experienced *guru* will explain about *trāṭak* to the seeker minutely. The practitioner may do a little practice of *trāṭak*, but an experienced person will tell methods of using it. The *sādhaka* won’t be able to do experiments using *trāṭak* by his own intellect and the presence of a *guru* is necessary while using it on anybody. At the time of using *trāṭak*, the *guru* understands errors and obstructions minutely and when needed, the *guru* also removes these errors. For example, when the seeker is redressing someone's disease, the presence of *guru* is necessary when such types of tasks are learnt

in the beginning, because the experimenter has to prepare a *kavach* (shield) on himself at the time of removing the disease of any diseased person. If it is not done, then some part of the patient's disease may come to the experimenter on slight carelessness. The experimenter can be affected by that disease. Similarly, in various types of works, one has to be vigilant.

If the *sādhaka* practises *yoga* and his practise is good i.e. the *sādhaka* has attained a higher state and wants to hold the post of *guru* or is eligible to be a *guru*, he should practise guiding through *trāṭak*. A lot of practice of *trāṭak* has to be done to become a successful spiritual guide. More the practise, more will be the success achieved. *Śhaktipāta* is done in three ways— by touch, by eyes (through *trāṭak*) and by *sankalpa*. Most of the gurus cast *shaktipāta* by touch, because by doing so the entire *yogabala* emitted by the *guru* is completely transmitted to the disciple. By doing *shaktipāta* through the eyes, the *yogic* power spreads here and there in the sky to some extent. The method to cast *shaktipāta* by *sankalpa* is of different types. *Śhaktipāta* by *sankalpa* affects only when the mind of the person who is casting *shaktipāta* is having very strong will-power and the *sādhaka* has also necessarily to observe rigorous restraint. The person who casts *shaktipāta* must adhere to celibacy. One who does not observe celibacy, won't be able to release much *yogabala* during *shaktipāta*, due to which there is fear of failure.

Dear seekers! Let me give one some more information. At present, some people met me who told that all of their seven *chakras* are open, or they have attained *siddhi* from a certain deity etc. They were telling so much of their abilities, but still wanted to take guidance from me. I explained them calmly, “None of your *chakras* is unfolded, you are utterly confused, practise under the guidance of a good *guru*”. They were very sad to hear me, their faces were looked as if I have used abusive language with them. I have no idea as to how much they were affected by my words, but some people snipped their contact with me. Some of the people I am talking about are holding the posts of gurus, they are

guiding others. In a state where the guru himself is confused in spiritual life, how will they guide others!

Some practitioners start to practise meditation without having a *guru*. Such practitioners begin to start their practise just by watching television, watching videos from YouTube, reading books from the market and listening from elsewhere and begin to think of themselves as a high ranked *yogi*. After few days of meditation, some activity begins to happen in the subtle nerves, they consider it as unfolding of *chakras*. E.g. on meditating at *bhrikuti* for a few months, a sensation begins to happen at and around the brow, it is because of the *prāṇa*. The practitioner thinks as if his *Agya Chakra* has unfolded. Similarly, a tickling begins to happen on the top of the head, they consider that their *Sahasrāra Chakra* has opened. When people of such ability will guide others, what will happen to seekers! Had the practise been carried out under the guidance of an experienced guru, such a state of confusion would not had been there.

Always remember that the *Sahasrāra Chakra* is developed and unfolds in the last birth, and on its unfoldment, *jīvanmukta* state is attained to practitioner and he becomes a *tattvagyanī*. Many *gurus* say that their *kundalini* is moving upwards till *Brahmarandhra*, while their own *kundalini* is not even awakened. Some *gurus* also charge money for awakening of *kundalini*. Let me explain it briefly that the opportunity of *kundalini* awakening comes only after the subtle body is developed till a proper state. For this, the seekers have to perform rigorous *sadhana* for many years. Internal development happens by own practise and not by the grace of anyone. Sometimes it is seen that some people also claim that I am the incarnation of such and such god, I have attained *siddhi* from such deity etc. What do I write about such confused persons who are in deception and are nothing close to what they are imagining! The reason for all this confusion is that they have not practised under the guidance of an able *guru*.

Practitioners of *trāṭak*! To avoid being confused like this, it is necessary to search for an experienced guru. By the way, experienced *gurus* are very rare these days. Those who are good *gurus*, they do not often show of their name and fame, rather live in simple ways, so that the society gets confused. Good *gurus* keep themselves concealed, they do not appear openly in the society. They keep performing divine works when required, then begin to live their life secretly. Practitioners! If you find an able guru, he will carve you like a diamond; otherwise you will remain like pieces of glass. The secret methods are taught to the disciples by the grace of *guru*. Much information proceeds further by the tradition of guru and disciple. The truth is that there is shortage of not only eligible *gurus*, but also of deserving disciples. This is a reality.

## How to Use Power of Trāṭak

There are some secret matters which the guru discloses to his own disciples secretly i.e. the guru discloses the secrets of *yoga* only to his dear and suitable disciple, under the tradition of guru and disciple. These are not disclosed publicly so that these secrets should not be known to the person of cunning nature. Such people can use it for wrong actions, which will be harmful for the society. Now-a-days, all types of people are present in the society. Some people of cunning nature keep lurking to earn profits by knowing such secrets. At present, a lot of people will be found who are sitting by setting up their shops. The woeful and innocent people are caught in their trap and are cheated.

Here, I will explain about some simple experiments. The seeker can practise by reading them; it can be used after having its practice. Let me tell you again — learn about the experiments with *trāṭak* directly from your guru. When a lot of time is spent while doing practise by the seeker and he begins to be felt that now he can use *trāṭak*, this thought or feeling begins to come in him, only then the seeker should think about using the power of *trāṭak*. If there is a haste or excitement in the mind of the seeker to use *trāṭak*, then do not

do so. The power of *trāṭak* is used in a subtle form, so the will-power of the seeker must definitely be strong. The experiment of the seeker of weak will-power is not successful. The determination of those seekers will be strong who also practise *yoga* while practising *trāṭak* and also practise *prāṇāyāma* rigorously. Such seekers should use *satvik* food, they should also chant the *mantras* taught by their *guru*, and should observe celibacy rigidly. The *chitta* becomes purified by all these types of practices, more the purity of *chitta* of the seeker, more will his will-power be stronger.

The experimenter of *trāṭak* should have at least one hour of practise on each type of *trāṭak* i.e. from *trāṭak* on dot to the sun, he should have at least one hour of practise. The practice of lesser time than this may lead to failure. In all these types of practices, practice of *trāṭak* on the sun is very important, so more and more the practice of *trāṭak* should be followed on the sun.

Here, I am stating a minor experiment – if someone is suffering from fever and it is desired to reduce it or to treat his fever completely, then follow this procedure. Make the patient lie down on the land or on the cot or on a blanket or carpet. The patient should be lying down in *Shavāsana* (corpse posture) on the mat and his eyes should be closed. The experimenter should first observe the patient carefully, prepare a *kavach* on himself by the *mantra* taught by *guru*, so that the disease of the patient can't enter the experimenter. Then chant a long *Om* mantra by focusing again on the face of the patient. After this, focus on the head of the patient and enter the bright blue rays emerging from your eyes into the brain of the patient and send a message — “Your fever is declining gradually” or speak to the patient, “Your fever is decreasing gradually, it will be normal in a few moments.” Then take your sight from head towards his feet while performing *trāṭak* and on reaching the feet of the patient, jerk your head by taking your vision about two to three feet away from his foot. The meaning of this jerking of head is that some quantity of fever, expelled out through *trāṭak*, has been thrown away. The fever will not be reduced

in only one such activity, the experimenter has to repeat this action for several times. In the beginning, even if the fever does get treated through this action, then do not think otherwise. Initially, when the user tries to expel fever, he may fail, the success is achieved gradually. It is good if the experimenter does *prāṇāyāma* before treating the fever. Internal *kumbhaka* is very important in such type of *prāṇāyāma*. If the fever does not get treated even after repeated efforts, there is still some deficiency in the practice of the experimenter.

I have already written that the *sādhaka* of *trāṭak* should also practise *yoga*, only then perfection will be attained in *trāṭak*, because by practice of *yoga*, the *vrittis* of *chitta* can be destroyed quickly through *samādhi* and cleanliness in the *chitta* also comes swiftly. The practitioner who wishes to attain mastery only by following the practice of *trāṭak*, such practitioner is deluded. He has to practise *yoga*, because *trāṭak* is an important organ of *yoga*, by which the mind is concentrated by controlling its flickering tendency. There is a tremendous power in its concentration. Therefore, the practitioner should also observe silence.

The practitioners who have opened their *Kantha Chakra* by practising *yoga*, their will-power becomes very potent. When such a practitioner uses power of *trāṭak*, he does not fail. The seekers whose state of sadhana is above *Kantha Chakra* and before opening of *Brahmarandhra* begins to be successful in his experiments. The acts performed by him appear to be surprising, because such a seeker begins to become the master of subtle powers through the practice of *samādhi* and the subtle powers of the subtle world which are called *siddhis* appear before him to tempt him in various ways. If a practitioner of such a state wishes, he can open lower *chakras* of a new seeker. It will be possible only when the seeker whose *chakras* are to be opened is of *satvik* nature and should be a practitioner of *trāṭak* and *prāṇāyāma* i.e. he should be a deserving seeker. If the experimenter will use *trāṭak* on a person, who consumes liquor, is of wicked nature and is

impious, he will fail because the body of such a person is very impure. *Śhaktipāta* done by *trāṭak* does not have any impact on him.

The seekers whose *Brahmarandhra* is opened or the *Kundalini* has become stable after completing its full journey, the experiment of *trāṭak* by such a seeker is fully successful and he begins to be counted amongst higher class guides. The practitioner who has achieved such a stage can unfold the *Mūlādhāra Chakra*, *Svādhiṣṭhāna Chakra*, *Manipura Chakra* and *Hridaya Chakra* of any seeker easily. But he can't open *Kantha Chakra* because the structure of this *chakra* is very complex. He has the ability to do a lot of work through hypnosis, but a practitioner of such high level does not usually get involved in hypnotism, he uses the power of *trāṭak* for spiritual activities.

Now-a-days, many new seekers, only after following a little bit of practise, do the mistake of considering themselves as perfect. Many practitioners ask me, “When will I become master in *trāṭak*, when will I get the *siddhis*?” Let me explain briefly— *Trāṭak* is such a science which is infinite. As long as the *vrittis* will remain in the *chitta*, the practice of *trāṭak* has to be done. Practitioners get *siddhis* when their subtle development is going on, yet the *siddhis* are not to be attainable to all according to the actions of previous births. No matter how expert a practitioner of *trāṭak* is, he can't bestow *siddhis* to any seeker by using *trāṭak*. The practitioner will have to practise *trāṭak* doing rigorous *sadhana*, even after that his *karmas* will decide whether he will achieve *siddhis* or not. I am a *yogi* of path of *Sahaj Dhyāna Yoga*. Therefore, I know only about *satvik sadhana*, I do not know about the *Tantrik* path (non-Vedic method of *sadhana* to attain powers).

The practitioners who have not practised *satvik* meditation i.e. whose path is not *satvik*, I do not have the knowledge about *kundalini* awakening of such practitioners. I surely know that in order to awaken the *kundalini*, there should be purity in the *chitta*. Many practitioners of *trāṭak* who have nothing to do with spirituality, even they can also



surprise people by using *trāṭak*. They perform special type of practise for a long time, only then it is possible to perform such tasks. Magicians hypnotize spectators persuading them to act according to them using *trāṭak*, they pick up certain substances and put them on some other places and bend some small hard objects too.

I am a *yogi*. Therefore, I am writing the entire treatise on *trāṭak* concerning spirituality only. I have also practised *trāṭak* along with practice of *yoga* for many years and use it for guidance of seekers. I did not write about hypnosis because it is not my path. If hypnosis is used for good works, it is surely a very good study. But presently there is no shortage of such wicked persons, who use hypnosis for inhuman works, therefore I am not writing about hypnosis. By the way, I am not a skilled user of hypnosis, yet I did some experiments in the year 1993 and 1996 to know about it, I was successful in all these experiments. Then I never used it, I have abandoned this study completely.

In order to hypnotize someone, the eyes of the practitioner should have such sharpness that the person affront can't make eye contact with him, rather close his eyes as soon as he makes eye contact or turn his eyes aside. If it does not happen, then the ability to hypnotize has not been achieved yet and practise a little bit more. When the person affront can't make eye contact with you or can't contact his vision with you, only then the practise to hypnotize should be started. The common way to use it is that use *trāṭak* on such a person, who is moving forward in front of you and you are walking behind him. Use *trāṭak* on the small brain of that person or on the back part of his head. The bright blue lustrous rays emerging from your eyes will enter the brain of that person by piercing it. At the same time, send a message (subtly) to that person within your mind, "Stop, stop, I command you have to stop". Repeat this process again and again. You will see that he is not stopping, rather he keeps moving. Don't be frustrated, then after some time send the same message to that person again. Keep experimenting with different people for a few days in the same way. At the same time, continue to practise rigorously. By



experimenting again and again for a few days, you will see that the man in front will halt. Then similarly send message — “Look backwards”, repeat the process again and again. After a few days of constant practise, you will see that the person in front will look back and see. Similar practise has to be followed for a long time. There will also be a time when the person moving ahead of you will act according to the message you sent. That person will not know at all as to why did I stop and why am I looking back.

This process happens like this— the practitioner's mind becomes very powerful by the practice of *trāṭak*. The person on whom he may be experimenting is a common worldly human being and has not tried to strengthen his mind strong. Hence his mind is weak. The lustrous blue rays emerging from practitioner’s eyes are very powerful. These rays are *tejas* form of the mind itself. When the mind of the practitioner enters the cerebellum of another person in the form of *tejas*, he takes the weak mind of that person into his own control. That person does not know what is happening with him. At that time, the practitioner makes a *sankalpa* in his mind to stop or look backwards, then the mind of that person isn’t able to take independent decision, rather the mind of the practitioner begins to control his body. The person does not know anything about this.

Similarly, different experiments can be done. Suppose if a person is sleeping, he can be made to sit by sending message mentally. That sitting person will continue to sleep keeping his eyes closed, he will not be in conscious state or he may wake when he gets up. If the seeker is practising *yoga* and his *Brahmarandhra* is open, such a practitioner will be able to heal the pain of another's body within a moment, whether the person has headache, abdominal pain and pain in hands or legs etc. It is not difficult for him to perform such tasks, but for those who do not have knowledge about it, it is an amazing task.

I have performed many such tasks like this but have not told about these activities to anyone. Once upon a time, other person doubted me at the time of doing such work. This matter is of February 1993. At that time I was residing at the *ashram* of my *Gurumātā* in *Miraj, Maharashtra*. I had to go to market with someone to purchase some materials for the Monastery. The person who came with me for market has begun to suffer from pain in the heel and toe of his feet, he was unable to walk due to pain. I asked him, “Brother, where is the pain?” He got angry on being asked by me in such a way and said, “How many times do I tell you, there is a pain here!” He began to see on my face and told by pointing his finger. As soon as he saw towards me, I did my work. After a few moments he said, “Where has my pain gone, now the pain is not there!” I smiled, but said nothing. He stood up and said, “Anand Kumar, tell me where my pain has gone, I know you have healed it”. I did not say anything, he told this thing to many people after coming back to the *ashram*, but I did not pay any heed on it because I did not want anyone to know about this work of mine. Philanthropy should never be done by disclosing it and even it is not supposed to be disclosed. Philanthropy is that which the other can't know as to who has done it.

Practice of hypnotism is started after attaining maturity in the practice of *trāṭak*. Some practitioners begin to get success early while the others can't succeed very soon. The reason for this is the practice of seekers, their behaviour in the world and their internal development. Hypnosis is used to remind humans of their past lives and to show the main events of that birth. The person who has to be reminded of the events of previous lives, he is hypnotized and then he is reminded of his past life i.e. the scenes of his past birth are shown to him. The person who is hypnotized, his state is just like half sleep. Now the question arises, how does he begin to remind of his past birth or how do the visions of that birth begin to appear? The answer to all this is that the *saṃskāras* of his previous birth exist on his *chitta* reminds him of the things, because whatever actions the human

being does, the *saṃskāras* of those actions are formed on his *chitta*. On witnessing those *saṃskāras*, the human being begins to remember.

Several types of methods are adopted to hypnotize a person. At present, crystal ball is also used for hypnosis. The person who has to be hypnotized is made lie down, then the crystal ball is moved a little bit away before his eyes like a pendulum slowly. The hypnotist asks the person, on whom hypnosis has to be used, to look at the crystal ball. Then he says, “You are feeling sleepy, you are feeling sleepy, now you are about to sleep.” He continues to give message in the same way. After some times, the eyes of that person will begin to be drowsy, it will appear as if he is going to sleep and then he will fall asleep. After sleeping in artificial sleep, the hypnotist gives him message continuously, then he begins to remember his previous births according to the *saṃskāras* present on his *chitta*. The important thing here is whether everything told by that person is true? It is difficult to say completely. My personal opinion is that there are different types of *karmāśhayas* are present on the *chitta* of every human being according to his actions. The persons whose *chitta* are covered with *Tamoguna* e.g. who consume intoxicated objects day and night, it is hard to say as to how much hypnotism used on them will be fruitful, because they remain in a state of intoxication themselves. Therefore, hypnotism can’t be used on every person, a deserving candidate is required for it.

The hypnotized person begins to tell the main events of his past lives. If seen from the point of hypnosis, then whatever is told by him will be considered to be true, I will also say that it will be true. But there is a bitter truth that all the things told by him are not true, because while telling about his previous birth he comes in such a state where the of mind starts playing its game. At that time, the person will also begin to say according to the mind. In such a state, he does not lie deliberately, but because of his mind, the

previous thoughts also come to the fore; at that time the event of previous birth is not completely true.

The person whose mind is fully purified, most of his words will be true. The person whose mind is under the primacy of *Tamoguna* and is performing impious actions in his present life, nothing will be completely true told by such a person during the state of hypnotism. Some people have the tendency that they keep making fictional plans in their mind or are lost in imaginary thinking; they will also fail to tell the truth because it is the tendency of the *tamoguni vritti* that it is covered with darkness. The scene shown by such *vrittis* is not entirely clear, rather it is beset with darkness. Let me also write that I am not an opponent of this type of information provided by the hypnotized person, I am just trying to tell the truth. I am also a *yogi*, sometimes even I have to see previous birth of the seeker while giving guidance to him, but I perform all these works through my *divya drishti*.

I have seen someone hypnotizing— When the hypnotist used hypnosis on a 14-15 year old girl, then she was taken to her previous birth, she started telling the events of her previous birth. I was observing her face carefully that the eyelids of that girl were moving slowly and when she was telling about her previous birth, tears were also shedding from her eyes due to the incidents of that previous birth. I think that these two actions should not have been happened. When hypnotism was applied on a very famous person in India, he told about his previous birth that he was a great *yogi* in the previous birth and always used to practice *samādhi*. He used to live his life on the snowy hills, he spent all his life in the practice of *yoga* i.e. he was a *yogi* of very high level in his last birth. But in his present life, he has nothing to do with *yoga*. There are no signs of *yogis* in him. Now you can say how the signs of previous birth can come in the present birth. I am also a *yogi*, I have known about the *chitta* and *karmāśhayas* by practising *yoga* for many years that what is the law of *karmas*. Well, the secret of actions is abstruse, but I have gained a lot

of information while doing guidance. I know very well that light of wisdom of the *karmāśhayas* of a practitioner of Samādhi is more than that of the *karmāśhayas* of other common worldly people. Therefore, the *saṃskāras* of *samādhi* are more powerful. When a man does actions, then some of the *karmāśhayas* formed by those actions merge with *sanchit karmas* situated on the *chitta* and some join the *Prārabdha karmas*. When a person takes his next birth, some *karmāśhayas* of the present birth are definitely borne in the next life. That is why, I have to say that a person who has spent all of his life in practicing *yoga* and that too in rigorous practise, the effect of the *saṃskāras* of previous birth should definitely have been on his *chitta*. But it did not happen, in such a state what should I say on the veracity of the things told by a hypnotized person!

If the practitioner of *trāṭak* does not have spiritual practice and is spending whole of his life in worldly pursuits, he can't raise the *kundalini* of other persons. It is very important to have spiritual power to awaken the *kundalini*.

# Part-IV

## 1. Unfolding Chakras by Trāṭak

Many practitioners have asked me – “How are *chakras* unfolded through *trāṭak*, what is its process?” Dear Practitioners! First of all, you should understand about *chakras*, then your curiosity will be gratified. There are seven primary chakras in the human body. The names of these Chakras are as follows— 1. *Mūlādhāra Chakra* (Root Plexus), 2. *Svādhiṣṭhāna Chakra* (Sacral Plexus), 3. *Nabhi Chakra* (Solar Plexus), 4. *Hridaya Chakra* (Heart Plexus), 5. *Kantha Chakra* (*Vishuddhi Chakra*), 6. *Agya Chakra* (Brow Plexus), 7. *Sahasrāra Chakra* (Crown Chakra). These *chakras* are also called lotuses and power centres. During the state of *samādhi*, lotus flower is seen by practitioners at the location of these *chakras*. Special subtle powers are present in these *chakras*. The structure of these *chakras* is different from each other. These *chakras* are also of different density levels compared to of one another i.e. there is difference of subtlety. There are different deities associated with these *chakras*. These *chakras* are related to *Sushumna Nadi* i.e. the *Sushumna Nadi* touches these chakras. *Sushumna Nadi* effects these chakras; in the same way, these *chakras* cast their effect on the *Sushumna Nadi*.

**Mūlādhāra Chakra** – This *chakra* is situated at the base of the spine and above the anus. The base of the spine is jaggy or pointed. This *chakra* lies a little above the pointed part at the widened region. A lotus with four petals is present at this *chakra*. The god of this *chakra* is Lord *Ganesh*.

**Svādhiṣṭhāna Chakra** – This *chakra* is situated a little above the *Mūlādhāra Chakra*, behind the reproductive organ. This *chakra* contains a lotus with six petals. The god of this *chakra* is Lord *Brahma*.

**Nabhi Chakra** – This *chakra* is situated in the spinal column, just behind the navel. It contains a lotus with ten petals. The god of this *chakra* is Lord Vishnu.

**Hridaya Chakra** – This *chakra* is situated in the spinal column behind the heart. It has a twelve-petalled lotus. The god of this *chakra* is Lord *Rudra*.

**Kantha Chakra** – This *chakra* is situated in the throat. It consists of a lotus having sixteen petals. The god of this *chakra* is *Jīvā*, implying that it is the place of *jīvā*.

**Agya Chakra** – This *chakra* is located a little above the centre of the eyebrows. There exists lotus with two petals on this *chakra*. The god of this *chakra* is Lord Shiva.

**Sahasrāra Chakra** – This *chakra* is situated on the top of the head i.e. above the *Brahmarandhra Dwaar*. There exists a thousand-petalled lotus on this *chakra*. The god of this *chakra* is *Nirguna Brahm*.

The density of the *chakras* above the *Mūlādhāra* gradually goes on decreasing successively. Due to the decrease in the density of *chakras*, their pervasiveness increases successively. So the density of the *Mūlādhāra Chakra* is higher than the other *chakras*. The density of the *Sahasrāra Chakra*, situated at the top, is the lowest. This *chakra* evolves in the last birth of a person. This *chakra* is the ultimate volume of knowledge. These *chakras* are situated in the subtle body. The subtle body remains situated in the gross body. That is why the feeling of unfoldment of these *chakras* is felt in the physical body. It appears that these *chakras* are situated in the gross body while these are situated in the subtle body. These *chakras* are also envisioned by the *sādhakas* in the form of lotuses. Subtle energies remain present on each petal of these lotuses. When, by practise, these *chakras* evolves, then the subtle energies become functional.

*Seekers!* If you wish to unfold these *chakras* by *trāṭak*, make efforts to do so only when your ability is above than the *chakra* you wish to open, otherwise it will not be possible.

If your ability exceeds to that *chakra*, even then too, there will also be a problem that the method to unfold these *chakras* should be known. The way to open up a *chakra* has to be learnt from the *guru*. Be aware of one more thing regarding these *chakras*, these *chakras* remain in dormant state in a normal human being and are also covered with *Tamoguna*. To activate these *chakras*, their sequential evolution is necessary. Just like so long as the bud of rose will not be developed, it can't blossom as a flower. The development of a bud goes on continuously and as the right time comes it can be able to blossom as a flower after its full development. If the bud is not developed, it can't evolve to a flower. In the same way, it should be understood about these *chakras*. The *chakras* are also evolved with the help of practising *yoga* and devotion also. So long as the *chakra* is not developed with practise, how can it be opened? If *chakras* have to be opened through *trāṭak*, then such person will have to resort to meditation etc. for this purpose. The practitioner of *trāṭak*, who has not practised *yoga*, he is not even supposed to think of opening *chakras* or the person who has special mastery over *trāṭak* can only open these *chakras*. In this way, only four *chakras* can be opened. These are— *Mūlādhāra Chakra*, *Svādhiṣṭhāna Chakra*, *Nabhi Chakra* and *Hridaya Chakra*. The *chakras* above these four can't be opened. I have seen some seekers, whose *chakras* are not even opened, yet they think that their *chakras* are opened.

The practitioner of *yoga*, whose *Kantha Chakra* is opened, if his *Kundalini* is *ugra* and has good practice of *trāṭak*, he can open four *chakras* of a seeker by *shaktipāta* slowly after some time or in few days. In this process, a lot of the *yogabala* will be spent and *Tamoguna* on himself situated on the opened *chakras* have to be borne by him. While performing these types of tasks, the *guru* himself has to bear the *Karma* and impurity of the seeker.

Dear practitioners of *trāṭak*! You might have understood the meaning of these lines of me that at what stage *trāṭak* should be used. The human being who has followed a little bit of



practice of *trāṭak*, he himself will get its benefit, but he can't benefit others with that practise. The practitioner who has not evolved spiritually, but has only attained perfection *trāṭak* and has practised to perform only material tasks, those persons will be successful in performing material tasks or in showing miracles. If born as a human being, the objective should not be merely to achieve material eminence only, because material superiority will be helpful only till he is alive. The journey afterwards is too long and the load of your *karma* will also be loaded on you. One who has evolved spiritually along with the practice of *trāṭak*, such a practitioner can do welfare of the society. He has the ability to perform spiritual tasks. By doing these *Karmas*, one gets the *Oordhv Lokas* (higher subtle worlds) even after death. Such a person has the capability to do philanthropy in worldly and spiritual fields. Such person should not manifest worldly miracles. He should use his power of *trāṭak* for the welfare of human beings.

The *sādhakas* who have opened their *Brahmarandhra* by practising yoga and whose *Kundalini* has become stable by completing its full journey, they can perform various tasks by *trāṭak*. Even arduous tasks can also be performed with the help of *trāṭak* according to their ability. These acts are not known to others, as the *sādhaka* just sees through his eyes and makes *sankalpa* to do the work in his mind. *Jīvanmukta yogi* can perform most of his tasks through *trāṭak*, because the purity of his *chitta* is at its extreme height.

## 2. Attaining Siddhi by Trāṭak

Many of the *seekers* follow their practice of *trāṭak* only by keeping in mind that they have to attain *siddhi* by doing so. Such practitioners either listen from elsewhere or read in books that *siddhi* can be attained by *trāṭak* and start its practise. They begin to practise it. After sometime, they begin to think as to why *siddhi* is not achieved and when it is to be achieved etc. The persons, who begin to practise *trāṭak* by reading books or listening

from somewhere, being enchanted by *siddhis*, they have to suffer either sooner or later. That is why, it is better to take guidance from an experienced person before starting practice of *trāṭak*, so that they may not have to repent later. I am not aware of *tamasik siddhis*, so I am not writing on this topic.

First of all, understand about these *siddhis*. As I have already written that two more bodies exist in the gross body of human beings. These are the subtle body and the causal body. The subtle body is pervaded within the gross body and is related to the subtle world, because the formation of these two (subtle world & subtle body) is from the five *tattvas*. That is why the density of both of these is identical to one another. As the practitioner evolves his inner self by being introverted through practise, his realization of the subtle world begins accordingly. The *chakras* are also evolved according to the subtle development. When, by the evolution of *chakras*, this development is almost accomplished, the *chakra* is unfolded and the energies situated on that *chakra* begin to be activated. First of all, the *Mūlādhāra Chakra* is opened, because the density of this *chakra* is higher than the other *chakras* situated in the subtle body. In other words, as soon as the subtle body begins to be evolved with practise, then the *Mūlādhāra Chakra* also starts to be affected. As long as the subtle body does not start to evolve, the *chakras* remain dormant, there is no effect on them.

As long as the practice of seeker is within the realm of his gross body, till then his practise remains confined to the material world related to the material things. There is no meaning of subtle development till that time. Let me tell a little signs when does a practitioner about this field as to when exactly he becomes introverted towards the subtle body. During practise, when the external senses automatically starts becoming introverted, then slowly and gradually become introverted; the flickering tendency of mind bridles and remain calm for some time. When the seeker, during his practice of *trāṭak*, forgets about his body and about all the material things with his gaze fixed on the

object on which he is practising *trāṭak*, it marks the sign of his advancement. Follow this type of practise for a long time. One has always to maintain patience while doing such practice and has to continue it with complete determination. Eradicate the feeling of enmity and selfishness from the mind, because the *chitta* is affected by doing so.

The seekers also follow different types of *sadhanas* along with the practice of *trāṭak* concurrently. The *seekers* of *satvik* path do not perform *sadhana* just to attain *siddhis*, because their goal is to be established in the *Chetan Tattva* or to be one with the Godhead. Let me clarify about *siddhis*— there are four main stages in path of *yoga* for sake of explanation. The *siddhis* do not appear before *sādhakas* who are on the first stage of their practise, because they don't have such ability that these *siddhis* get attracted towards them. This ability comes only on the basis of subtlety and purity of *seeker*. These *siddhis* appear before seekers who are on the second stage of their practise. The seeker who is on the third stage of his practise does not get enticed by these *siddhis*. The seeker who is on the fourth stage has reached beyond the *siddhis*, as his prime goal is to attain *Chetan Tattva* or to attain to the Godhead. *Siddhis* are actually hurdles in his path of *yoga*.

Now, I intend to write more clearly about the stages, so that the *seekers* may understand minutely and clearly about these stages.

**First Stage:** As long as the *Kantha Chakra* of the *Seeker* is not opened, even though his *Kundalini* is coming up to throat; though he may be doing his practise rigorously.

**Second Stage:** After opening of the *Kantha Chakra* and before the *Brahmarandhra* is opened. This state occurs to be from *Sūkshma Panchbhoot* to *Tanmātras*.

**Third Stage:** After opening of *Brahmarandhra* to the completion of the journey of *Kundalini* till it stabilizes in the heart. This stage comes under *Ahaṃkāra*.

**Fourth Stage:** From the stage of stabilizing of *Kundalini* till the end. This stage comes under the *chitta*. The accumulated *karmāśhayas* on the *chitta* begin to be destroyed in this stage by practise and in the last birth all the *karmāśhayas* present on the *chitta* are destroyed.

I also got some *siddhis* and used them too. It has been written in my earlier three books i.e., ‘Sahaj Dhyān Yog’, ‘Yog Kaise Karen’ and ‘Tattvagyan’. A good seeker does not bother about these *siddhis*, as he knows that these *siddhis* become the cause of distress in the end. Then the seeker has to regret. Now, the practitioner should understand as to when he will acquire these *siddhis*. I may also let you know that some practitioners also acquire some lower grade type of *tamoguni siddhis*. These *siddhis* can easily be attained by practising some special types of *sadhanas*. The *sādhaka* should not go after these trivial insignificant *siddhis*.

Seekers! Let me tell one more truth so that you may know and be alert. The ability I have written to acquire *siddhis*, even after having such abilities these *siddhis* are not achieved by all the *sādhakas*. Now the question arises, if the *sādhaka* has acquired that ability, why can't he achieve these *siddhis*. The reason for this is that the *karmāśhayas* accumulated on their *chitta* do not cooperate them in acquiring these *siddhis*. The *saṃskāras* of previous birth cooperate the *sādhakas* in attaining *siddhis*, i.e. the *saṃskāras* of previous birth are associated with the *siddhis*. Those who have the *sajātīya saṃskāras* on their *chitta*, they get *siddhis*. But those who don't have *sajātīya saṃskāras*, they do not get *siddhis*. Whereas, both type of *sādhakas* are having the same abilities in the present time. But there is no such rule for the *tamasik* petty *siddhis*. These *siddhis* can be attained by doing some moderate practise and on being slightly restrained.

To achieve *satvik siddhi*, the practice of *trāṭak* as well as of yoga has to be followed for several years, but the trivial *siddhis* can be attained by most of the seekers. To attain both

types of *siddhis*, the presence of a *guru* is inevitable. Seekers! I will advise that does not get enticed by *siddhis*. These *siddhis* may appear luring, but ultimately they become the cause of distress. Keep practising *trāṭak* only to achieve good state in *dhyāna*.

## 3. Eradication of Impediments due to Ghosts by Trāṭak

Today's science does not believe in the fact that the ghosts actually exist. The only reason for this is that the science has not evolved enough that it can know about phantoms. I have seen some places in my own life which remain influenced by ghosts. Such type of incidents took place, not only before me, but also before common human beings, who have suffered a lot due to being affected by such incidents. I am a *yogi*; I have spent numerous years researching on these topics. I have also explained in my book and videos. There are various types of souls residing in the subtle world. Some very inferior types of souls enter the human body to fulfil their desires and some spirits of evil nature continue to harass and give pain to people for no reasons. These living souls mostly choose emotional or insane human beings. They are unable to affect those people who are smart and are of sharp intellect. Sometimes, the common types of souls come in contact with the human beings just for the sake of their hunger and thirst; such souls do so only to satisfy their hunger and thirst. Those human beings, who are harassed by these souls, do not know that it is happening due to these external souls.

To evacuate these souls from the body, firstly the practitioner of *trāṭak* should know the method to evacuate them, only then he should try to do so. Don't do so unless you have proper knowledge of this technique; otherwise there may be a risk. For this, first of all, the practitioner should acquire the highest level of state in the field of *trāṭak* and he should be replete with a lot of *yogabala*. The practitioner should have such ability that he

can know about these living souls and can communicate with them by giving some subtle signals. If these souls express their will in respect of food and water, then after fixing time with them that on a certain day they will be given food and then food should be offered to them according to their needs on that day. The seeker should always behave gently with these souls. After that, ask them to make sure that they will never disturb him again.

There are some such evil spirits also, who do not understand the language of love. Then power should be used with them. Remember, there is a great risk in doing so. While performing such tasks, create a *kavach* of *mantras* on yourself, and thereafter you should do so. Firstly, treat that soul gently and if such soul do not pay heed to you, then use severity with that soul. The power of *trāṭak* should be used on those souls with full determination. Thereafter, attack that spirit with blue bright rays emitted from the eyes along with the use of *yogic* power forcefully. It will be possible only when the power used to perform such task is higher than the power of that evil spirit. If the *sādhaka* is powerful, don't let that soul escape, rather try to bind that soul with the majestic rays and continue to attack its body until that soul asserts that it will not harass that person. Then make the evil spirit ask for forgiveness and let it go.

There are also some souls which can't be treated in the like manner nor do these souls ever enter the body of any human being. Such souls are the most powerful *tamasik* powers. These evil forces directly create profound physical havoc, but they can't be seen. They can produce different type of material things or generate these things. Scary and painful incidents begin to happen. *Trāṭak* has no effect on such evil *tamasik* forces. It is not possible for minor *sādhakas* to eliminate these souls and such minor *sādhakas* should not interfere in such affairs, otherwise they may have to regret. A higher-class *yogi* or an advanced *Tantrik* (follower of the path of *Tantra*) is required to solve such problems. Sometimes, even the *tantriks* of higher order also begin to fail in such incidents i.e. such

evil forces are not controlled by them. If the *yogi* is of higher class, he will drive these evil power away. But where will such a *yogi* be found these days! Now-a-days, such people are posing themselves as *yogi as* society knows them very well, what should I write? Those who are actual *yogis*, they live secretly, they do not let themselves known to others. I have been in such types of incidents.

There is one true incident written in my book. So many other incidents are not written, because I didn't find it suitable to write about them. To strife with these *tamasik* forces, one should be master of huge *yogic* powers. It is not in the hands of each and every *yogi*. Those whose *kundalini* is of fierce nature and now has been stabilized after completing its journey and those who are doing intense practise even now, such *yogis* can attack by emitting huge amount of *yogabala* through *trāṭak*. These struggles are full of dangers. If the *yogi* is of deficit *yogabala*, it is better for him not to do such activities, otherwise it will create problem.

Seekers! I have not explained minutely that as to how exactly these paranormal things are eradicated, but outlined the main points. The reason for this is that these techniques should be learnt from a *guru* directly. Such types of acts should not be performed only by reading books, because the *sādhaka* has to be very careful while performing such activities and if there would be a mistake, it can cause problem. These types of techniques should not be disclosed in books because it's a matter of practice.

Sometimes, it also happens that the person is not under the impact of anything. There may be brain disorders and the person starts doing queer things. People start to think that he is captivated by some paranormal things and being ignorant his family members take him to some exorcist. Now-a-days, the hypocrite exorcists are doing a lot of business by fooling people and are robbing money. In such a condition, the person should be taken to a doctor. Sometimes, it happens that if some person has mental anguish, that will be



cured by the use of *trāṭak* because the pure bright blue rays of *trāṭak* cure his problem entering in the brain or with this action he gets liberated from petty spirits. The reason for this is that these souls begin to be perplexed by the bright blue rays and at that very time the *sādhaka* drives out that evil spirits forcefully with the bright blue rays by using his determination.

The technique which is used to eradicate an evil spirit and cure the victim, the same technique can also be used to harm others by making some minor changes. Therefore, such secrets techniques should not be disclosed. The *guru* discloses these secret techniques to his disciple at the proper time.

## 4. Curing Different Types of Diseases by Trāṭak

From a long time, many countries have been treating different types of diseases by using *trāṭak*, because there is nothing to spend in curing the disease with *trāṭak*. The diseases are cured free of cost by this method. In today's inflation, so many people cannot get treatment for want of money. That is why the more this method is used, the more it is beneficial.

A human being falls sick in two ways, on gross and subtle level. A human being falls sick physically by many types of diseases. Some of them can only be treated by surgery, yet *trāṭak* can be helpful a lot in surgery. The pain of surgery can be reduced by the use of *trāṭak* or the pain can be nominal. For example, some person may meet with an accident; his pain can be reduced or vanished completely by this method. But the fracture of bone can only be cured by surgery. *Śhaktipāta* will also help in curing the physical wounds and will assist the effect of medicines quickly. It is so because the subtle body resides in the gross body. The portion of the subtle body, where actually the wound exists is actually cured by the use of lustrous blue rays of *trāṭak*. If that portion of the subtle body is cured,

the wound on gross body will automatically begin to be cured, because the subtle body is composed of five *tattvas*. The outcome of *trāṭak* becomes quicker on that person.

Human being is caught by several diseases in a subtle way. Most of the diseases of human beings exist in the subtle body, but appear to be in the gross body e.g. fever and many other diseases. When a human being suffers from fever, the doctor examines him and tells him that he his body temperature is 101 or 102 °F. The doctor prescribes allopathic medicines to him, which cure the fever, but the allopathic medicine affects the subtle and the gross body negatively. The fever is cured by the medicine and the patient becomes happy, but he does not know that the medicine he has consumed casts an adverse effect on his subtle body. The disease which is not seen to me physically, cast more effect on the subtle body. In other words, the person who is sick subtly appears to be sick physically. In such a state if the subtle body is cured, gross body will automatically be cured.

When the subtle body falls much sicker, at that time the drugs prescribed by the doctor does not affect the diseases quickly. Sometimes, it is also seen that the doctor is giving proper medicine to the patient, but still he could not be cured. In such a state, sometimes the exorcists cure the person, whereas these exorcists are illiterate. Their way of living is also weird. Such disease is completely cured by *trāṭak*.

I have already written that how to cure fever. So many ways are adopted to cure it. That is why, it is seen that the practitioner of *trāṭak* uses various ways to cure a single disease. The fever can also be cured by *shaktipāta* on the *Gyaan Chakra*. It can also be done by applying *shaktipāta* on the *Agya Chakra*. I have done so many similar works. Some of them were that, which could not be cured by the doctors, but all were cured as I used *shaktipāta*.

If the person is suffering from pain, it can be cured by using *trāṭak*. This method was used by me in the presence of crowd upon one of my relatives. This incident is of the year 2000; I had visited to one of my relative. At that time, I was told that there is a lady, who is suffering from severe pain, but she can't visit to the doctor who is 2 kilometres away. On asking of so many persons, I went to her. Several persons were present there and the lady was lying on the cot and was crying badly. I enquired about her and I was told that she had pain in her chest. Firstly I was thinking as to what I should do, but seeing her pain, I got ready to act. I asked her to lie down on stomach. Her family members made her lie down to stomach and I observed her minutely. Then I asked them to take her to a doctor as she was suffering from some serious disease. It would take 10 minutes to reach the doctor; I may cure her pain for 20 minutes. That lady was lying down on stomach and the area of her back was uncovered. I did high amount of *shaktipāta* on her back and at that very moment, her pain subsided. She got up and sat, it was appearing that she had no pain ever. I asked her family members to take her to a doctor, because the pain would reappear again after some time. I relieved her pain for some time. One or two persons present there asked me, "Brother, you have got boon from which deity that you could cure her immediately? All of us were trying very hard, but her pain could not be cured. May be, she was captivated by some ghost, that is why we could not drive that away." I said, "She has a very serious disease, she is not captivated by any ghost. I have not used *siddhi* from any deity. I am a *yogi* and cured her pain using *shaktipāta*". I left that village on next day; otherwise the village people might have troubled me. The people of that village were thinking that I've received *siddhi* from a deity.

Someone was stung by a scorpion. I reduced effect of pain completely by using *trāṭak*. That person was shocked to see that his pain had vanished just by my sight. He was not aware of what I did. It was just an experiment of me. I did two surprising experiments,

which the science itself can't even do. I did one such experiment in the year 1987. I made a small child completely disease free and till today, the child is free from any disease. I did the second experiment in the year 2000. At that time the child was less than one year of age. He too is free from any kind of disease till today. I am not explaining it in detail. The truth is that such hard tasks have been possible by rigorous practise. To solve these types of problems, hard work and huge amount of *yogabala* is necessary, then all purposes will be served. The seeker who has lesser practise and has less *yogabala*, he always remains unsuccessful.

Even great tasks can also be performed by *trāṭak*, which the common human being can't even think. Now-a-days, people don't have time to learn this study. It can also be used for the welfare of others. I would like to say that never charge any money against these actions. The capability of a person increases even more by performing such tasks. One should be always ready to help others.

## 5. Rapid Success in Meditation with Trāṭak

*Trāṭak* is an organ of *yoga*, so the seeker should inevitably practise it. The fickleness of mind begins to decline by *trāṭak*. There is a great importance of mind in *yoga*, because the human beings perform all the activities by their senses. The senses always remain ready to enjoy the material things. The human being constantly tries to gratify his sense by being their slave. If any person has to make his life great, he must decline the extroversion of his senses to overpower them or to stop them completely. Mind is the master of these senses. If mind is disciplined, the senses will automatically be overpowered. The mind itself remains fickle. So long as the fickleness of mind is not controlled, the senses will not become introverted completely.

The new seekers often complain that they could not concentrate; their mind always runs here and there repeatedly and does not become concentrated even for a moment. So long

as the mind does not become concentrated, meditation will not happen. There are two types of methods to stop the fickleness of mind: 1. by practising *prāṇāyāma*, 2. by practising *trāṭak*. The fickleness of mind starts to decline gradually with the practice of *trāṭak* and a great change begins to come in the mind. The mind begins to become more pure with the practice of *trāṭak* and along with the purity the broadness also comes. The senses begin to be purified with purity of mind. The mind stops constant chasing of the material things and the senses begin to be introverted. The *sādhaka* whose senses begin to be introverted, his mind definitely starts to be calm, which is very helpful for the practitioner of meditation. The virtues of calmness, contentment and patience etc. begin to come in the seeker in addition to success, by concentrating the mind with *trāṭak*. The practice of *trāṭak* should not only be done for meditation, but a bit of *trāṭak* should always be practised. The concentration of mind is much necessary for *samādhi* further to meditation. The more the time for which mind is concentrated, more will the time for *samādhi* be increased. By the constant practice of *trāṭak*, the subtle body will begin to become more expansive and pure with the broadness in *vrittis* and internal progress will also be increased. The more the internal growth will be, the *chakras* present in the subtle body will be cleaner. It will help in unfoldment of these *chakras* quickly.

I have seen that most of the practitioners of *trāṭak* follow practise for a limited time and then leave their practise. It is their thinking that they have achieved their goals and there is no need for more practice. But why they forget that the gross body of the practitioner continues to receive impurities from activities such as having food, interaction with others in the society, behaving with others with the feeling of attachment-aversion, craving etc. All these activities bring impurity and *Jada Tattva* (property of inertia) continue to enter the body of the *sādhaka*. The impurity also comes along with *Valay* (aura). This impurity also affects the mind which starts getting impure. The practice of

*trāṭak* and *prāṇāyāma* should be continued to clean this impurity. Such a practitioner gets success in future.

## 6. Guidance to Seekers by Trāṭak

Seekers! If you have to become a spiritual guide or intend to be so, then start rigorous practice with discipline, because for guiding seekers, a special type of ability is required, only then one can become a guide. It is definitely clear that all *sādhakas* can't become *gurus* or spiritual guides, because the *sādhaka* has to be proficient in that field to become a guide. Many *sādhakas* may be having this type of ability, but there should also be an in-depth knowledge regarding practise. The guide should perform various experiments to understand the intricacies of *trāṭak* i.e. when he is himself practising, he should try to guide his junior *sādhakas*. Such type of practice brings perfection for guidance. As and when he makes himself sure that he has understood the intricacies on this subject, only then he should think to hold the post of a *guru*. If he wished to learn while holding the post of a *guru*, he will be called an unsuccessful guide. It is easy to guide verbally, but is hard to guide by putting it into practise. If any *guru* or guide thinks himself to be completely adept in the field of *yoga* and *trāṭak*, he is ignorant, because nobody should ever call himself to be complete in all respect. One gets to learn something while giving guidance.

The practice of *trāṭak* is not a subject of few days or months, but to make a good hold in the practice of *trāṭak*, constant practise should be continued. If any *sādhaka* stops his practice just by thinking that he has done enough practice and there is no need for more, he should observe himself minutely after 2-3 years of giving up of his practice; he will find that his mastery in practice has been curtailed compared to earlier. A little practice of *trāṭak* should be continued even after attaining mastery in that field. Similarly, after practising *yoga* for many years, only few of the *sādhakas* may be able to guide others. To

guide *seekers*, minimum ability is that the *Brahmarandhra* has been opened and the *kundalini* has been stabilized, only then one should wish to become a guide, because the ability to guide comes after attaining such state. Such *gurus* should have first learned the methods of guiding nicely, then guide seekers. If the methods of guidance are not known, what will his practice of *trāṭak* do? At the time of *shaktipāta* by *trāṭak*, he should know the exact place and the amount of *shaktipāta* to be applied.

The practitioner of *trāṭak* can't guide the practitioner of *yoga*. He can only interfere in the activities of physical world or material things. The practitioner of *trāṭak* should also practise *yoga*. Practice of *yoga* is not a matter of 2-4 years; it has to be practised for whole life, even then only few seekers get success. Some *sādhakas* leave *sadhana* after practising for some time. Some seekers, after practising few years, start thinking what they have gained even after spending so much time on meditation. But the practitioner who remains firm in this path even if he has to face difficulties or hurdles in the path of *yoga*, he achieves high levels according to his practice and *karmas* of previous births. But amongst them, all the seekers can't hold the post of *guru*. They are the *yogis* of previous births, that's why such ability comes in them according to their *saṃskāras* of previous births. I am writing this so that all of you may understand very well that all seekers are not capable to become *gurus*. But now-a-days, a lot of incompetent *gurus* will be found. That's why their disciples are also incompetent. The principle is clear, when the inept *gurus* cannot guide, what will he teach to his pupils? In the same way, no matter how weak the pupil of a skilled *guru* is, he will definitely acquire some ability, because of the method of teaching of his *guru*.

I gave this information, because the *guru* who is not capable, his *shaktipāta* will never have any effect. Then the *guru* will blame that guidance can't be done by using *shaktipāta* with *trāṭak*. Such incapable *gurus* can't understand the value of the power of *trāṭak*. At present there may be found some people who will carry and put things from



one place to another picking them just by their sight. They will mould hard things. In the past, *Seekers* set ablaze anything using bright blue rays emitted out of their eyes. At present, I do guidance with the help of *trāṭak*.

First of all, learn the intricacies of *trāṭak* from your *guru* and acquire the height of *yoga*. Now, use the power of *trāṭak* on the new seekers again and again for experiments. Try to get the seekers into a deeper state of meditation by applying *shaktipāta*. Apply *shaktipāta* on their *Agya Chakra* with the lustrous rays emanating from eyes. *Śhaktipāta* will not have its impact on the seeker immediately, but it will take effect gradually. The guru should apply *shaktipāta* using *trāṭak* on the seeker next day again. On doing so continuously for few days, the seeker will begin to go into little depth in meditation. It should be taken care that the seeker should be deserving, who is following the rules of *yoga*. If *shaktipāta* is used on an undeserving seeker, it will have no effect.

The guide, who is guiding through *trāṭak*, should have rigorous practice of *trāṭak* and also should have a huge amount of *yogabala*. The *yogabala* is acquired through chanting of *mantras* and through *samādhi*. If the *yogabala* is not sufficient, then tough tasks can't be performed and failure will be there.

One who has practised *trāṭak* only and has not practised *yoga*, he can only show miracles by hypnotism, but can't raise the *kundalini* of any seeker, nor unfold the *chakras*. One who has practised *yoga* and is sitting on the post of *guru* on the basis of his *yogic* power, he can perform all spiritual tasks using *trāṭak*. He does not need to apply *shaktipāta* by touching the seeker. Such *guru* will cast *shaktipāta* from a far distance on the *sādhaka* while sitting at a certain place; he does not need to go to the *sādhaka*. The *yogabala* emitted by *shaktipāta* through *trāṭak* is scattered here and there in small amount according to the distance, while the *yogabala* emitted through *shaktipāta* by touch enters

the body of the *sādhaka* completely. *Śhaktipāta* by eyes can be cast only by a *guru* who is powerful by his own practise. It is not in the capacity of every *guru*.

Such powerful *gurus* continue to guide their disciples even from a far distance using *trāṭak* through their eyes and nobody learns that on whom the *shaktipāta* has been applied. During meditation, if the *sādhaka* is doing improper *kriyas*, then the *guru* may stop them by applying *shaktipāta* through *trāṭak*. Such *guru* will awaken and raise the *Kundalini* of the seeker by casting *shaktipāta* through eyes. When the right time comes, the *guru* will also open the *Mūlādhāra Chakra*, *Svādhiṣṭhāna Chakra*, *Nabhi Chakra* and *Hridaya Chakra*. And if the seeker faces some hurdle in his/her practise, the *guru* will eliminate it. Therefore, it is often said that always become disciple of an able *guru*. Don't ever become disciples of *gurus* who make thousands and lakhs of disciples and grab money from their disciples. The disciples of such *gurus* cannot progress in *sadhana*. So many seekers often remain confused that their *chakras* have been opened. If they feel any activity during meditation, they misunderstand that their *chakra* is opened and *kundalini* is awakened. So many such seekers have met me, I explained them and then they understood the reality.

## 7. Awakening Kundalini through Trāṭak

The seekers who have practised only *trāṭak* in their life and did not attain spiritual progress by practising *yoga*, such seekers are not capable of awakening and raising the *kundalini*. Such practitioners can display several types of illusionary miracles by using hypnotism. Those who have practised only *trāṭak* for several years and have nothing to do with the spirituality, they can still perform many tasks by *trāṭak*, such as curing various types of diseases etc. In the absence of spiritual evolution, they can't perform tasks related to subtle and divine powers.

The seekers who have materialized their internal development by practice of *yoga* can perform the task of awakening *kundalini*. First of all, understand about *Kundalini*. I am trying to explain briefly— the original form of *Kundalini* remains in unmanifested form in *Para-Prakriti*, but in the *Aparā-Prakriti*, the *Sahasrāra Chakra* is considered to be the dwelling place of *Kundalini*. It always remains with the *jīvā* as partner, this is a form of *Shakti*. When the *jīvā* has to take birth first time in the beginning, its downfall started. The *chitta* kept descending by being extrovert finally taking the form of gross body, so that it could relish gross substances.

The dwelling place of *Kundalini* is considered to be the *Sahasrāra Chakra*, but due to extroversion of *chitta*, the *Kundalini* settled down in the *Mūlādhāra Chakra* passing through *Agya Chakra* and *Hridaya Chakra*. It became dormant by wrapping itself in three coils over the *Shivling* in middle of the triangle of the *Mūlādhāra Chakra*. In meditative state, it is seen to seekers as wrapped on *Shivling* with three coils only; the half fold is not seen as the *Kundalini* keeps its tail pressing inside her mouth. The *chakras* as well as the *kundalini* are present in the subtle body. The subtle body is pervaded in the gross body, so it is felt in the gross body. This *Kundalini Shakti* is subtle and divine. The seeker has to develop his subtle body to awaken it. So long as the subtle body is not evolved, how can a seeker awaken the *Kundalini* of others? If a practitioner of *trāṭak* and a hypnotist is not the master of spiritual power, then awakening of *kundalini* is not in his capability.

Now-a-days, many persons are found in this society, who say that I will awaken the *kundalini* taking so much money. Dear readers, if there's any person who claims to awaken *kundalini* in return of money, be careful from him. I have written that *Kundalini* is a form of energy and contains divinity. It's very surprising that such people provide divine powers or awaken *kundalini* just for the sake of few pieces of paper. It's nothing else but ignorance. Spirituality is not a matter of business. Trading is done for material things, not of Divine Power.

I remember that around the year 1988, a lot of publicity was being done in the city of Delhi, there were large cloth banners on the roads in which it was written, “Get your *kundalini* awakened for ₹500 and have Self-realization”. I do not want to write the name of that person who used to do this act. Even today, many people awaken *kundalini* for exchange of rupees. Some people also come to me and asked, “How much money do you charge for awakening of *kundalini*?” I explained them, “I do not charge anything for this work; it’s a divine work”. Similarly, I received a message— “You don’t say anything about *kundalini* awakening, we have enquired from someone, he charges ₹20,000/- to 25,000/- for awakening of *kundalini*. I don’t have so much money, I can’t pay this amount.”

Dear readers! I have explained about *Kundalini* in my books and videos, you read and listen about this information there and then you will get to know about *Kundalini*. Those people who use to perform such tasks, don’t they understand that without doing practise, how will the *kundalini* be awakened in this manner! *Kundalini* resides in the subtle body and the evolution of the subtle body is necessary up to a level, only then the time to awaken *kundalini* comes. At that time, the *guru* awakens and arises the *kundalini* by performing *shaktipāta*.

Now-a-days, I have seen so many such seekers, who say that all of their *chakras* are opened, yet they are asking me for in spiritual help to provide guidance. I have met not just one, but so many such persons who say that their *Sahasrāra Chakra* is opened. Similarly, so many seekers met me who say that their *kundalini* is awakened, while it is not so. When I enquired about them, I found that they are deluded. These *gurus* or spiritual guides have deluded the people about this subject. The *kundalini* of most of spiritual guides themselves is not awakened, but they speak so much about *kundalini*.

Now, let's talk about *Kundalini* awakening— the *kundalini* of others can be awakened only by those whose *kundalini* is awakened. Those whose *kundalini* is not awakened cannot awaken the *kundalini* of others. The *sādhaka* whose *Kantha Chakra* is opened and his *sadhana* is going through the *Kantha Chakra* and *Brahmarandhra* and his *kundalini* is also fierce, can awaken the *kundalini* of others. This is the minimum qualification to awaken *kundalini*, only then can he awaken it. *Kundalini* should be awakened by some *yogi* or *sādhaka* only, not from some hypnotist. He can neither awaken nor can guide seekers.

The *sādhaka* whose *kundalini* has to be awakened, it should be properly reflected about him whether he is mature enough for *kundalini* awakening, i.e. does he practise meditation three to four hours a day following the rules of *yoga*. Does the person sitting on the post of *guru* knows the process of *kundalini* awakening, has achieved excellence in practice of *trāṭak*, whether he has performed spiritual tasks with *trāṭak* etc.? The *guru* makes his disciple sit in front of him and ask him to meditate. When the seeker goes deep in the meditation, the *guru* should see by *divya drishti* if the *prāṇa* is pushing near and under the mouth of *Sushumna Nadi* or is trying to enter it. Whether the *Kundalini*, which is slept coiled around the *Shivling* by closing its eyes, in the middle of the triangle is getting jerks by *prāṇa* or not? The *guru* has to decide whether the time to awaken the *kundalini* has arrived. Now, the *guru* should apply *shaktipāta* on the *Mūlādhāra Chakra* of the *Seeker* in an adequate measure. After sometime, he should then observe the *kundalini* and watch that as to whether the *shaktipāta* applied by him is having its impact on *kundalini* and if not, then doesn't matter. Repeat the process again, this time continue to observe that portion with *trāṭak* for a long time and try to awaken the *kundalini* with determination. The *kundalini* will begin to awaken on continuing this process. Firstly, the *kundalini* will open its eyes while being opened, and then it spits out its tail from its mouth. The *kundalini* tries to arise in accordance with the *sadhana* of the *sādhaka*. When

the *kundalini* is arising, the *guru* should continue to apply *shaktipāta* to help his disciple. On this, the *kundalini* of the *sādhaka* will begin to rise up again and again.

The process of arising of the *kundalini* is visible to some seekers while it is awakening, but is not seen by some others. The seekers to whom it is not visible, they should inform their *guru* about the position of *kundalini*. The feeling of the *Mūlādhāra Chakra* being warm is definite at the time of arising of *kundalini*. There is a feeling of a hot stripe going upwards from the *Mūlādhāra Chakra*. Sometime, it is felt that as if ants are biting and are going upwards in the back. There are several types of experiences of *kundalini*. To know more about *kundalini*, you may read my book ‘*Sahaj Dhyān Yoga*’.

## 8. Lustrous Eyes by Practice of Trāṭak

Seekers! *Trāṭak* is practised to bridle the fickle nature of mind. Scattered rays of mind in the form of *tejas* are concentrated on a particular object or point. It makes the mind very powerful and the ability of vision of the seeker becomes very sharp. It is clear that the scattered rays of the sun, if thrown at one place, have the potency to burn that object. But when these rays of sun are scattered, they can't do so. The same should be considered about the rays emitted from the eyes in the form of *tejas*. Now-a-days, mostly it is seen that most of the people use spectacles. If the old aged people use spectacles, it is acceptable, because the efficacy of their organs becomes feeble due to old age. That is why their capacity to see begins to weaken. But not only the younger ones, but children too will be found to use spectacles. It is a matter of regret that the capacity of the vision of children has been feeble at a very short age. If we remember our elders, they did not use spectacles till their last time and used to read even without eyeglasses.

The eyes of a person who practises *trāṭak* become lustrous than the person who does not practise. *Trāṭak* on a dot is enough to make the eyes lustrous. There is no harm to any person by the practice of *trāṭak*, rather it is beneficial. So, the practice of *trāṭak* should be

followed for at least 15-20 minutes, because the eyes remain under much pressure while doing work in the offices etc. now-a-days. Computers are used in each and every house and office, the whole work has to be performed on these computers. The brightness and contrast of these computers have an adverse impact on the eyes. Such persons must practise *trāṭak* for some time. It has no adverse impact on their eyes.

The eyes of the practitioner of *trāṭak* will not only be lustrous, but will also be healthy. The practitioner, who practises *trāṭak* from his childhood, he need not use eyeglasses till his old age. There is no weakness of any type due to practice of *trāṭak*, rather the eyes become sharper. In order to make the eyes lustrous, then flame *trāṭak* should definitely be practised for some time. But before doing so, practice of *trāṭak* on the dot should be followed for at least 20-25 minutes. When such practise becomes easily, then he should try to practise on the flame for about 10 minutes. On this, the eyes of the practitioner will certainly begin to be more lustrous than earlier. After practice of few months, the *sādhaka* should observe himself in the mirror cautiously; he will clearly begin to understand that his eyes have begun to be more lucid and the curves of his eyelids begin to open up wider.

For people who need to use spectacles, the practice of *trāṭak* is very beneficial for them. Those who do not need to use spectacles; they too should practise *trāṭak* on a dot for about 20-25 minutes. Its most important benefit will be that there will be no need for them to use eyeglasses. Their eyes will remain intact till their old age. The important thing is that what type of activities the practitioner is doing in his life. If the eyes are not much strained at the time of doing day to day works, there will perhaps be no need to use eyeglasses in future. If such practitioner works in offices etc. and uses the computer or laptop, then much strain can cast a negative impact on his eyes after much time. It depends on the nature of duties as to how much he uses computer.



The persons, whose number of glasses is up to 1.0, must practise *trāṭak*. The practice of dot *trāṭak* should be increased up to an hour. The practise should be continued constantly. When the blue spot begins to be visible at the time of practising *trāṭak*, the vision of the practitioner will also begin to be affected. His eye sight will be in a streamline after the practice of few months. One thing has to be borne in mind that when his vision becomes corrected, he has to continue his practise and should not give it up. He should spare time for practise for about 20-25 minutes a day.

The persons whose number of glasses is 1.0 to 2.0, it cannot be said definitely in their case if their spectacles will be removed by the practice of *trāṭak*. Some of them may not need to use spectacles later, but some will still have to use it. The reason for this is that those who use computer/laptop for more time, removal of their glasses is difficult; the specs of most other persons can be removed. The practice of *trāṭak* should be followed consistently, so that the number of glasses will not increase in future quickly i.e. the person who uses specs should also continue the practice of *trāṭak* regularly.

Similarly, the persons whose specs are in negative number, they should also understand likewise. Someone has told me by sending message on YouTube, “My number of glasses was 4.0-4.5 and I followed practice of *trāṭak* on the sun for several months, my spectacles are removed. I did not practise *trāṭak* on dot or flame, but did it directly on the sun”. I don’t advise anyone in such a way that the practice of *trāṭak* should directly be followed on the sun. I always direct to start from dot *trāṭak* and thereafter advice to do it on the sun at the end. The persons, whose focal length of lens is higher, it is better for them that they should follow the practice of *trāṭak* in the presence of their guides. Whatever be the number of glasses, dot *trāṭak* is always helpful. Its effect on the practitioner is seen gradually.

# 9. Development of Brain and Increasing Memory by Trāṭak

The first effect of *trāṭak* is on the fickleness of mind. When mind is tried to be concentrated on some object, first of all it has its effect on its fickleness, because mind has the tendency to get distracted always. The *prāṇa* give power to the flickering tendency of mind. The *vrittis* present on the *chitta* in a very subtle form, continue to move outwards, due to *spandan* in the *chitta*. The *chitta*, being creation-oriented, remains extroverted. The extrovert *chitta* remains indulged in the worldly affairs. When the *vrittis* come out from *chitta*, extroverted *vrittis* pushed by *spandan* of *Vayu Tattva* come out of the eyes in the form of *tejas* and are scatter all around. But the mind keeps continuously tossing from one object to other due to its indulgence in material things. This activity has been ongoing since the time immemorial. *Rajoguna* aids the mind to runs from one substance to other. The nature of *Rajoguna* is restless and active, i.e. mind is kept flickering by *prāṇa tattva* and the *Rajoguna*. The extroverted mind is confined to mere contraction and restrained to few boundaries, i.e. it keeps pondering over enjoyment of materialistic things.

When we try to concentrate or confine the mind on some object, then the mind perceives that object, but the *sādhaka* also starts thinking about something internally. Whosoever is thinking is mind itself. When practise increases gradually, *man* starts to become habitual of stabilizing. At that time, the effect of *Rajoguna* begins to decline; the movement of *prāṇa* also starts to halt due to the stoppage of mind. As the speed of *prāṇa* decreases, the mind starts to become more subtle and pure, because the extroversion of mind begins to decline subtly. In such a state, the effect of *Satvaguna* begins to strengthen and the effect of *Rajoguna* and *Tamoguna* get diminished and pervasiveness starts to come with purity.

Gradually, the colours of *tattvas* begin to be perceived with purity in *vruttis* according to practice.

According to the practice, when success begins to be achieved in *trāṭak*, subtle senses start to become introverted by giving up the process of extroversion at the time of practice. Mind also begins to try to become introverted for a few seconds. At that time, the brain of the seeker starts to become more active. The dormant cells of the brain begin to try to become active because brain itself is the medium between the subtle and the gross body. If the extroverted physical senses will try to become introverted in the subtle senses, *man* will also try to be introverted. Then the brain will definitely begin to try to be active than before, because it is physical and also acts subtly. As the practitioner practises more, the inactive cells of brain start to become awakened and active. Mental faculties of the practitioner of *trāṭak* are more expanded than that of the ordinary human being.

The practice of *trāṭak* also increases the power of memory along with concentration. The practice of *trāṭak* is a very ample way to boost the memory. Its practice is very beneficial for students and people who work in offices. The person who does works related to brain, forgets some segment of the work after few months or forgets few points, it's a normal process. The reason for this is that when a person has some knowledge about some object e.g. the student studies, someone does the job in offices etc. and all other type of mundane knowledge, all that information is filled up in the cells of his brain. When such a person tries to recall what was done on a certain day, then the cells of the brain where this information was stored becomes active and the person remembers the work that was done on a certain day. Similarly, when the student studies, all the studied information gets stored in the cells of the brain. When the student recalls what was read by him at that time, then all information is retrieved to his brain. Those cells of brain become active.

Sometimes, it also happens that many old points are forgotten, and are not recalled no matter how much it is tried to remember them. Similarly, when the student recollects what has been read by him earlier, it's not recalled. It is a human nature to forget many things or to keep forgetting old topics and fails to recall them. At that time, the cells of the brain where all this information or knowledge is stored become inactive and the information stored there is not recalled due to non-opening or non-activation of those cells. If, in future, that cell is opened or being activated, all the information filled up there is recalled. Sometimes, it is also happens that the recently read matter is forgotten and is not recalled. In such a state, the reason for this is the inactiveness of the brain cells.

There are some people whose memory is very sharp, they remember incidents of the past or are able to recollect those memories if they try to recall. But there are some human beings, whose memory is very feeble, they often forget things and are never recalled to them. The subtle cells of their brain are responsible for all this. The cells of some persons' brain remain active, but not the vice-versa. Accordingly, the remembrance power of some people is very quick and some people have weak power of memory.

The person, who practises *trāṭak* has a very sharp memory. The reason for this is that when any cell of brain is filled up with knowledge and becomes inactive for some reason or does not get a chance to become active for many days, it will become dormant. Then these cells start to become active or opened with the practice of *trāṭak* which are not used till now. The practice of *trāṭak* keeps the cells of brain active. In such a state, his memory remains active and the process of awakening other dormant cells of brain continues. In such a state the internal development begins to start. More the internal development by practice, more will the brain be developed. Therefore, the memory power also remains sharper in a developed brain, because the practice of *trāṭak* does not let the cells of the brain to be clogged. This practise is very useful for students. Research scholars should

definitely practise *trāṭak*, because this practise opens up the subtle cells of his brain and keeps all his grasped information ever afresh.

## 10. Sprinkling Cold Water on Eyes after Practice

When the seeker starts practice of *trāṭak*, his eyes start to itch only after one or one and a half minute. Tears begin to come in his eyes after few moments. I have already told that when tears come in the eyes, wipe them up slowly with a soft cloth which has already been kept folded. Eyes should be kept closed at that time. If the eyes are irritating even now, keep them closed for some time. It will decrease the irritation of eyes. After a while, open the eyes and start to practise *trāṭak* again. Practice should be continued in a similar way. As the eyes start to irritate again, then again close your eyes and keep them closed for some time. When the irritation of the eyes begins to decline, start the same practise again as earlier. Keep this process continued respectively at the time of practice, the of practise increases in this way. The irritation of eyes is slightly lower while doing practise on dot. Irritation in eyes is higher when practise is done on the flame. The irritation of eyes is much higher when practise is followed on the sun, because the rays of the sun fall directly on the eyes and on face too. That's why face also becomes warm.

When the seeker completes his practice of *trāṭak*, even then his eyes are still being irritated and also start to become red. At this time, there is a slight pain in the eyes due to irritation. I have seen some guides, who use to say that cold water should be sprinkled on the eyes after practice of *trāṭak* to reduce burning sensation. The water filled in the mouth be thrown out after washing or sprinkling water on the eyes, it will calm down the irritation of the eyes. The same process is followed by the practitioner of *trāṭak*.

I myself have practised *trāṭak* a lot. I did most of my practice of *trāṭak* on the sun for so many years. That's why I have different kinds of experiences during practise. I have taught the practice of *trāṭak* to many seekers and explained the importance of *trāṭak* to

them. I dissuaded those seekers to sprinkle cold water on their eyes after practice of *trāṭak*. That's why, neither my seekers use cold water to sprinkle on their eyes nor do they wash their face with cold water. I make them do so, so that all of the practitioners may become habitual to bear that burning sensation. The *trāṭak* on flame makes the eyes more scorching when its practise is done in darkness. Then he does not face much burning in his eyes while doing *trāṭak* on the sun, because the *sādhaka* has become habitual of bearing this burning sensation of eyes. When the seeker will do much practice of sun *trāṭak*, then not only in his eyes, but the heat starts to increase in his head too. If the seeker has to attain mastery over *trāṭak*, he will have to increase his practice of *trāṭak* on the sun. At that time, he has to bear the warmth of sun in his head. Such type of practise should always be undertaken in the presence of a guide; otherwise the fear of eyes disorder is there. The practice of *trāṭak* on the sun should be followed with due caution, otherwise some harm may ensue. In such a state, by increasing heat in his head, the seeker remains sitting in a particular posture; his eyes remains opened i.e. stability remains constant in his eyes.

After the practice of *trāṭak*, water should not be sprinkled due to feeling of burning by those who have to become good practitioners. Many practitioners, who follow intense practice, sometimes may feel that the upper layer of their eyelids have been injured, but no injury would be there. In this state, do not sprinkle cold water on the opened eyes. If there is much irritation in the eyes, then to calm it down, take a neat and clean small piece of cloth or a hankie. Dip this cloth in water, wring that and make a wide strip of that cloth. The seeker should lie down and close his eyes, he should keep that wet strip on his eyes and be cool. After sometime the irritation of the seeker will start to diminish slowly and gradually. In the same way, put the wet strip daily on the eyes.

Seekers, do not sprinkle water on the eyes or wash face with cold water if you wish to become versatile in *trāṭak*. Such a rigorous practitioner can apply *shaktipāta* to a greater

extent in future. If the goal of any seeker is confined to do *trāṭak* on a dot or practising *trāṭak* just to improve his eye sight, he can sprinkle cold water on his eyes after accomplishing his practise, because his goal is not far-reaching. But the *sādhakas*, who are desirous of *Gurupad*, should bear the irritation of their eyes. This type of practise should be followed only under the observation of a *guru*.

## 11. Use of Trāṭak on Crowd

When the practitioners of *trāṭak* become mature by practising on trees, stars and the sun, the capability to produce far-reaching effects by *trāṭak* starts coming in them. To influence people at far-off distance, practise has to be done on the distant objects. Along with this type of practise, *trāṭak* should also be used upon a person who is away, because success in such kind of practise is achieved with time. The method to use the power of *trāṭak* is the same, which I have already mentioned. Enter your will-power by means of majestic blue rays emitted from the eyes into the back portion of the head of the person moving away, and then send your message to his brain. Initially, your message will not have any effect; keep sending this message again and again. After doing so for a few days, it will start to have effect on that person. Similarly, try this on the person coming far front towards you, your experiment will begin to succeed gradually on doing so. You will see that the person is doing the same as you sent the message. I wish to tell one important point— this type of experiment may not have the same effect on all persons, i.e. some persons will be affected by your experiment, and on some others it will not have any effect. The reason for this is that purity and impurity of the *chitta* of all individuals is different according to their *karmas*. Such types of experiments have to be done for several months; only then success can be possible. The seeker should not be disheartened on failure of his experiments, rather he should continue.



In such experiments, success and failure depends on one's own ability — how much the experimenter is spiritually advanced, what is the level of purity of his *chitta*, what is his behaviour in the world, how does he live his material life, whether he observes celibacy etc. If the above things are favourable, his *sankalpa* will be extremely powerful. The procedure I have written above is more helpful for hypnotism, but the great *yogis* will not need to do so that they apply their experiments in such a way. The path of *yogis* is spiritual. God-oriented *yogi* always remains involved in human welfare. The *yogi* who has achieved greatness, attracts the crowd only on seeing it or on having a look all around the crowd while preaching, even if he has not practised *trāṭak* much. The secret behind his success is the practice of *yoga* done by him. There is only a thought of human welfare in his *chitta*.

That's why I have explained so many times that the *trāṭak* of a seeker who has reached at an advanced stage in *yoga* is definitely powerful. The reason for this is that the *vrittis* on his *chitta* are purer, *satvik* and comprehensive. When these *vrittis* are brought out by such *yogis*, then all tasks are performed according to his will automatically.

I know some of the *yogis*, when they used to preach; the *vrittis* emitted out from their eyes in the form of *tejas* had an effect on all the individuals present there. People used to keep listening to them. Some *yogis*, while preaching, used to apply *shaktipāta* by a glance of their eyes. It also helped the seekers and their preaching had been listened very carefully by their disciples and they relished it. In the year 1893, *Swami Vivekananda* went to America; while preaching he applied *shaktipāta* by *trāṭak* on the entire crowd present there. The crowd influenced by *trāṭak*, kept listening his discourse being spell bound. Some people were influenced so much with his speech that they became his followers. It is written in the Bible- “Wherever Jesus Christ used to go, the crowd used to follow him”. There have been some saints, who have not practised *trāṭak*, but the worldly

people became very influenced by the rays emitted out from their eyes, they used to lose their presence of mind and would become their followers.

Seekers! Always remember that the experiment of the power of *trāṭak* on the crowd or where there is mass community is to be applied only when the blue bright rays are seen emitting from the eyes and while going away, the blue rays appear to be like a spot, only then the crowd is influenced. The blue majestic rays are seen to the seekers while practising on the dot only after few days. These blue rays will leave no effect on anyone. The seeker should have the practice of many months or years on the sun, and then these blue coloured rays become subtler by gradual practise. As the rays will become more subtle, their brightness will begin to increase. Only those subtle rays are powerful. The difference is of subtlety; the less the density is, the more it will be subtle and comprehensive. According to that subtlety and comprehensiveness, the power will increase.

## 12. Mantras should not be Chanted while Practising Trāṭak

I have already written about *trāṭak* that means to fix the mind on any object or to bind it. The nature of the mind is such that it does not stop at one place, it keeps wandering here and there. To stabilize the flickering mind, *trāṭak* is practised. When the *trāṭak* is being practised, no thoughts should be entertained by the seeker and neither should anything be contemplated. If the *sādhaka* does so, how will *trāṭak* be practised because while practising *trāṭak*, efforts have to be made to prevent the fickleness of mind! At that time if the *sādhaka* will think anything or if thoughts will prevail in the mind, then there will be conflict in both of these, because mind will be more oscillating due to sundry thoughts, then how will it be stable?

Some people asked me— “Can we perform *mantra-jaap* while practising *trāṭak*?” Answer— *Mantra-jaap* should not be done. The instability of mind will clearly increase during *mantra-jaap*, so it should not be done. Some people say that lot of thoughts come to the mind when they practise *trāṭak*. In answer I will say— Perhaps they are not practising *trāṭak* in the correct manner, therefore they should seek guidance from a *guru*. When the practice of is being done, at that time if the *sādhaka* is practising *trāṭak* on dot, he should observe the dot only and should not watch any other objects here and there, nor should not think about anything else in the mind. While doing *trāṭak*, his vision should only be on the dot. At that time, it’s he and the dot, nothing else. The gaze should be fixed with this thought and be stable with full determination.

Some practitioners told me that when they practise *trāṭak* on a dot, some pictures are seen to them forming near the dot. Seekers! No such object of any kind should be seen to them near the dot, while doing practice of *trāṭak*. If still any picture is being seen, the *sādhaka* should discern himself, inevitably some error will be found within oneself. In such a state, while inspecting himself, he will find that there should be thoughts of some kind entering in his mind, and these thoughts may be visible to him in the form of pictures or something else. When the seeker will continue his practise gradually in a proper manner with discipline, then after sometimes these pictures or shapes will stop to be seen.

Seekers, always remember that no thoughts of any kind in your mind should be brought in mind while practising *trāṭak*, i.e. do not contemplate about any subject subtly and even do not chant any *mantra*. When the practice of *trāṭak* is being followed on an object (either on dot, flame etc.), at that time no shape should be formed on that object. These are the thoughts of seeker itself. When the seeker practises *trāṭak* on the mirror, at that time some shapes may be seen. Firstly, the ugliness of his own face will be seen to him, then some other pictures and forms will be seen. After few days of practise, these forms cease to be visible. Sometimes when the *sādhaka* is not practising, different types of

colours are seen to him in the brain on closing of eyes. These are the colours of five *tattvas*.

## 13. Use of Trāṭak by Celibate

Practice of *trāṭak* can be followed by anybody because it is beneficial for all. Many of the tasks in this connection are such that these are not accepted by the followers of other religions. They use to say that this particular act is for those who have such and such religion and we can't accept it. *Trāṭak* is not connected to any particular religion. It can be practised by the person of any religion. Its practitioner may either be the follower of spirituality or devoid of spirituality, whether illiterate or learned, whether a child of 10-12 years of age or a 70 years old man, practice of *trāṭak* is beneficial for all. Its practise is useful for the entire human race. Both the gross and subtle types of benefits are attained with its practise. Presently, so many people are getting benefits by following its practice.

The influence of *shaktipāta* on others has its effect according to the state of the *sādhaka* in *yoga*, along with his practice of *trāṭak*. A *sādhaka* compares himself with the others that I have also practised equal to that *sādhaka*, then why he has eminence in casting *shaktipāta*. The state of mind of the *sādhaka* is according to the comprehensiveness and purity of his *chitta vritti*. It is an important thing that the influence of *shaktipāta* on others is reflected according to the state of mind of the *sādhaka*.

Celibacy is very important in the life of human beings. Most of the people do not bother about celibacy, because they do not understand its importance. Actually, truth is that celibacy is life. Children do not adhere to celibacy from their childhood being in bad company. The observance of celibacy is very much important, because the memory of a person who observes celibacy is very sharp. His intelligence also becomes very sharp and always remains healthy. The mind of such a seeker is having strength of determination. Fearlessness remains present in him in subtle form. The thoughts of sexual desires don't

trouble him, so his thinking on this subject is good and he remains internally strong. Those who do not observe celibacy, initially their memory becomes weak, then the fickleness of their mind increases and frustrated thoughts start to come. Their physique begin to be very lean like a sick person; old age comes before time.

Celibacy also has its impact on the practice of *trāṭak*. Such practitioners become more powerful spiritually with the passage of time. That's why the *shaktipāta* procured by such *sādhaka* is much stronger. When the practitioner who is an observer of celibacy, applies *shaktipāta*, then according to his determination the power of his *shaktipāta* becomes successful in exerting its influence on the person on whom it is applied. The person who sits on the post of *Guru* should adhere to celibacy so that he can cast *shaktipāta* on his pupils at the most. In the ancient era, celibacy used to be observed by seers, ascetics, hermits and *yogis*. Therefore, they used to be very powerful and were successful in all types of tasks. They used to be very skilled in the use of divine weapons due to observance of celibacy. Similarly, the celibate *yogis* used to make the spiritual path of their pupils easier by applying special *shaktipāta*. While leading the life of householder, celibacy should be observed as much as possible. That is why, many *yogis* have attained excellence while living in *Grihasthashram* (householder). But celibate *yogi* is more powerful than a *sādhaka* or *yogi* entangled in *grihasthashram*. O seekers! Celibacy must be observed while practising *trāṭak*. By that, you will be skilled in applying *shaktipāta* in the future and will resolve the hurdles of the disciples easily or will eliminate them.

## 14. Activating Divya Drishti by Practice of Trāṭak

The practice of *trāṭak* is helpful in opening *divya drishti*. Firstly, you should understand about *divya drishti*. The subtle body remains pervaded in this gross body and the causal

body pervades the subtle body. Just as there are two eyes in the gross body, there are also two eyes in the subtle body which are capable of perceiving the subtle objects. There is a single straight vertical eye in the subtle body. This eye is called *divya drishti* or the third eye. This third eye remains closed. This third eye (divine vision) is present in the subtle body in every human being. It is called *divya drishti* because this eye has wonderful capacity to perceive even very subtle and divine objects. If any human being endeavours to use this vision by opening it, the capacity to perceive subtle objects dawns on him according to his ability. According to practice, past and present can also be seen with this *divya drishti*.

This *divya drishti* is situated on the forehead in the subtle body. For its development, the practitioner has to become introverted and develop the region of the forehead. When the four *chakras* of the *sādhaka* are opened by the practice of *yoga*, then the practise goes on the *Kantha Chakra*. After practice of few years, a vertical eye is seen to the seeker during meditation, sometimes it is seen in a horizontal shape. That is *divya drishti*. At that time, the *divya drishti* (third eye) can't perform any kind of task. It works only when the *Kantha Chakra* of the seeker gets opened. When the practice of the seeker is going on the *Kantha Chakra*, at that time if the seeker practises *trāṭak*, then it helps in opening the *divya drishti* quickly. When the *Kantha Chakra* is opened after several years of rigorous practice, even then too, the working capability of *divya drishti* is according to the *sadhana* of the *sādhaka*. In such a state, the practice of *trāṭak* should be continued ceaselessly, the *divya drishti* will become more active by this.

The practice of all kinds of *trāṭak* is beneficial to increase the capacity of the *divya drishti*, but to make it more dynamic and to increase its calibre, the practice of *trāṭak* on the mirror is the best. For this purpose, practise on the mirror should be performed more and more. While practising on the mirror, it appears scary in the beginning because the practitioner's face itself appears to be ugly to him. After practising for a few days, some

figures on the mirror may be seen to be deteriorated etc. during practise. If any seeker thinks that I will do intense practise on the mirror and my divine vision will start functioning being opened, it will not happen, because to open the divine vision and to use it, the path of *yoga* has to be adopted and then the *Kantha Chakra* has to be opened by doing rigorous practise continuously for few years. Practice of *trāṭak* is very helpful in this act. To make the divine vision sharper, the practice of sun *trāṭak* is very useful. This kind of practise is extremely beneficial for the persons who are sitting on the post of *guru*. He can guide his disciples being far away from them.

## 15. Harmonizing High Blood Pressure by Trāṭak

Some seekers have asked me, “What is the effect of *trāṭak* on high blood pressure?” I would like to tell the seekers on this subject that there is no adverse effect of practice of *trāṭak* on blood pressure. If the blood pressure of anybody is either low or high, then practice of *trāṭak* will make the blood pressure steady. The functioning of organs in the body start to deteriorate due to irregularity of *prāṇa* in the body, this deterioration may be of any kind. If we notice, when the *sādhaka* starts to practise *trāṭak*, then as the mind starts to be focused on the dot slowly and gradually, the speed of movement of the *prāṇa* also starts to decline accordingly. The movement of *prāṇa* has its effect on the *chitta* of the *sādhaka*, the impurity on the *chitta* begins to dwindle and the purity starts to increase. It increases the volume of *Satvaguna*. *Trāṭak* has its effect on the brain directly. The functioning power of brain escalates and it controls the body more efficiently than earlier. If any person, by controlling his *prāṇa*, maintains its movement correctly or regulate it according to his will, at that time his body looks brighter and healthier than before. *Trāṭak* has a healthy effect on high blood pressure. The extroversion of gross senses



begins to decline with practise, the mind also calms down and starts remaining more stable; consequently high blood pressure slowly decreases and becomes normal. If the pulse rate of the practitioner who practises much *prāṇāyāma*, *samādhi* for extended time and more amount of *trāṭak* is measured, it will be lesser than other people and his body will also be healthier. The body of such practitioners needs lesser amount of oxygen. The functioning of his body is better than the body of others. I will suggest to persons who are suffering from blood pressure to definitely practise *trāṭak*. Such persons should not practise *trāṭak* on the lamp or the sun, rather they should practise on dot. Definitely take guidance of a *guru*, do not practise without guidance of *guru*.

## 16. Reducing Vaat Disorder by Trāṭak

When the practice of *trāṭak* is at its height and a lot of practice of *trāṭak* on the sun has been done, if such practitioner will use *shaktipāta* by *trāṭak* on the person who is suffering from *vaat* (disorder due to improper functioning of subtle air element), he will begin to feel that sensation of pain is reducing. The influence of *vaat* is maximum on feet and hands. Most of the people suffer from the *vaat* in their feet. *Vaat* affects the bones in the area of joints, and due to increase in *vaat*, swelling comes in the area on joints. Mostly, the *vaat* persists after the age of 40-50 years; it is also called the air disorder.

The experiment of *trāṭak* is useful on *vaat* at the time when it has just started. If there is a swelling on the area of joint, the effect of *trāṭak* will be less visible. The experimenter should have intense practice of *trāṭak* on the sun. The rays emitted from his eyes are then extremely powerful. The practitioner while applying *shaktipāta* on that area (affected by *vaat*) should continue to gaze at it and make *sankalpa* in his mind to cure *vaat*. Repeat this process two to four times in a day. After few days, the patient will feel that his pain is decreasing. Keep doing *shaktipāta* daily as long as the pain is not cured. The patient

should not consume cold-natured food at this time. I had done such experiment, which bestowed a huge benefit. After that, I didn't do much experiments on it.

## 17. Using Power of Trāṭak on Animals and Birds

The human beings use *trāṭak* for various activities. Most of these experiments are concerned with human race. If the user is skilled in this art, he can use it on birds and animals, they also get affected. The *shaktipāta* applied on these animals is not understood promptly. For these experiments, the experimenter should have affection towards birds and animals. These beings too understand the parlance of love. More is the affection, more will the *trāṭak* be successful. The *vrittis* emerging from humans gets out in the form of *tejas* affect their subtle body and these beings understand the subtle emotions.

The effect of *trāṭak* is more on birds and animals which are vegetarian and of calm nature; *trāṭak* can be used on these animals. Experiments should be started from pet animals. *Trāṭak* should be used on a single animal for several days. Its influence will begin to be understood in few days or months. In the beginning, its effect is understood quite late. When a long time is passed in doing these types of experiment, then influence of *trāṭak* starts to become manifested on new animals quickly. Similarly, maturity goes on increasing. When the experiment will be done on the birds, its influence will not become manifested, because the birds don't stay on a particular place for a long time. Some birds reside in a limited area, these birds are often visible, and experiment should be done on these birds. It begins to be understood gradually by continuous experiments on the birds. Birds like pigeon and peacock reside on certain places and even come close to the human beings; experiments on them can be conducted for learning.

I have not experimented as to how much *trāṭak* has its impact on ferocious animals, because I didn't have time for these types of experiments and I could not even think where to do such experiments. Similar is the case with birds. The effect of *trāṭak* on birds like crow and an eagle will be quite late; I did not experiment on these birds. I am writing which I have experimented. I did one such experiment on a turtle and on some birds. Many of the *Vishkhopras* are living near my cottage, I experimented on them.

When I was at the hermitage of my *Gurumātā*, at that time a turtle became friendly with me. The *ashram* is built 6 km away from the city, there are fields nearby and some houses are also built in the fields. There is a very wide and big well dug up there, it is used for watering of nearby fields. There lived a big turtle in the well. I used *trāṭak* on that turtle. The turtle used to come near me, if any other person moved towards that turtle, it used to dive in the water. Then I began to serve food to it. I showed my friendship with the turtle to all, my *sādhaka* friends were very astonished seeing this.

In the year 1995, I had prepared a cottage in the forest at a small distance from my village. Due to presence of forest, two types of animals were in abundance: 1. Snakes of different types, 2. *Vishkhopra*. *Vishkhopra* is an animal of large body belonging to the species of lizards. It is smaller than the alligator. This animal is venomous; its saliva has poison. It is called *Vishkhopra* because its head remains full of poison. There was a very large *Vishkhopra* lived in the forest near my cottage. I wasn't afraid scare of it while it's a venomous animal. People of the village used to flee on seeing it. After few months, it became habitual of sitting before me. After some time, I came to know that it was a female, because it had given birth to five or six offsprings. Its babies became habitual of coming inside my cottage. I didn't like it. I thought that if by mistake, I stepped my foot on them, they would sting me. In few years their numbers began to grow. Once upon a time, I was preparing my food in the cottage; a big sized *Vishkhopra* came and sat on the entrance of my cottage and started staring at me. Consequently, I could not get out of the

door, after some time I drove him out. It had become habitual of being near me. If I was lying on my cot or sleeping, it used to come and sit under my cot. Now, I began to be afraid of it, I could not accept his intimacy. It continued for several months. I started thinking to get rid of him. Then I called some animal catcher and got him caught and asked that person to leave him very far away. Readers! It's a true incident, it used to be with me for several years. When this *Vishkhopra* used to come near me, I used *trāṭak* on him.

I used to experiment *trāṭak* a lot on birds. After some time, it could be seen that the birds would come near me. Due to this experiment of mine, one peacock and a mongoose died. Both of these used to wander here and there fearlessly. But then a dog caught the peacock. I tried my best to save it but failed to save; by then the peacock had died. Similarly, the mongoose was caught by the dog and was killed. It came near me to eat food. The dog came from backwards and caught the mongoose. By the time I could get it released, it had been injured badly, it died after sometime. I felt very sad and then stopped this act. I decided that neither I will love them now so much nor will I use *trāṭak* on them. I learnt from my experiments that living beings other than human beings too understand the language of love.

## 18. Do not Practise Trāṭak during Pregnancy

When the practitioner may have been learning *trāṭak*, then in the beginning, he could not feel any sensation in his inner self, because he has just started his practise. When a lot of time is passed while doing practise, he can feel it. After practise, his eyelids begin to blink quite late than earlier and while dealing his eyelids also start to become stable during. Their fickleness begins to decline and during practice of *trāṭak*, if he notices his breath, he will feel that the movement of his breath has been curtailed. Yes, it is also true that the rate of breathing of the *sādhaka* decreases.

If the practitioner is a female and is pregnant and his practise is going on, at that time follow the practise under the guidance of an experienced person. I have heard that some guides do not dissuade their disciples to practise in such a condition, rather they say that there is no adverse impact on the foetus at the time of practise. I will wish to express my personal opinion to such female practitioners that if the foetus has been grown to six months, practise should be decreased and there is a dire need to be alert. Follow this practise up to sixth and seventh month. The mother should give up the practice of *trāṭak* from the eighth month or to seek opinion of a doctor.

Some guides say— “There is no adverse effect on the foetus during the practice of *trāṭak*”. Bear in mind, when intense practice of *trāṭak* is followed, the rate of breathing definitely decreases. In such a state, the foetus may get less oxygen in the eighth or ninth month; it can have an adverse effect on the foetus. Yet, I will advise to keep seeking guidance from a specialized doctor in such a state, because rapid development of the foetus is being taking place in these days.

## 19. Effect of Trāṭak on Lust

One whose mind always remains fickle, he should practise *trāṭak* daily. *Trāṭak* has its effect on the mind as well as on the senses. The extroversion of the senses decreases according to practise and the senses begin to become introverted. Human being is born by the dominance of *Jala Tattva*, that’s why almost 75 percent of water remains present in his body. The senses originating from *Jala Tattva* are tongue and the reproductive organs. Tongue is the *gyānaendriya* (sense for taking information) and reproductive organ is the *karmendriya* (sense for action). *Jala Tattva* remains dominant in the human body, that’s why the senses originated by it remain more active. Most of the human beings remain enticed by these two senses. That’s why the influence of these two senses remains prevalent in human life. It may be noticed that human being wants to take delicious food,

he does not like to have simple food. He continues to work throughout his life so that he may get good food. What to write about reproductive organ; all living beings are under its control. There are four types of *saṃskāras* which strongly ingrained in the *chitta* of all living entities— 1. sexual desire, 2. fear, 3. food, 4. sleep. Out of all these, the *saṃskāra* of sexual desire is very dominating. When the *saṃskāras* of such type come out of the *chitta* to be enjoyed, then the other three types of *saṃskāras* become inconsequential. When the *saṃskāra* of sexual desire prevail, at that time the person does not feel any fear, intellect is covered by ignorance, that's why narrow-minded people are attracted towards *adharma* (unrighteousness). In such a state, some of the people do even worse activities than animals; they have to repent later on.

Rigorous practice of *trāṭak* also has an impact on these types of actions of the seeker. Due to introversion of mind, restraint of senses also becomes easier. Due to this, the thoughts related to lust in the mind are reduced. Let me clarify one more thing— the *saṃskāras* related to sexual desire remain deeply engrained in the *chitta* of every living entity, that's why these type of *saṃskāras* cannot be destroyed. Such *saṃskāras* of the practitioner of *yoga* are destroyed in his last birth, on the manifestation of *Ritambhara Pragma* in *chitta*. But the human being should try to reduce the effect of such *saṃskāras* by practising *yoga* and *trāṭak*. The mind becomes very calm and strong with the practice of *trāṭak*. Only persons of strong mind can restrain the senses. The person whose mind is fickle and weak cannot control his senses.

A person, who is adept in the practice of *trāṭak*, can control lusty thoughts of another person to some extent by applying *shaktipāta*. If the experimenter has followed the practice of *yoga* and has attained high position, then he can stop the *saṃskāras* of others relating to sexual desire for some time by applying *shaktipāta*. For this, there should be an in-depth knowledge about guidance and even his *kundalini* should have been stable in his heart after completing its full journey, only then success will be achieved in such

activities, otherwise it is not an ordinary task to perform such things. Even after having such ability, it is not necessary that the seeker will be successful in his work. The reason for this is that the decision of failure and success will depend on his ability. These things may appear to be amazing and impossible in reading, but all these things are true.

The person whose sexual desire is his weakness, should surely practise *trāṭak*. The practice of *trāṭak* should be regular. Rigid practice of *prāṇāyāma* should be followed and vegetarian food should be used. There is another most important practice to be done, which is *Uḍḍiyāna Bandha* (pressing the naval region inwards). The practice of *Uḍḍiyāna Bandha* should be done regularly. After a few months, the practitioner will begin to find that thoughts of sexual desires have reduced.

In my earlier book ‘Sahaj Dhyān Yog’, I have elaborated that the *saṃskāras* present on the *chitta* can be suppressed by forceful *shaktipāta* and some good *saṃskāras* can be brought on the upper layer. This task is not within the capability of every *yogi*. In this manner, the *saṃskāras* of sexual desires can be suppressed for some time. A lot of *yogabala* will be spent in this act.

## 20. How can a Hypnotized Person Save Himself

*Trāṭak* is used for hypnotism. It is not necessary that the hypnotist would take interest in spirituality. Many hypnotists have no concern with the spirituality, such hypnotists use hypnotism to show magic as well as to persuade their version. Hypnotism is also used for noble causes e.g. if there is pain anywhere in the body, the feeling of pain is curbed on being hypnotized etc. I have seen some treacherous people, who take wrong advantages of hypnotism; they even rob people using hypnotism. They also perform another type of unlawful task with it.



The hypnotist is a person of strong mind. The person on whom hypnotism is to be applied is of weaker mind. The truth is that the hypnotized person could not understand that hypnotism has been applied on him, because his mind comes under the control of another person (hypnotist). The person who is under the authority of other does the same thing as the hypnotist wishes, because he does not remain in his sense. But on some occasions it also happens that the person, on whom hypnotism is used, he can be used for some ordinary tasks, but if message is sent to him to perform any big task against his will, then the impact of hypnotism can break off automatically. For example, if someone is asked to do some petty ordinary work, he will do it, but if he is asked to murder certain person, then hypnotism will break off, because his brain could not be ready to do so. His mind will get a jerk and then the effect of hypnotism will be broken. The level of hypnotism applied by hypnotist is also important.

Mostly, *trāṭak* has its effect on the persons of weak mind, poor intellect and on emotional person quickly. The person who is a sharp and is of cruel nature, then hypnotism does not take effect easily on him. If a person will ask to apply hypnotism on himself, it will take quick effect on him, because his conscience is already been ready for hypnotism. If any person says, I do not accept the hypnotism applied by you, and becomes ardent, then hypnotism will not have its effect on him quickly. But it is hard to resist the hypnotists who are of high ranks. The experts of *trāṭak* who have achieved high state in spirituality can't be resisted.

If a person, who is hypnotized understands that hypnotism has been used on him, he should calm down and sit on a place, close his eyes and concentrate his mind on the top of his head, then ask his mind, "I do not accept the hypnotism applied by anybody". Then give jerk to the head forcefully, repeat this process several times. Calm down and sit in a meditative posture and concentrate on the *Sahasrāra Chakra*. Then chant 'Om' in loud voice rhythmically. After some time, assert in mind, "I am completely free, my mind

cannot be under anybody's authority". You will start to feel lightness on doing so repeatedly.

Some hypnotists use to interact by making eye to eye contact or they ask to stare in their eyes. In such a case, do not make eye contact with anybody, rather keep your eye on another side, because it is also a way to apply hypnotism, in which eye to eye contact is made or the hypnotist gazes in the opened eye of others and hypnotizes. Such type of hypnotism is more effective. The person on whom hypnotism is applied can't understand it. By using this method, more authority on someone can be achieved. All persons don't have the same effect of hypnotism. Someone will have less impact and some will much, because the development of their brain is different and instead of identical.

If the practitioner of *trāṭak* indulged in immorality, is a liar, is fond of condemning others and is dishonest and characterless etc., such person having lot of vices even after doing intense practise will cast less effect on others. Sometimes, such person will also be failed in hypnotizing others. That's why, the practitioner should be truthful, altruistic and a person of good character. *Trāṭak* should be used for benevolence. The persons who cheat others by hypnotizing them or take undue advantage, they have to bear the consequences of their actions in the future.

## 21. Do not Practise at Night

There is no fixed time for the practice of *trāṭak*. It can be done at any time. But the most suitable time for practise is the morning time. At that time, the atmosphere is calm and there is no sound pollution. The volume of carbon dioxide is less in the air and oxygen is higher. In such condition, there is a good effect on our subtle as well as gross body, lungs get oxygen in much quantity. This particular time is good/healthy for other spiritual activities. When the seeker has been doing practise, at that time the activity of his breath is being slower and deeper. In this state, it is necessary to have higher quantity of oxygen.

I strictly prohibit the *sādhakas* whom I guide to practise after 11:00 PM at night. *Trāṭak* and *yoga* should not be practised after 11:00 PM. It can be done after 4:00 AM i.e. the practise should not be followed from 11:00 PM to 04:00 AM. At this time, the influence of *tamasik* powers increases and such negative powers keep wandering. Sometimes, these *tamasik* powers may trouble the *satvik sādhakas* or can create different types of hindrances. That's why *sādhakas* should not follow practise in the midnight, so that they can be safe. The *sādhakas* who are practising *yoga* should be more careful. The *sādhakas* who have acquired high state by practise are not forbidden, but they should still be careful, because some of these forces are of very evil nature and can do any kind of behaviour with the seekers. The *sādhakas* who has the capability to fight these vengeful forces, can do practise at any time. I explained these things for new seekers. The *sādhakas* whose *Brahmarandhra* is opened or *kundalini* have been stable on completing its journey and have a lot of *yogabala*, such seekers can practise *samādhi* or *trāṭak* fearlessly.

Some of the *yogis* follow rigorous practise at night, because the atmosphere is clean at night. The *tamasik* powers can't do any harm to them. These *yogis* are *satvik*. I also used to do such type of practise for several years. I used to do practice of *samādhi* from 9-10 PM to 06:30 AM. Some *tamasik* practitioners practise at night itself, it is beneficial for them, because they are worshipers of these *tamasik* powers. When there is a dark night, such *tamasik* practitioners do their *sadhana*. Seekers! Practice of *trāṭak* should not be followed at midnight. I have had so many of such experiences during my practise.

## 22. Perfection in Stambhan Kriya

You may be thinking that what is *Stambhan Kriya* (making someone's body motionless). It means to make something stable like a pillar, to forbid any action. The *yogis* and ascetics of ancient times used to specialize this *siddhi*. They also used to use it when it

was needed. The description of this *siddhi* will be found in the scriptures. This *siddhi* was also used at the war times. The person who had achieved perfection of such *siddhi*, he used to stupefy his enemy when required, due to which his triumph used to become certain.

Now-a-days, many hypnotists may be found who can dominate the mind of others by their will power or have do so. Its next stage is used for *stambhan kriya*. But there is a vast difference between the *chitta* of a hypnotist and the one who performs *stambhan kriya*. Hypnotism begins after few days of practise. Even if such person doesn't follow the practise *yoga*, he may still hypnotize others. Even if his *chitta* is impure and he is involved in impious by deeds, still there will be no hurdle in hypnotizing, because it is possible with the physical restraint and rigorous practice of *trāṭak*. But to perform *stambhan*, there is a dire necessity of making the *chitta* pure and comprehensive. This state can be achieved only by the practice of *yoga*. Many persons achieved it by their austerity in ancient times.

The activity of the body of other used to be stopped through *trāṭak*. If the person in front is about to attack with a stick, the activity of his gross body was stopped. To restrain the activity of gross body, the subtle body has to be halted. The majestic rays emitted through *trāṭak* restrain the activities of the subtle body making it immobile. On restraining the activity of subtle body and subtle objects, the activity of the gross body and of the material objects is automatically stopped. The physical object which is seen in motion, is actually due to motion of the subtle substance pervaded in it. The activities in subtle is actually manifested in the physical. In the same way, it should be understood regarding this *siddhi*. If the person in front about to attack by lifting his hand and *stambhan* is applied on him at that very time, then his hand will remain lifted and he can't even move, he will appear to be stable like a statue. Flowing water will also become still if *stambhan*

is used on it. Similarly, it should be considered about all other physical objects. Only few persons had this *siddhi* in the past. Every person could not achieve this *siddhi*.

You might have read that in ancient times, Indra, the king of gods, was *stambhit*, because he became very proud that he was the king of gods and there is no one as powerful as him. Thereafter, a divine person stupefied Indra. During the times of *Mahabharata*, *Duryodhana* had also used *stambhan kriya* on water because he had the boon in this field. Lord Jesus Christ had also halted the hurricane by his *sankalpa* when his disciples got frightened, i.e. he calmed the hurricane by using *stambhan* on it.

I have practised *trāṭak* a lot, but I have not practised *stambhan*. I know its method, that's why I wrote a little bit on this subject, because this action is performed with *trāṭak*. Some people did this activity with their *sankalpa*.

## 23. Producing Physical Objects by Trāṭak

In the present time, some of the *yogis* perform spiritual tasks through their eyes i.e. by *trāṭak*. Out of the *yogis* who are currently holding the posts of *Guru*, very few use *trāṭak* to bestow *shaktipāta* on their disciples. A lot of practice of *trāṭak* and a large amount of *yogabala* I required to perform *shaktipāta* by eyes. Higher amount of *yogabala* has to be used in doing *shaktipāta* by *trāṭak* in comparison to *shaktipāta* by touch. Undesirable activities of seekers during meditation can be stopped by *shaktipāta* through *trāṭak*. Activation of *chakras*, awakening of *kundalini* and removal of hurdles in the path of seeker can also be done. The seeker can be helped in attaining next level of his practise. The most important thing is that while giving guidance, the *guru* has to physically go to the seeker for *shaktipāta*, but by *trāṭak*, *shaktipāta* can be applied on different seekers from far off.

As the subtle body of the *Seeker* is influenced by applying *shaktipāta*, similarly the material things composed of *sthool panchbhoot* can be materialized, i.e. the gross objects can be created. Many people do such tasks by *siddhis* also; *trāṭak* is not used in that case. When physical objects are produced by *trāṭak*, power of *sankalpa* also acts in it. I have seen such persons, who used to produce material things and then this physical object could be used. The thing so produced was not delusional. The world is created by *sankalpa*, that's why the worldly things are to be produced by *trāṭak*. In the ancient times, the seers and ascetics used *trāṭak* for various purposes. *Trāṭak* has very much capability.

I have explained above that the thing so produced is not unreal. The truth is that the entire *Aparā-Prakriti* is beset with delusion, because it is consequential. Its structure is changing every instant due to its consequential nature; due to its impermanence, the *Aparā-Prakriti* is said to be delusional. However, the motive here is that the thing so manifested by *trāṭak* is not entirely illusory like those shown by magicians. For example, if that person has produced a fruit such as apple, then that fruit can be eaten as well. Similarly, so many other types of things can also be produced. When the control over five *tattvas* is established by practice, then the capability to manifest these material things comes according to one's wish also comes.

In ancient times, seers, hermits and *yogis* had the capability to create anything according to their wish; it will be found mentioned in the scriptures. *Vishwakarma* is well known for such works. The seer *Saubhari*, after marrying with 50 daughters of king *Mandhata*, created palaces for their abode more beautiful than that of king *Mandhata* in the forest itself and resided in those self-created palaces for a prolonged time. At last, he sent his wives to their father *Mandhata* and then again went to the forest to practise austerity.

Many people acquire petty *tamasik siddhis*; some objects can also be produced with these *siddhis*. These words may seem to be astonishing to read, but are true; I have seen such

activities in front of me. Such persons do not produce such things on the basis of their own powers, but these acts are performed by *tamasik* power which they have controlled. But when that *siddhi* leaves them, then such people become worthless. They bear the consequences of their own actions. But *yogis* have their own capabilities.

## 24. Changing Negative Thoughts by Trāṭak

*Trāṭak* is such a science, by which various types of tasks can be performed. It is quite important to know as to how *trāṭak* is to be used, so that success can be achieved in any activity. First of all, it is significant to have *yogabala*, because all the activities are performed by it. The practice of *trāṭak* must be enormous. In order to perform any work, it is necessary to know the method to do it. If any of these three has lacked or is lacking, failure may be met in accomplishment of any task. Sometimes there are some tasks for which there is not much importance of having *yogabala*, e.g. hypnotism etc.

*Yogabala* is inevitable for the very purpose I intend to narrate. If the seeker wants to remove negative thought of anybody and if *yogabala* is used in it, then success will surely be achieved and he will also remain normal. If only hypnotism is used to eliminate the negative thought, then so long as hypnotism will have its effect, all will be well, but as soon as the effect of hypnotism is lost, the person can regain his previous negative thoughts. But if *yogabala* is used to change his thinking, it will begin to be purified due to that *yogabala* and impurity will begin to decline. It is not so with a hypnotized person, because impurity (*Tamogun*) remains in his thoughts.

When a human being sad and hopeless is instigated towards committing suicide; or thinks of murdering someone because of jealousy and anger or thinks about to take revenge of any kind, then in such a state, these types of thoughts of his mind can be bridled or changed with the help of *trāṭak*. This change will not be possible by a single experiment. *Trāṭak* will have to be used several times, because these types of *saṃskāras* are deep and



also powerful. These *saṃskāras* would be trying to come out forcefully, and waiting for proper time for manifestation. To change or remove such *saṃskāras*, not only the effect is to be casted on brain, but the *chitta* should also be influenced by applying *shaktipāta* on it. The *chitta* will also be changed with the *trāṭak*, but these tasks should be followed carefully. To influence *chitta*, apply *trāṭak* and *shaktipāta* on the *Hridaya Chakra* situated near the heart.

There is a difference in *sankalpa* and activity at the time of using *trāṭak* on brain and the *chitta*. For example, if any human being wishes to take revenge from anybody and is showing eagerness to do so, then message should be sent to his *Agya Chakra* by the practitioner of *trāṭak*— “You will not take revenge from him, you are a good person, forgive him”. Such message should be sent with full determination, because in an awakened state, *man* (mind) is situated at the *Agya Chakra*. Ultimately, give him message— “Calm down, calm down”. Then use a little bit of *shaktipāta*. The *sankalpa* of the practitioner of *trāṭak* becomes very powerful by using *shaktipāta* and affects his brain. Repeat this process three to four times inevitably. Its impact through hypnotism does not last for several days, those thoughts can return on breaking of hypnotism. The *saṃskāras* of this type have to be suppressed at the time of doing such experiment on *chitta*, which are for taking revenge. Such acts can’t be performed by every practitioner of *trāṭak*, only high level *yogi* can do so. That’s why I am not explaining this process in detail. But this process is 100 percent successful.

If any person is suffering from such thoughts and does not wish that such thought come in him, then the practitioner of *trāṭak* can use *trāṭak* easily and success will surely be achieved, because that person himself is willing. If any person confronts you as a rival, then apply *shaktipāta* in his eyes through *trāṭak*. *Trāṭak* can be used on all persons of negative thoughts and on those who commit social wrongs in similar manner. There is one notable thing— if the nature of that person is such that he commits immoral acts or

leads his life likewise, then *trāṭak* will have less impact on him. Such person will stop vicious acts for some time, but will start it again, because the *chitta* of such people is very impure and he has led his life committing such sinful activities. Change can be brought in a person who does good acts also sometimes.

## 25. Utter Need of Yogabala to Perform Tasks by Trāṭak

Now-a-days, most of the practitioners practise a little *trāṭak* on dot, flame and sun and begin to think that they have practised *trāṭak*, because at the time of practise on the dot, a spot of yellow colour, green colour, red colour, white colour and blue colour begin to form or the round circles begin to form and also various rays of different colours, emitted out from the eyes are also being envisioned, now much practise is not needed. Now, I can perform all activities with *trāṭak*. Such practitioners contacted me and asked— “When will I achieve excellence in *trāṭak*, when will my seven *chakras* be activated?”

Before starting practise, such practitioners should first understand all the details regarding *trāṭak* minutely from a skilled *guru*. The *Aparā-Prakriti* remains in three states — gross, subtle and causal states. Likewise, there are said to be three types of *Ākāśha* — *Bhutākāśha*, *Chittākāśha* and *Chidākāśha*. If the practitioner has practised the *trāṭak* related to gross state of *Ākāśha*, he has become perplexed in this much that when will *siddhis* be achieved, why have they not been achieved yet, when will the seven *chakras* be activated etc.

Firstly, the *sādhaka* should understand well— not much is achieved by just this much practice. Just understand that the practice of *trāṭak* has been started yet and nothing more, because the *chakras* are situated in the subtle body, which has their nexus with the subtle world. The *siddhis* are also related to the subtle world or dwell in the subtle world. That’s

why, the seeker has to evolve his subtle body to achieve these things, and then the nexus with the subtle world will happen. The *sādhaka* has to practise *yoga (samādhi)* to develop subtle body, after that subtle evolution will happen. Such a practise is not completed in just two or four years. The practitioners who have just done the initial stage of their practise, they will also get different types of benefits from that definitely, such as healthy eyes, intact eyesight, less tendency of increase in the lens number if someone is using spectacles, concentration of mind etc.

The seekers who wish to perform spiritual tasks with the *trāṭak*, it is necessary for them to have *yogabala*. No spiritual activity can be performed without having *yogabala*. At the time of performing spiritual tasks, *shaktipāta* is also to be applied along with *trāṭak*, it helps in accomplishment of task. If the practitioner of *trāṭak* lacks *yogabala*, success will not be achieved in performing some special tasks. When *shaktipāta* is applied, then this power begins to work by entering in the subtle cells of his body; it makes that cell opened being pure. It has its impact on the subtle body; gross body is just a machine.

The seeker should practise *samādhi* to attain *yogabala*. To attain the state of *samādhi*, the seeker has to follow rigorous practise for several years, only then it is achieved to him. The state of *samādhi* is not achieved to all the seekers. Initially, the state of *samādhi* remains for only few seconds, its period gradually increases with practice. Firstly, *savikalpa samādhi* occurs, and as this *samādhi* matures, *nirikalpa samādhi* commences. In this way, *yogabala* increases slowly. *Yogabala* increases by greater extent in *nirikalpa samādhi* compared to *savikalpa samādhi*. When the *kundalini* stabilizes after completing its journey, *yogabala* begins to increase in great volume and the *karmas* situated on the *chitta* also starts getting destroyed.

The *yogabala* also increases by chanting of *mantras*. There are some *mantras*, if pronounced correctly, then *yogabala* starts increasing rapidly. More amount of *yogabala*

is produced by *mantras* compared to *samādhi*. If the *sādhaka* has to attain more amount of *yogabala*, he should chant *mantras* in addition to *samādhi*. The *yogabala* increases quickly only when the method of pronunciation of *mantra* is correct. The way to chant *mantra* has to be learnt from the *Guru*. All types of *mantras* do not release *yogabala*. The *sādhaka* should be truthful and devoted towards his *guru*.

## 26. Practice of Trāṭak on Chhaya Purush

Some people asked me about *Chhaya Purush*— “What is *chhaya purush*, what is the method to practise *trāṭak* on it?” By the way, it is quite difficult for any practitioner to practise on the *chhaya purush* (subtle body), because the subtle body is pervaded within the gross body. In other words, the subtle body which comes out of physical body at the time of death is called *chhaya purush*. I have explained about this subtle body in my books and videos. Sometimes, it is seen in the meditative state or in dreams. When knowledge is gained about subtle body by practise, much information about the subtle world is attained. Different type of souls reside in the subtle world, some practitioner try to establish control over them also. I have never taught my *sādhakas* to practice on *chhaya purush*.

# Part-V

## Use of Trāṭak in the Past

*Trāṭak* has been in use since ancient times. It may be found mentioned in scriptures and books written by several contemporary writers. India has been the land of *yogis* from its inception till today. *Yogis* also used to practise *trāṭak* time to time during the course of their *sadhana*. The *yogis* who used to practise *trāṭak* were certainly very powerful. They not only used to perform spiritual tasks by *trāṭak*, but also performed worldly tasks when required. It was done so only when there was a dire need to use *trāṭak*. I am citing some of the examples of the past, when it was used.

### 1. Burning of Kāmadeva to Ashes, using Trāṭak, by Lord Shankar

It is described in the scriptures that in the past, a demon named Taarakasur, being very powerful, was creating mayhem. Being engrossed in *adharma* (sinful actions), the demon was humiliating the gods in various ways. He could not be slain by anybody; only the son of Mother Pārvaṭī incarnated from the parts of Lord Shankara and the Adi Shakti could kill him. Lord Shankara went into a state of deep *samādhi* due to separation from His consort Sati and got established in His swaroop (Self). It was necessary to wake Lord Shankara from *samādhi* in order to solemnize his marriage with Pārvaṭī. The annihilation of Tārakāsura by the son born out of their wedlock was pre-determined. The low-spirited gods delegated the task of awakening Lord Shankara from His state of *samādhi* to Kāmadeva. Both Kāmadeva and his wife Rati tried to awake Lord Shankara

from His *samādhi*. They could not break His *samādhi* even after using various means. Finally, Kāmadeva collimated an arrow on his special bow. That arrow was having a special kind of power. The arrow hit Lord Shankara in His breast due to which his *samādhi* got interrupted. If anyone is forcibly awakened from a deep *samādhi* by hurting him, he will definitely be enraged. Lord Shankara became angry as soon as His *samādhi* was disturbed; He understood everything within a moment. Being furious, Lord Shankara opened His third eye. The *yogagni* (yogic fire) emanating from His third eye burnt Kāmadeva's body to ashes, i.e. Kāmadeva became a heap of ash within a few seconds.

In this context, the most important point is that if Lord Shankara wished, He could destroy Kāmadeva with his trident or just by the power of His words, but He annihilated Kāmadeva by opening His third eye. He manifested His will power in the form of *tejas* from His third eye to burn Kāmadeva. It proves that the will power concentrated by *trāṭak* in the form of energy becomes extremely powerful. If it is used to perform any task, the task is accomplished more quickly than using any other way. The capability of the power of *trāṭak* also depends on the self-control and purity of the practitioner.

## 2. Repeated Use of Trāṭak by Baali

In Treta Yuga, Baali, the king of Kishkindha, used *trāṭak* several times during his life time. King Baali was a Kimp Purush, a species found in ancient times which became extinct; Kimp Purush are anyways very powerful. King Baali was a great *tapasvi* (ascetic) and a worshipper of deity Sun; he had practised sun *trāṭak* practising rigorous self-control. He attained proficiency in *trāṭak* and was well versed in using it due to having mastery in the science of *trāṭak*. King Baali himself was very powerful and had attained perfection in the field of war. He used to cast *trāṭak* on his opponent at the time of war; he used to attack on the brain of his opponent by the power emitted through *trāṭak*. In this way, he used to overpower the brain and mind of the person before him.

This has impact on the subtle body. If the brain of any person is controlled subtly, then such person will definitely become weak mentally, or the opponent will have to do as the person performing trāṭak will wish; even if the person has immense physical power. The physical body is just like a machine, the subtle body pervaded in the subtle body actually works. By empowering the mind and brain of anybody, the person will do as the message will be sent to him, because now he is not independent, his mind and brain are controlled by someone.

No one was ever ready to fight with King Baali, who was adept in the science of trāṭak. Anyone who fought against him, was sure to suffer defeat. There is very illuminating anecdote found in the life of King Baali. The king of Lanka, Rāvaṇa was endowed with a boon by pleasing Lord Brahma by his intense *tapasya* (austerities). He was learnt many demonic sciences and became very egoistic and impious. He used to harass the seers, hermits and ascetics without reason and used to create hindrance in their *tapasya*. Once upon a time, in the evening, he came across Vali, who was busy in worshiping the deity Sun at that time. The egoistic King Rāvaṇa began to challenge Vali at that very time; Baali tried repeatedly to explain the situation to him, but it had no effect on Rāvaṇa, who continued to challenge again and again. Rāvaṇa thought that Baali did not want to fight due to fear. Baali got ready to fight with Rāvaṇa due to repeated challenges. Rāvaṇa did not know about Baali; as soon as Vali came before Rāvaṇa to wage war, he attacked Rāvaṇa by trāṭak and began to fight against him. Being mentally fragile, Rāvaṇa could not stand before him. Baali defeated him and clenched him in his arms. When Rāvaṇa could not get rid of his clench, he had to implore Baali and then Baali released him.

We should also learn a lesson from the life of Baali. He did not give his younger brother's share and even confiscated his wife too. His brother Sugrīva had to spend many years hiding in the forest; at last Sugrīva befriended Shri Ram. To punish Baali for his actions, Shri Ram slayed him clandestinely. Although the rule of war is that the foe



should not be hit covertly, but due to his power of trāṭak and to preserve the dignity of the boon he got, Shri Ram did so. Whenever any power received is misused, such person indulged in immorality has to face the consequences of it. That's why such type of power should not be misused by any *sādhaka*.

### 3. Incineration of Kālayavana by Muchkunda through Trāṭak

In the past, the name of the son of the king Mandhata of Ikvakshu's dynasty was Muchkunda. At that time, the *Devasur Yuddha* (war between gods and demons) started. On the request of Indra, the king of gods, the illustrious king Muchkunda fought against the demons along with the gods for a long time to protect *dharma* (righteousness). At last, the gods won. Due to prolonged combat, king Muchkunda could not sleep. He went to a lonely cave to enjoy deep sleep after asking Indra. He went inside the cave so that no disturbance could be there in his sleep. Then, at the end of *Dwapar Yug*, there was a combat of Lord Krishna with Kālayavana who was a friend of Jarasandh. Shri Krishna did not kill Kālayavana, rather began to run away from the battlefield before him, because He had something else in mind. Kālayavana continued to chase running Shri Krishna. Shri Krishna entered in that cave very cleverly, with Kālayavana running after Him, where Muchkunda had already been sleeping for a prolonged time. Shri Krishna put His *pītāmbara* (yellow-coloured cloth) on sleeping Muchkunda and hid aside in the cave. Kālayavana also entered the cave chasing Lord Krishna. When Kālayavana saw Muchkunda enshrouded *pītāmbara* in the cave, he misunderstood that Krishna is pretending to sleep covering himself with *pītāmbara*. Kālayavana began to wake Muchkunda under misconception of Krishna indecently. While waking him, Kālayavana behaved indecently with Muchkunda. Muchkunda, who was sleeping for a prolonged

time, woke up, but his sleep was not been completed, he was awakened forcibly by Kālayavana. He became furious due to his awakening in this manner. Muchkunda saw Kālayavana and thought that he woke me for no reason. Consequently, Muchkunda burnt him to ashes using the power of *trāṭak*, by *yogagni* emanated from his eyes within few seconds.

From such incidents described in scriptures, we come to know that in the past, princes also used to practise *yoga* along with study of scriptures. At that time, *trāṭak* was also practised as a part of practice of *yoga*. If *trāṭak* would not have been practised, how could anyone be burnt to ashes with it?

## 4. Gandhari made the body of her son Rock-Solid by Trāṭak

This is an incident of *Mahabhaarat*, when the battle of *Mahabhaarat* was being fought. *Kauravs* were being killed one by one. Towards the final days of the war, when only Duryodhana was left behind, he went to his mother Gandhari at the home, to ask her for a boon to get victory in the battle. He prayed to his mother Gandhari, “O Mother! Please bestow me with a boon so that I may win the battle”. His mother Gandhari refused to endow him with such a boon, but due to affection towards her son, she said, “I will not bestow you with such a boon, but can provide you with such a shield, which will make your body hard like a rock”. Duryodhana got ready for it. Gandhari said, “First, you should bath in Ganga and return in a naked state, I will then bless you with the shield”. Duryodhana went to take bath in Ganga. While returning back after taking bath, Lord Krishna met him on the way, Shri Krishna, being omniscient, knew everything. On seeing Lord Krishna, Duryodhana hesitated a bit owing to his nudity. Shri Krishna asked, “Where are you going this time in such a state?” Duryodhana said, “I am going to my

mother”. Shri Krishna said, “Are you going to your mother in naked state! Now you are not a kid, you are a young man, is it adequate to go in such a condition?” After saying this, Shri Krishna left the place. Duryodhana thought – “It’s true, I should not go in such a state.” After thinking a while, Duryodhana wore a small loin in the middle part of his body and reached to his mother. Duryodhana said to his mother, “O Mother! As per your command, I came back after taking bath in the Ganga”. Gandhari said, “Stand before me”. Duryodhana stood before her. Gandhari invariably used to wear a strip on her eyes. She was a devotee of Lord Shankar, devoted to her husband and follower of intense discipline, so she was having *yogabala*. But due to her infatuation towards her son, she was doing all this. She removed the strip of her eyes, which was tied for several years, before Duryodhana and she made Duryodhana’s body like a stone by emitting entire *yogabala* through her eyes. But the place, where Duryodhana wore a loin, remained weak or could not be hardened like stone. Thus the strategy of Lord Krishna worked.

The most important thing in this incident is that Gandhari, who had earned *yogic* power with her intense restraint and devotion, she used it on her unrighteous son being infatuated with attachment to him. Still her wish could not get fulfilled, because the whole body of Duryodhana could not be hardened like a rock as a whole. The experimenter should always use such powers after bearing in mind *dharma-adharma*, otherwise it will be considered misuse of power.

## 5. Use of Trāṭak by Veda-Vyāsa

At the end of *Dwapar Yug*, King Shantanu solemnized two marriages, one with Devi Ganga and the other with Matsyagandha. Devvrat (Bheeshm Pitamah) was born from Devi Ganga, he had vowed not to marry. Two sons were born from Matsyagandha — Vichitraveerya and Chitrangad. But both of them died in their early age without begetting any son. Names of the wives of Vichitraveerya were Ambika and Ambalika. There was

no prince to sit on the royal throne, the mother queen called Veda-Vyāsa to beget sons to these two queens.

Veda-Vyāsa was told about everything and he got ready to do this work. First of all, Veda-Vyāsa used power of *trāṭak* on Ambika, but she could not bear the magnificence of Veda-Vyāsa. That's why she closed her eyes due to fear. Veda-Vyāsa told this to the mother queen, Matsyagandha, "Mother! I just returned back after doing *tapasya*, that's why Ambika could not bear my magnificence. She closed her eyes, so her son will be blind". How can a blind son become a king! Therefore, second time, the mother queen sent Ambalika to Veda-Vyāsa and instructed not to behave like Ambika, there is no need to fear.

Ambalika reached near Veda-Vyāsa, when she saw him and his magnificence, she didn't close her eyes but her body turned pale. Even after been told by her mother-in-law, her corpus became pale. Veda-Vyāsa told the mother queen, "Ambalika's complexion turned pale, so the son born out to her will be suffering from diseases". The mother queen began to think, what to do. This time, she decided to send a maid and for this, she explained the maid very well. When the maid reached to Veda-Vyāsa, she didn't become frightened in any manner. She endured the lustre of Veda-Vyāsa and did not falter. Veda-Vyāsa told the mother queen, "The maid didn't become frightened, she faced my magnificence, so the son begotten by her will be knowledgeable, glorious, pious and devotee of God"

At the end of *Dvāpara Yuga*, this incident was of special importance. *Veda-Vyāsa* used power of *trāṭak* in this entire incident. By using *trāṭak*, he produced the very subtle blend of the five elements, by which the foetus can be developed in the womb. The five elements are manifested here. A lesson is also learnt from this incident— both the queens (Ambika and Ambalika) could not bear the radiance of Veda-Vyāsa, so one of them closed her eyes and the second one became pale due to fear. Therefore, a blind son and

the second one suffering from jaundice were begotten. At the time of the birth of son, as the thoughts of the mother are, so the son will be. That's why, it is found to be written in the scriptures that *mantras* should be chanted during pregnancy by mother and some other methods are also prescribed.

When a *yogi* practises meditation for a prolonged period, after that his body is filled up with radiance. His capacity to apply *shaktipāta* increases much higher than earlier. This was the case during that work. Veda-Vyāsa had to go there immediately after practising for a prolonged period. All I mean to say is that higher the *yogabala*, more will be the ability to perform *shaktipāta*. All things are not possible only by the use of *trāṭak*, but the *yogabala* is also important. Therefore, while doing any task by *trāṭak*, it should be seen how much *yogabala* the seeker has had. The task can be accomplished only on having attained *yogabala*.

I have tried to explain by citing five examples of the past that the practice and use of *trāṭak* was done in the past too. That means, *trāṭak* is such a science whose development and use was there in the past and is being used in the present. Many people are using it for the guidance of the seekers.

## At the End of the Treatise

Dear readers!

The articles in this book are written according to my own practice i.e. I have written only that I have explored through my practice. I have done rigorous practice of *trāṭak* for many years, only then I have attained all this information. I have attempted many experiments with the help of *trāṭak*; I have tried to write some portions of these experiments in this book. There is much information which can't be disclosed in the book, because such information, if revealed, may be misused by some ignorant people. I have not elaborated such points to avoid any misuse of this science. Such secret methods are told only under the tradition of perfected Master and disciple, and the *guru* himself makes his disciple practise before him.

At present, the practice of Trāṭak should be done by all, because the practitioner can avail both gross and subtle benefits from it. I have written on this subject in this book. Let me tell you one again – the persons who are holding the posts of *guru* must practise *trāṭak* to the maximum, it gives much aid for guidance. I have myself done so, due to which I am able to cast *shaktipāta* on my disciples from a distance. The practise of *trāṭak* benefits students, youths and elderly equally. It is such a science whose practise can aid in the development of brain, concentration of mind and control of senses swiftly; which is very important to become a noble person. At the end of the article, I would like to let you know an essential thing – In order to become a good practitioner of *trāṭak*, it is very essential to have a proficient guru of this science, only he has the ability to make his disciple adept by disclosing subtle information and by proper guidance.

**Yogi Anand Ji**

## GLOSSARY

The meanings of some Sanskrit words used in the text have been elaborated in this section.

<b>Word</b>	<b>Purport</b>
<i>Aarti</i>	A Hindu religious ritual of worship, in which a flame is encircled around the portrait or idol of deity
<i>Āsana</i>	Posture for sitting comfortably for long duration for meditation
<i>Adharma</i>	That which goes against dharma or piousness
<i>Ahaṁkāra</i>	The fundamental feeling of 'I', by which a <i>jīvā</i> makes resolution to do anything and associates itself with nature
<i>Antahkarana</i>	The inner instrument of a living being comprising of <i>man</i> , <i>buddhi</i> , <i>ahaṁkāra</i> and <i>chitta</i> which is involved in internal functions such as thinking and making decisions
<i>Aparā-Prakriti</i>	The entire manifested nature, which consists of the whole visible universe and subtle worlds right from Chitta to gross objects. The gunas are present in uneven state in this lower nature and their volume keeps changing. All the <i>jīvās</i> are present within Aparā-Prakriti. It is ever-changing and consequential.
<i>Ashram</i>	A place where a group of spiritual seekers reside for spiritual practise
<i>Bhutākāsha</i>	The sky composed of <i>sthool</i> (gross) as well as <i>Sūkshma</i> (subtle) five elements (panch-bhutas)
<i>Bhrikuti</i>	The region in the middle of eyebrows is usually used as the place of concentrating one's mind during meditation
<i>Brahmarandhra</i>	Often confused with <i>Sahasrāra Chakra</i> , it is situated in upper part of head. It is opened with difficulty after ceaseless rigorous practise, and after it is opened, the practitioner experiences <i>Nirikalpa Samādhi</i> . When it is opened, the practitioner experiences vrittis directing towards Brahm and visualizes satvik Ahaṁkāra.
<i>Brahmacharya</i>	Adherence to celibacy, striving to be free of lust at the level of body, mind and <i>chitt</i>
<i>Buddhi</i>	It's the intellectual property, which does the job of decision-making



<i>Chakra</i>	There are seven primary centres of divine energy in the subtle body, viz. <i>Mūlādhāra Chakra</i> , <i>Svādhiṣṭhāna Chakra</i> , <i>Nabhi (Manipur) Chakra</i> , <i>Hridaya Chakra</i> , <i>Kantha (Vishuddhi) Chakra</i> , <i>Agya Chakra</i> and <i>Sahasrāra Chakra</i> , lying in dormant condition for normal person. They can be unfolded by proper <i>sadhana</i> , which marks the ascent of a person towards divinity.
<i>Chhaya Purush</i>	Another name for <i>Sūkshma sharīra</i>
<i>Chidākāsha</i>	It is the sky of ever pure consciousness, lying within Para-Prakriti and is the <i>Chitta</i> of God. It remains pure always, never gets impurities of any sort.
<i>Chitta</i>	The region containing all the karmāśhayas of a jīvā
<i>Chitt-Bhūmi</i>	The <i>bhūmi</i> of <i>chitta</i> is its base, at which innumerable saṃskāras and karmāśhayas are present. It gets destroyed only in the last birth.
<i>Chittākāsha</i>	It is the subtle sky associated with <i>chitta</i> , which is very vast.
<i>Deeksha</i>	The process of spiritual initiation
<i>Dhāraṇa</i>	Concentrating the mind on something or to hold it by <i>vritti</i> is called <i>Dhāraṇa</i> .
<i>Dhyāna</i>	When the mind becomes stable at a targeted object in the form of a continuous flow, it is termed as <i>dhyāna</i> .
<i>Divya Drishti</i>	The divine vision with which one can perceive even the subtle beings and objects.
<i>Doordarshan</i>	A public service broadcaster founded by the Government of India
<i>Grāhya Roop</i>	That which is to be enjoyed. Ahaṃkāra, by one part forms the Tanmātraas, from which subtle tattvas emerge, and finally the gross world is formed which is to be enjoyed by jīvā.
<i>Grahaṇa roop</i>	That which is the enjoyer. From a part of Ahaṃkāra emerge mind and senses which enjoy the world.
<i>Grihasthashram</i>	According to the traditional Indian system, where the life of a normal person was divided into four spans. Grihasthashram is the second span in which the person remains situated in a home, bears family, and conducts his duties towards himself, family and society according to scriptural injunctions.
<i>Guna (plural gunas)</i>	The entire creation is permeated and driven by three basic qualities of nature: <i>Satvaguna</i> , <i>Rajoguna</i> and <i>Tamoguna</i> , each having specific attributes. All the activities in nature are governed by the presence of these three <i>gunas</i> , and the volume of each <i>guna</i> keeps changing in <i>Aparā-Prakriti</i> .

<i>Guru</i>	To progress on the path of spirituality, a person has to accept the authority of a genuine spiritually advanced person for proper guidance and help on the path, known as the Spiritual Master or guru.
<i>Gurukul</i>	A <i>gurukula</i> is a traditional school in India with students (disciples) living near their guru gained worldly and spiritual knowledge.
<i>Gurupad</i>	Post of Spiritual Master
<i>Gyaan Chakra</i>	Literally wheel of knowledge, it is located behind Agya Chakra, towards inside. It is wheel shaped with a central hole. It is static in case of normal people and rotates as per spiritual and intellectual ability of seekers.
<i>Gyānendriya</i>	The senses by which information about the world is acquired
<i>Indra</i>	The king of gods, as per Hinduism
<i>Indriya</i> (plural <i>indriyas</i> )	The organs, largely of two types: <i>Karmendriyas</i> or action oriented organs and <i>Gyanendriyas</i> , the sense organs.
<i>Jīvā</i> (plural <i>jīvās</i> )	An individual soul that identifies itself with a particular chitta is called <i>jīvā</i> . It is pure consciousness associated with Aparā-Prakriti. All living beings are different <i>jīvās</i> . Due to attachment with a <i>chitta</i> , <i>jīvā</i> experiences happiness and sorrow.
<i>Jīvanmukta</i>	A <i>yogi</i> who has attained the highest state is beyond the bondages due to ignorance, and is liberated even when he is living in this world
<i>Kāraṇa Śharīra</i>	It is the subtlest body enveloping the soul, which is present in Aparā-Prakriti.
<i>Kāmadeva</i>	The god governing attraction between opposite sexes
<i>Karma</i> (plural <i>karmas</i> )	Every action performed by <i>jīvā</i> in the state of ignorance associated with doership leads to accumulation of Karma, whose fruits will have to be borne.
<i>Karmāśhaya</i> (plural <i>karmāśhayas</i> )	Store of imprints of past actions, whose fruits have to be reaped in future. They are of three types, <i>Kriyamaan</i> (actions done in current birth whose fruits will be reaped in this birth itself), <i>Sanchit</i> (actions done in previous and current birth whose fruit will be reaped in following births) and <i>Prārabdha</i> (actions done in previous births whose fruits are reaped in the current birth)
<i>Karmendriya</i>	The organs by which actions can be performed
<i>Kavach</i>	A spiritual shield that gives protection from unwanted powers
<i>Kaivalya unmukh</i>	One who is oriented towards attaining liberation from cycle of birth and death

<i>Kimp Purush</i>	An extinct species which used to be quite physically powerful
<i>Kosha</i>	There are five sheaths covering the soul: <i>Anandmay Kosha</i> (blissful sheath), <i>Vigyānamay Kosha</i> (intellectual sheath), <i>Manomay Kosha</i> (sheath containing mind), <i>Prāṇamay Kosha</i> (sheath composed of <i>prāṇa</i> ) and <i>Annmay Kosha</i> (sheath made by gross food or the gross body itself)
<i>Kriya</i>	Due to impurity of <i>prāṇa</i> , sometimes undesirable activities happen during meditation.
<i>Kumbhaka</i>	The process of holding the breath is called <i>kumbhaka</i> . It is classified as <i>Antar Kumbhaka</i> and <i>Baahya Kumbhaka</i> , depending on whether the breath is withheld after inhalation or exhalation. It aids in spiritual progress by decreasing the amount of <i>Tamoguna</i> present on the surface of <i>chitta</i> .
<i>Mahabhārat</i>	The longest scripture in the world, which describes the great war between cousins and their allies for the throne of kingdom, and signifies eventual victory of righteousness
<i>Man</i>	The mind or the element of a person, in which thoughts, desires, feelings come is called <i>man</i> . It is the upper layer of <i>chitta</i> .
<i>Mantra</i>	An arrangement of letters in a particular fashion, which when chanted rhythmically in prescribed way, generates enormous spiritual power
<i>Mantra-Jaap</i>	The rhythmic method of chanting mantras repeatedly
<i>Mūla Bandha</i>	Root Lock, in which the breathing is held and organs of excretion are pulled inwards, is helpful in adhering to <i>brahmacharya</i> .
<i>Nadis</i>	It refers to the network of channels through which energy travels through the body. They can also be known as the channels or tubes.
<i>Nirbīja Samādhi</i>	It is the highest level of <i>samādhi</i> , in which there is not the least outward consciousness and the practitioner is immersed deep within. Practise of <i>sabīja samādhi</i> finally leads to this state in the last birth of seeker, in which there is no seed of the world. It is also known as <i>Niruddhavastha</i> (restrained state).
<i>Nirikalpa Samādhi</i>	It is a higher state of <i>samādhi</i> , in which the practitioner loses outward consciousness and becomes highly introverted without any thought.
<i>Niyama</i>	The rules of good conduct, part of eight limbs of <i>yoga</i>
<i>Pārvatī</i>	The consort of Lord Shankar
<i>Panchbhoot</i>	The five great elements of which the whole <i>Aparā-Prakriti</i> is composed

<i>Prāṇa</i>	It is a form of subtle life energy that is present everywhere and makes life possible
<i>Prāṇāyāma</i>	It is the art of regulating the breath according to our own self which helps in purifying subtle prāṇa and the body. It has three steps— <i>Poorak</i> (inhalation), <i>Kumbhaka</i> (holding breath) and <i>Rechak</i> (exhalation).
<i>Prārabdha Karmāśhaya</i>	They are the part of <i>sanchit karmāśhaya</i> , which are ready to be experienced through the present body and will effect the present life of any person
<i>Pratyāhāra</i>	<i>Pratyāhāra</i> is the fifth limb of Ashtang Yoga, which signifies withdrawing of the mind and senses from objects of sensual enjoyments.
<i>Pratyaksha Pramāṇa</i>	During the state of <i>samādhi</i> , yogis are able to perceive the Truth as it is without any veil or medium, which is the highest proof of existence of any entity and its characteristics.
<i>Rajoguna</i>	One of the three <i>gunas</i> governing nature, which is responsible for all activities in nature and fickleness of mind.
<i>Ritambhara Pragya</i>	Truth-filling light, which destroys the ignorance present in <i>chitta</i> since times immemorial. It manifests itself only after several lives of earnest spiritual practise and fervour in the last birth of a seeker
<i>Sabīja Samādhi</i>	In this form of <i>samādhi</i> , the seed of the world remains present.
<i>Sādhaka (female sadhika, plural sādhakas)</i>	A seeker of Truth who follows the prescribed spiritual discipline and practices
<i>Sadhana</i>	Spiritual practice helpful in attaining the destined goal
<i>Sahajāšana</i>	A simple posture in which any one can sit easily
<i>Sajātīya Saṃskāras</i>	Saṃskāras of similar nature that cooperate with each other and helps in following the same path
<i>Samādhi</i>	A superconscious in which the mind is deeply introverted achieved through the practice of intense meditation
<i>Saṃskāra (plural saṃskāras)</i>	Latent impressions of past actions on <i>chitta</i> which govern the current thoughts and life of any person. Innumerable saṃskāras are present within the <i>chitta</i> , some of which slowly come to the surface according to laws of nature.
<i>Sanchit Karmāśhaya</i>	<i>Sanchit karmāśhayas</i> are all those <i>karmāśhayas</i> which are accumulated over numerous births and have not been reaped and not destined to be endured in the current birth.
<i>Sankalpa</i>	A firm resolution made in the mind for performance of any task

<i>Satvaguna</i>	One of the three <i>gunas</i> whose attributes are lightness and illumination, which supports spiritual activities
<i>Satvik</i>	Full of <i>Satvaguna</i>
<i>Savikalpa Samādhi</i>	In savikalpa samādhi, the identity of meditator remains intact in his mind.
<i>Shankar</i>	Lord Shankara is the god of destruction and highly venerated deity.
<i>Shavāsana</i>	Corpse posture that is often used for relaxation
<i>Shishya</i>	A disciple practising under the guidance of a spiritual master
<i>Sūkshma Śharīra</i>	The subtle body, which permeates the gross body and is responsible for all thoughts and senses. It contains <i>saṃskāras</i> of every <i>jīvā</i> , and persists after the death of physical body to take new birth being associated with a new gross body according to past actions of the <i>jīvā</i> .
<i>Spandan</i>	A property of <i>Vayu Tattva</i> of which <i>chitta</i> is composed is continuous pulsation or vibration. Due to this <i>spandan</i> in <i>chitta</i> , <i>vrittis</i> from inside keep coming to the surface.
<i>Stambhan</i>	Making someone's body motionless
<i>Sthool Śharīra</i>	The visible physical body made up of <i>sthool panchbhoot</i> , which acts as an instrument for <i>Sūkshma sharīra</i>
<i>Svādhiṣṭhāna Chakra</i>	The second chakra located beside reproductive organ
<i>Tamasik</i>	Anything which is dominated by <i>Tamoguna</i> , and thus have its characteristics
<i>Tamoguna</i>	One of three <i>gunas</i> of nature, which has the nature of obstructing and leads to ignorance
<i>Tanmātra</i> (plural <i>tanmātras</i> )	Extroversion of <i>Ahamkāra</i> gives rise to <i>Tanmātras</i> which are five in number, viz. smell, sound, taste, touch, form. <i>Tanmātras</i> are deeply related to five <i>gyānendriyas</i> .
<i>Tantrik</i>	A follower of the path of tantra, an occult path which bestows supernatural powers
<i>Tapasvi</i>	One who practises austerities to attain spiritual power
<i>Tattva</i>	The entire creation is composed of five subtlest elements, viz. <i>Ākāśha Tattva</i> , <i>Vayu Tattva</i> , <i>Agni Tattva</i> , <i>Jala Tattva</i> and <i>Prithvi Tattva</i> . All these are present in any object in nature and are the basic building blocks of any substance.

<i>Tattvagyaṇaee</i>	When a spiritual seeker reaches the apex of uninterrupted spiritual practice, true wisdom dawns on him in his last birth as a result of which, he is able to perceive the reality of the whole existence and withhold the basic tattvas forming the nature. In this stage, he is known as <i>tattvagyaṇī</i> .
<i>Tejas</i>	Special rays are emanated from the eyes of any person, by which the mental image of outside world is formed on the mind.
<i>Trāṭak</i>	It is a type of yogic practice in which the practitioner gazes at a particular object without blinking the eyelids.
<i>Uḍḍiyāna Bandha</i>	A yogic technique which uses abdominal retraction lock
<i>Ugra</i>	Literally fierce; if the nature of kundalini is ugra, it bestows much abilities to the practitioner
<i>Vaat disorder</i>	It is the disorder in the body related to subtle air element. According to Ayurveda, the disorders in body are due to imbalance of one of the three main elements— <i>vaat</i> , <i>pitt</i> and <i>kaf</i> .
<i>Vijātīya Saṃskāra</i>	The saṃskāra of dissimilar nature oppose each other, and will lead to hindrance if attempted to tread a different path
<i>Vishkhopra</i>	A kind of monitor lizard
<i>Vishwakarma</i>	The architect of gods
<i>Yam</i>	Discipline of body, speech and mind is called <i>yam</i>
<i>Yuga</i> (plural <i>yugas</i> )	The long time period of evolution of living beings is classified into four yugas: Satyug, Treta Yug, Dvāpara Yuga and Kaliyug. This happens in a cyclic manner where the amount of <i>dharma</i> in society consecutively
<i>Yoga</i>	Yoga literally means union, particularly union between oneself and Divine/God. It is the science of spiritual progress of any human being which ultimately leads to God-Realization or establishment in Self. There are different yogic school of thoughts leading to different names such as Sahaj Dhyāna Yoga, Bhakti Yoga, Hath Yoga etc.
<i>Yogagni</i>	Yogic fire, which can be produced only by highly advanced <i>yogis</i>
<i>Yogabala</i>	The yogic power attained through rigorous spiritual practise, capable of performing a lot of tasks in nature
<i>Yogi</i> (plural <i>yogis</i> )	One who practices yoga and tries to maintain equanimity of mind to rise above pair of opposites present in this world





**A person under the control of senses due to fickleness of mind, being dominated by ignorance, keeps hankering after worldly things without any consideration for righteous conduct. But on stabilizing the mind with the practice of Tratak, the person who has controlled all of his senses takes decision with his discretion power for his conduct in the world and always remains satisfied.**

**A stable-minded practitioner can actualize his internal development by becoming introvert and orient himself towards liberation. Practise of Tratak is helpful in achieving this goal.**

**-Yogi Anand Ji**

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